Gender and Race as Social Practice in Leadership: The Management of Intersecting Identities among Women with Marginalised Backgrounds

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Publications included in this thesis

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Conference presentations from this research

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Abstract

The significant increase in the number of women joining the workforce in recent decades represents considerable progress towards gender equality. However, despite the growing presence of women in leadership roles, there are few critical psychological studies focused on understanding the unique obstacles and experiences encountered by women in these positions, especially women with culturally and racially marginalised (CARM) backgrounds and, in the context of Australia, Aboriginal and Torres Strait Islander women.

This research was guided by the conceptual lens of intersectionality and informed by the critical perspectives of social constructionism, feminism, social psychology and race studies (the latter two both taking an explicitly critical approach). The program of research in this thesis comprises a published critical literature review, as well as two empirical studies (the first published and the second submitted to a journal).

The critical review of the literature explored research spanning 20 years to consider under-representation of culturally diverse women in positions of leadership. This published literature review found that most of the research underscores the paucity of culturally diverse women in the leadership literature. Where there is such literature, research has described the distinct challenges women with CARM backgrounds encounter as they strive for leadership roles (and also once they become leaders) and provided some insight into their perspectives on their roles and engagement in leadership. This study also highlighted the need for a more nuanced approach to the understanding of how culturally diverse women navigate and make sense of their leadership experiences.

In the second and third studies, research was conducted with a methodological approach drawn predominantly from the insights of discursive psychology and the critical discourse analytic approach developed by Margaret Wetherell. The empirical data consisted of a corpus of publicly accessible speeches made during the 'Women in Leadership' series convened from 2010 to 2017 by the Committee for Economic Development of Australia.

In the second study, I analysed the data to explore the ways in which women portray themselves as leaders. This published research examined intersectionality as a social action, rather than a purely theoretical concept. In this approach, intersectionality is grounded in empirical data to explore the prominent identities which women foregrounded.

In the third study, I examined the data corpus to explore the discursive representations of leadership by asking: What do women with CARM backgrounds and Aboriginal and Torres Strait Islander women talk about when they talk about leadership?

Altogether, this research project evidenced:

- How women with CARM backgrounds and First Nations women remain on the margins of social psychological studies and leadership literature;
- How women with CARM backgrounds and Aboriginal and Torres Strait Islander women represent themselves as leaders, what key identities emerge, and how they use these identities as strategic resources; and
- How leadership is constructed and understood in culturally and socially situated ways, such as collectivism.

This research enriches the academic literature by bringing forth a diverse range of perspectives and narratives that have been historically under-represented in leadership studies. It challenges the homogeneity of leadership research and encourages scholars to consider the experiences of leaders from diverse racial and gender backgrounds. Furthermore, this thesis highlights the importance of applying an intersectional lens to leadership studies. This work recognises that women with CARM backgrounds and Aboriginal and Torres Strait Islander women face unique challenges and experiences due to the intersection of gender and race that together challenge traditional leadership theories and calls for the development of more inclusive leadership models. This could lead to a more comprehensive understanding of leadership in multicultural and global contexts.

Declaration

I certify that this work contains no material which has been accepted for the award of any other degree or diploma in my name, in any university or other tertiary institution and, to the best of my knowledge and belief, contains no material previously published or written by another person, except where due reference has been made in the text. In addition, I certify that no part of this work will, in the future, be used in a submission in my name, for any other degree or diploma in any university or other tertiary institution without the prior approval of the University of Adelaide and where applicable, any partner institution responsible for the joint-award of this degree.

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Ember Corpuz

Signed: Date: 29 January 2024

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First, I would like to acknowledge the traditional custodians of the land where most of my research and writing took place, Kaurna country, and pay my respects to Aboriginal and Torres Strait Islander cultures, and to Elders past and present. I also want to acknowledge the remarkable women whose experiences and stories form the foundation of this research. I am grateful to all those who have advocated for the rights and opportunities I presently enjoy. This is for them and for the young people who will inherit our world.

The weight of this doctoral thesis was not something I shouldered alone, and I have the deepest appreciation for my supervisors, Associate Professor Clemence Due and Professor Martha Augoustinos, for their unwavering support and patience throughout the long pursuit of this thesis. Their mentorship, encouragement and contributions to social justice have been a constant source of inspiration. I also thank Associate Professor Diana Dorstyn, postgraduate coordinator for the School of Psychology, and Professor Anna Chur Hansen, former Head of School, for their constant belief in me throughout my candidature. Thank you to my extraordinary peers, Belinda and Chloe; my mentor, Gemma; and my peer mentors Alice and Amy, whose kindness, courage and empathy have seen me through to the finish line.

Additionally, this research would not have been possible without the contributions from the Commonwealth Government Research Training Program scholarship which has funded my research. I also wish to express my gratitude to my colleagues throughout my years at CEDA who made it possible for me to persist with this dream. CEDA and the University of Adelaide have extended generous flexibility as I embraced motherhood and maintained meaningful employment, all whilst in the throes of this doctoral pursuit in a foreign country during a global pandemic. My sincere thanks also to Kate Leeson for her diligent copy editing and proofreading of the introductory and methodology chapters of this thesis.

Words fail to express how grateful I am to my sister, and to *all* of my friends and family, near and far, *who held me through these past five years*. Thank you for never losing faith in me even when I struggled to find it within myself. You understood the personal significance of this undertaking and the liberation it signified.

Finally, thank you Mom and Dad, for aways being the secure base that supported my dreams and adventures, and the safe haven I could always come home to.

To G, this work has always been meaningful to me, but you set it alight. *'So much effort at such cost, but such reward'*.

Dedication

For all those whose stories need to be told, and whose words have kindled the drive for change.

Preface

> It is about every girl everywhere who, in Denise Riley's words, 'is on fire with passion to achieve herself'. It is the train that Simone de Beauvoir and Deborah Levy bought a ticket for. 'The destination', as Levy writes, 'was to head towards a freer life.' (Dawson, 2021, p. xli)

It is a common misconception that we are living in a postfeminist world whereby equality for women has been achieved, along with associated goals such as the right to vote and economic independence. This argument is strengthened as more women come to hold powerful positions such as heads of state, chief executives, financiers and entrepreneurs. However, others have highlighted that many patriarchal norms still exist and these systems and institutions not only disadvantage women, but also people from diverse cultural and racially marginalised (CARM) backgrounds, including women. As such, while leadership positions – including those within the workforce – are increasingly held by women, they are not often held by women from CARM backgrounds.

Before beginning the thesis proper, I wish to acknowledge my position as a non-Australian-born woman with a CARM background and recognise how this undoubtedly had an impact on the way I approached this research. I am currently living on Kaurna land; the land of the Kaurna people, where Adelaide, South Australia is situated. I acknowledge the Traditional Owners and Custodians of the land on which I have conducted my research and pay my respects to Aboriginal and Torres Strait Islander Elders past, present and emerging. Sovereignty has never been ceded. I will further outline the duality of my role as academic and activist in Section 2.6.3.

Notably, the period of this research saw many relevant global events with impacts for women, families, and workplaces, as well as racial politics. These include the Black Lives Matter movement, the election of the first woman vice-president of the United States (US), the COVID-19 global pandemic, the appointment of a First Nations woman, Nanaia Mahuta, as Foreign Minister of New Zealand (CNN, 2020), the Time's Up movement, Jacinda Ardern becoming the first world leader to take maternity leave, the US Supreme Court's decision to overturn *Roe v Wade*, and an Australian referendum on the Indigenous Voice to Parliament, among many others. As these events unfolded, my own political views may have shaped my approach to the research that forms this thesis. In particular, as an inadvertent migrant to Australia, I wanted to investigate the issues that are prevalent for women with CARM

backgrounds from a critical social psychological approach. I discuss reflexivity more in Section 2.6.

Women in leadership positions was chosen broadly as a topic for this research primarily because of my experiences as an attendee of many of the Committee for Economic Development of Australia's (CEDA) Women in Leadership forums, which presented a good opportunity to further explore the persistent issue of equality in leadership from a discursive psychological approach. I felt that this approach would allow me to scrutinise the complex issue of intersecting social identities in relation to CARM women's talk about leadership and equality. I hoped that my research would help shed light into how the complex and intricate layers of racism and sexism influence the leadership experiences of women with CARM backgrounds.

Brief thesis overview

This thesis follows the format of a [thesis by publication](#) as outlined in the University of Adelaide Graduate Research School's PhD guidelines. I chose this format to facilitate the structured presentation of content and to ensure that the research detailed here was shared through peer-reviewed academic journals.

Chapter 1 starts with a review of the relevant literature to set the context for the analyses conducted in Chapters 3 to 5. In particular, the following topics offer a background to the thesis: (a) a brief overview of feminism and feminist research and a presentation of the key relevant literature on the issue of gender; (b) the significance of intersectionality as a conceptual lens for the thesis; (c) an outline of the key understandings of leadership, which provide contextual framing for this research project; (d) a discussion of women's understandings of leadership and what is known about women's experiences of leadership; (e) existing studies on race and cultural diversity in leadership; and (f) an understanding of First Nations identity in leadership and the workplace. This chapter also outlines the aims of the research project.

Chapter 2 details the theoretical and methodological framework utilised in this thesis and presents the key discursive resources employed for the analysis of the data. The chapter begins with a brief rationale for the theory and methods used and then introduces social constructionism and critical race psychology as the theoretical framing applied in this thesis. Next, the synthetic approach drawn from discursive psychology and critical discourse

analysis is discussed. Finally, I outline the epistemological assumptions from postcolonial feminism and discuss how the duality of my role as academic and activist may have influenced the perspectives in this thesis.

Chapters 3, 4 and 5 are analytic chapters which describe the findings from three studies I conducted as part of this overall research project. Consistent with the PhD formatting as outlined above, each individual study is presented in journal manuscript format, preceded by prefaces for each, providing context and outlining how each is situated within and contributes to the larger thesis. Each published individual paper also includes the list of references utilised in that paper, in the style consistent with the relevant journal. These studies are followed by a Discussion and Conclusion in Chapter 6, which highlights implications as well as refers the findings of this thesis to the broader literature that guided the studies. Finally, a full list of references, in APA style as per the broader thesis, is also provided at the end.

Chapter 3 (Study 1) is presented as a published manuscript in the journal, *Social and Personality Psychology Compass*, entitled 'Caught in two worlds: A critical review of culture and gender in the leadership literature'. In the context of my PhD thesis, an important component is this published critical narrative review of the literature which examined the prevailing theoretical developments in scholarly work and synthesised the overall themes and knowledge found in existing literature at the time of the publication of this study (2020). This published narrative review therefore not only elucidated key themes and trends but also identified gaps in knowledge concerning culturally and racially diverse women in leadership positions, thereby laying a solid foundation for the subsequent studies of my research. By beginning my empirical studies for this thesis with this critical review, I could leverage its insights to contribute to the following discursive studies, including an understanding of leadership experiences of women with CARM backgrounds and Aboriginal and Torres Strait Islander women.

Chapters 4 and 5 (Studies 2 and 3) then draw upon a corpus of speeches delivered by women leaders across diverse fields. Transcribed from publicly available audio recordings (as of 2018), the corpus of speeches encompassed presentations delivered during the Committee for the Economic Development of Australia's 'Women in Leadership' series from 2010 to 2017. This series was designed to deliberate on crucial issues affecting women in public and corporate domains by inviting distinguished individuals to share firsthand narratives of their leadership journeys. A critical discursive approach is used to analyse the data corpus.

Chapter 4 is presented as the published manuscript of Study 2 in a special issue on intersectionality in the journal of the *Hellenic Psychological Society*, entitled '"You can be the kind of woman that you are": The discursive management of intersecting identities in leadership talk'. This study turned to an empirical exploration of how women with CARM backgrounds and Aboriginal and Torres Strait Islander women represent themselves as leaders and an investigation of what key identities emerge.

Chapter 5 is presented as a manuscript of Study 3 which has been submitted for publication, entitled '"Leadership is not just a matter of excellence in one's field": The discursive representations of leadership'. This final analytical chapter delved into an understanding of how leadership is constructed by women with CARM backgrounds and Aboriginal and Torres Strait Islander women.

Chapter 6 is the concluding chapter where I discuss and summarise the key insights drawn from the analytical studies conducted in Chapters 3 to 5, as well as considering the implications of the studies' findings for the ongoing experiences and struggles of women leaders with CARM and Aboriginal and Torres Strait Islander backgrounds. I will also discuss the findings of this thesis with respect to previous literature, outline the limitations of this thesis and provide directions for future research. In this chapter, I also present the opportunities identified for organisations and institutions to support women with CARM and Aboriginal and Torres Strait Islander backgrounds to get into, and work within, leadership roles.

Chapter 1: Introduction

The thesis aims to examine the constructions of leadership mobilised in speeches delivered during 'Women in Leadership' forums by culturally and racially marginalised (CARM) women leaders, and to understand how intersecting identities, and critical issues stemming from these intersections, are managed and negotiated. With the conceptual lens of intersectionality, the research uses the theoretical framing of social constructionism and critical race psychology (Burr & Dick, 2017; Crenshaw, 1991; Salter & Haugen, 2017). The speeches are analysed using the methodological principles of discursive psychology and critical discourse analysis (Edwards, 2012; Potter, 2012; Wetherell, 1998). This chapter provides an argument for the terminology used throughout this thesis and discusses pertinent theory and research which will provide the context of the thesis.

1.1 Chapter overview

This overview chapter is structured to provide a substantial background of the various dimensions pertaining to gender and race in the context of leadership. This introductory chapter begins by establishing the groundwork for the thesis by first laying out the considerations in the use of terminology in this thesis. The terminology section establishes a clear understanding of key concepts used throughout the thesis. Then I will present the main rationale for understanding gender as constructed by society as well as its shared beliefs, language, and institutions (Schudson & Gelman, 2023). Next, the literature presented will navigate through the dominant feminist perspective of historical waves of feminism, then outlines relevant experiences of culturally and racially marginalised (CARM) women, and then presents the pertinent complexities of motherhood. Intersectionality is subsequently introduced as a crucial conceptual framework, approached qualitatively and discursively to examine multiple identities. The potential influence of social class identities will likewise be explored. An outline of the advancement of women entering the workforce and their experiences in paid employment, follows to illustrate how, despite this progress, inequities persist on leadership pathways and experiences. Next, critical social psychology is presented and discussed as a pivotal perspective, underscoring its importance in the thesis. The chapter then progresses into Understandings of Leadership, drawing from relevant literature. The subsequent sections intricately probe the intersections of leadership, gender, and the workplace, followed by an exploration of diversity and leadership. Next, I will highlight pertinent literature exploring Aboriginal and Torres Strait Islander peoples' experiences. Finally, the overview concludes with an outline of the overall aims of this thesis.

1.2 Culture and race: Terminology considerations

Before a review of the relevant literature is presented, it is important to outline the issues of terminology, both in terms of the existing literature and in relation to the terms used in this thesis. In this work I recognise and seek to uncover further ways in which gender, race and cultural diversity impact women's lives, in particular, their experiences in the workplace and their pathways to the upper echelons of leadership. In taking a social constructionist approach that views reality as being coproduced through discourse, language use becomes a central focus of this analysis (Burr & Dick, 2017). An examination of how language and discourse play a part in the maintenance of the status quo is included and acknowledges how certain terminology may have harmful connotations.

In 2018, at the beginning of this research and as I conducted the empirical critical review of the literature that forms Study 1, the prevalent phrasing and terminology for non-White women, especially in the Australian context, was *culturally and linguistically diverse* (CALD) women. Pham et al. (2021) note that this term included: Oceanic and Pacific Islander (such as Tongan), Southeast Asian (such as Vietnamese and Filipino), North East Asian (such as Korean, Chinese, and Japanese), Southern and Central Asian (such as Indian and Sri Lankan), Middle Eastern and North African (such as Pakistani and Turkish), Sub-Saharan African (such as Nigerian), and Latin American (such as Brazilian and Mexican) women; however in practice the term was used in a wide variety of ways (Caperchione et al., 2011). In Chapters 3 and 4, which are published studies, the term CALD is used since this was the preferred term at the time and used in most of the academic literature. Since then, however, there have been critiques of this label, especially in Australia, offered by the Diversity Council Australia (Diversity Council Australia, 2023). They argue that terminology such as CALD and non-English-speaking background (NESB) does not account for the consequences and significance of race and racism (Diversity Council Australia, 2023). Fundamental to this thesis is an understanding of the effects of race on women's experiences in the workplace, for instance racial discrimination. Therefore, throughout this thesis, with the exception of the already published studies in Chapters 3 and 4, the term women with culturally and racially marginalised (CARM) backgrounds will be used. In the examination of race talk through discursive psychology, it becomes evident that studies have not only identified mechanisms for denying or excluding race from conversations but have also showcased how discourse can be fashioned to maintain and validate social disparities and injustices (Wetherell, 2003), which in this thesis makes use of the term *race*.

Furthermore, this research recognises the paucity of research on First Nations women overall in the world and, as such, I have included analysis on speeches delivered by Aboriginal and Torres Strait Islander women. I understand that there are significant differences in identities and histories, especially in terms of colonisation and sovereignty, but it is of paramount importance to include Aboriginal and Torres Strait Islander women's voices and experiences in this research. It is also important to mention here that in South Australia, the preferred term for referring to the original inhabitants are 'Aboriginal and Torres Strait Islander'. The term 'Indigenous' is not a preferred term and as such I will not be using it in this thesis (Reconciliation Australia, 2021). However, it is important to note that this preference may vary across different states and territories within Australia (Australian Public Service

Commission, 2022). While these terms are endorsed in South Australia, other regions may have distinct preferences or variations in the terminology used. Throughout this thesis, I will adhere to the preferred terminology in South Australia, acknowledging the significance of cultural nuances and respecting the preferences of the local community. In addition, I will also be referring to the wider body of literature that falls under the broad term 'First Nations' or 'First Peoples' literature encompassing the diverse narratives, experiences, and insights from First Nations communities across the world. This approach ensures an inclusive acknowledgment of the rich and varied contributions of First Nations peoples to the broader discourse.

I also recognise that non-white and non-Aboriginal Australians have benefitted from the displacement of Aboriginal and Torres Strait Islander peoples (Bodkin-Andrews & Carlson, 2016; Fforde et al., 2013).

Even though many of the terms referring to racial and ethnic identities remain contested, it is crucial in this thesis not only to bring to the fore, the issues of power relations, but also to outline the ways it impacts on the lives of people with marginalised identities. I have closely followed recent debates in the scholarly literature and broader research on this (Australian Human Rights Commission, 2018; Diversity Council Australia, 2023; Diversity Council Australia, 2017; Lazos, 2012; Phillips, 2007). Having said that, unless quoting directly or used in previous published research, this thesis will refrain from the use of terms such as minority, subordinate, coloured or racially minoritised. Consequently, the categories of white (that is, those with backgrounds that are English, Scottish, Welsh, Irish, and other European backgrounds such as German, French and Dutch) and male will be referred to here as the 'privileged' group, and the term 'marginalised' will be used instead of 'minority'. Moreover, this thesis acknowledges that whiteness plays a foundational role in the knowledge system of the Western world. This operates as an unseen system of power that establishes dominance through discourse and has tangible impacts on daily existence (Carangio et al., 2021; Moreton-Robinson, 2004). The privileged group has generated information about Aboriginal and Torres Strait Islander communities, yet the perspective through which they understand is not acknowledged by white individuals as being racialised, even though whiteness is applied in an epistemological manner (Moreton-Robinson, 2004).

It is important to note the theoretical concept of whiteness here and how it is normalised and maintained by privileged groups (Moreton-Robinson, 2004). As such, whiteness is essentially

invisible to white people, who consider themselves as without race, and locates others (those groups with marginalised backgrounds) on the outside (Moreton-Robinson, 2000). I will come back to the discussion of whiteness in Section 1.9.

Goodman (2017) recognises the challenge of using *race* as a category, highlighting the paradox of its social construction yet tangible impact on lives. Despite identified issues, addressing *race* remains necessary due to its widespread (albeit incorrect) treatment as a legitimate variable. Goodman (2017) says that critical social psychologists employ qualitative methods, such as in discursive psychology, to investigate discussions about race and their implications. Speakers are adept and adaptable in their use of language (and broader societal concepts like race) and strategically wield their agency to achieve precise results, such as disbelieving in their own racist tendencies (Augoustinos et al., 2005; Goodman, 2017). Goodman (2017) and other critical social psychologists argue that gaining insights into the nuanced ways discussions about race unfold, rather than accepting the category of 'race' at face value, provides a more beneficial understanding of how the concept is utilised and comprehended.

1.3 Gender and feminism

Following the above, this section outlines the arguments for understanding gender as a socially constructed concept. The realm of feminist scholarship boasts a wealth of literature dedicated to the exploration of gender and gender identity (Banet-Weiser, 2020; Butler, 2013; Idriss, 2022). Given the sheer volume of this literature, it is not feasible to include a comprehensive reference to the history of gender and the various ways it has been understood within different feminist approaches or literatures. However, it is crucial to underscore my awareness of the extensive research and work surrounding gender within feminist scholarship and the importance of this work to progressing causes relating not only to work and leadership but also to social equity and justice (Donaghue, 2015; Edwards, 2008; Okimoto & Brescoll, 2010; Stokoe, 2003). It is also important that I am clear regarding how I understand and use these terms. In the context of this thesis, the overview of gender and feminism that I provide here aimed to summarise the multifaceted implications that various understandings of gender carry for women navigating the complexities of the workforce and leadership. Moreover, through this research and the thesis more broadly, I attempted to contribute a meaningful perspective to the understanding of gender and what this understanding means for women in the workforce.

In this thesis, gender is not understood as something that merely *is*, but rather something that is performed and constructed through daily social interactions (West & Zimmerman, 1987). In their pivotal work on *doing gender*, West and Zimmerman argue that gender is not simply an inherent trait or characteristic, but instead is constructed in interaction. As such, the categories of man or woman are not biological but rather, are produced through social behaviour and associated norms. Social performances, for example, talk, body language, use and choice of attire and the use of gesture, reinforce or diminish the categorisation of gender, but also, as it is a performance, gender is not only subject to change, but also exposed to interpretation (West & Fenstermaker, 2002). Additionally, as with any performance, gender is open to the 'risk of gender assessment' (West & Zimmerman, 1987, p. 136). This assessment is used to evaluate the appropriateness of behaviours based on how gender is performed in social interaction, such as one's body language or gestures and appearance, among many others. Performances that are judged as incongruent with a particular (biological) sex category are at risk of receiving a negative assessment. Conversely, if the gender performance aligns and is consistent with a particular sex category, then this is assessed as appropriate, and the gender norm is maintained. This social act and performance of gender also further reinforce the status quo through social processes as described below:

> how gender is conceptualized has implications for the efficacy of gender mainstreaming and gender analysis as change processes … gender is a contested concept, it can be defined in ways that reproduce male, white, able-bodied privilege, or in other ways that reduce certain inequalities. Thinking about gender as a verb, or as a gerund (gender*ing*), we suggest, is more likely to capture how gender differentiation is continually 'done' through discursively-mediated institutional and organizational processes, including policymaking. (Bacchi & Eveline, 2010, pp. 87-88)

This understanding of gender as a situated and local practice allows the research presented here to explore how gender is made relevant in leadership talk. Furthermore, it makes it possible to explore how the speakers' orientations to gender affect their experiences, understandings and perceptions of leadership. It explains how gender norms are reinforced and perceptualised and reveals how negative assessments of leadership are made. 'Doing gender' perpetually reconstructs and reinforces gender roles in organisations, emphasising the persistence of traditional masculine traits and the multidimensional gendering process across various aspects of organisations. This process of shaping gender permeates diverse areas, encompassing individuals, interpersonal relationships, job functions, organisational frameworks, work procedures and the broader societal context, consequently reinforcing the

notion of gender within organisational settings (Acker, 1990; Williamson & Colley, 2018). Feminist scholars have classified various types of feminism, whereas researchers in the 'doing gender' domain have investigated how gender roles are constructed and sustained by women, men and organisations (Adapa et al., 2016; Hirst & Schwabenland, 2018; Nentwich & Kelan, 2014; Schilt & Westbrook, 2009; West & Zimmerman, 1987; Williamson & Colley, 2018). Researchers within the 'doing gender' framework observe that attempts to 'undo' gender inadvertently lead to the reassertion of the gender hierarchy in work settings, thereby highlighting the constraints of a liberal feminist approach and questioning the feasibility of entirely dismantling gender, given its fluid and evolving nature (Charles, 2014; West & Zimmerman, 2009). Gender theorists, such as Judith Butler (1993; 2006) and Gayle Rubin (1975), seek to challenge conventional gender perspectives in these works by questioning essentialist ideas, which assert that masculinity and femininity are inherent, biologically determined qualities tied to male and female bodies, prescribing specific performances and assuming a natural inclination for their respective opposites. Their work also contends that gender reproduction occurs not only through language, but also through doing or performative action (Butler, 1993; Rubin, 1975). Additionally, it emphasises the importance of scrutinising the systems through which gender is reproduced, crafted, and cultivated, reinforcing the significance of performance in the making and re-making of identities, that is, we enact who we are, an action that brings an identity into being (Butler, 1993; Rubin, 1975).

Ely and Meyerson (2000) explore three established methods of addressing issues related to gender within organisations and methods of critiquing their effectiveness. They propose a novel approach that views gender as a complex web of social interactions woven into various organisational practices, predominantly influenced by men, which reinforces a societal structure where men and specific forms of masculinity maintain a dominant role. Their critique underscores the need for multiple critical perspectives to comprehensively address workplace inequities, as a gender-focused critique might reveal different themes than one centred on race or class, ultimately contributing to a more inclusive understanding of organisational inequalities (Ely & Meyerson, 2000).

An understanding of the world from a man's perspective is referred to in scholarly literature as an *androcentric* view. Androcentric viewpoints reduce the understanding of the realities of the world and exclude the experiences of half of the world's population. In *Invisible women: Exposing data bias in a world designed for men*, Criado-Perez (2019) presents examples and

case studies to depict and describe how discrimination is ingrained in systems that view women as atypical, and men as the norm. Viewing women as substandard to men conveys a notion that that they are abnormal and lacking. This way of thinking trickles down to daily practices in the workplace as well as to how processes, physical space and even work attire, is designed. An example by Cohen (2017, as cited in Criado-Perez, 2019, p. 125), describes 'a female scientist studying climate change in Alaska [who] was also plagued by overalls designed for the male body' which featured a front zip. However, for women, this meant that, when indoor toilets were available, she would have to remove many layers of clothing and, in the absence of toilets, would have to contend with frostbite. This particular scientist resorted to using a funnel which enabled her to make use of the zip, as men would do. This illustrates the common and default solution, which is to *'fix women'*, instead of providing working environments and adequate protective equipment that appropriately allow women to perform their work. In traditional psychology, many psychometric scales were designed with a default male perspective. For instance, Magnusson and Marecek (2017) point out that the Stressful Life Events Scale overlooks events such as rape, miscarriage or pregnancy, which may impact a woman's mental health, because it does not ask about and consider these events. Situating women on the fringes not only excludes their experiences and perspectives, but also discredits their claims of disadvantageous conditions of work that manifest in patterns of exclusion, discrimination, sexual harassment or demeaning treatment (Magnusson & Marecek, 2017).

Traditional feminist theories have often assumed that women (within early theories, often understood as an immutable and pre-existing identity) drive feminist objectives, such as gender equity in the workplace, and serve as subjects for political representation (i.e. being present in the processes of public policy-making) but the terms *politics* and *representation* are subject to debate (Butler, 2006). Representation has a dual role, both in politics, enhancing women's visibility, and in language, potentially distorting the truth about women (Butler, 2006). In the same degree, developing an accurate language for women has been vital in feminist theory not only to boost women's political presence, but also to propel women into leadership positions (Sandford, 2015).

The following section provides a brief description of the waves of the feminist movement which have emerged from women's resistance to the norm and the status quo.

1.3.1 Dominant feminist framework: Waves of feminism

> But if the principle of social and economic science is true, we ought to act as if we
> believed it, and not to ordain that to be born a girl instead of a boy, any more than to
> be born black instead of white, or a commoner instead of a nobleman, shall decide the
> person's position through all of life. (John Stuart Mill and Harriet Taylor, *The
> subjection of women,* 1869, as cited in Dawson, 2021, p. 53)

Before turning to current understandings of feminism, a very brief history of feminism is
provided here for context. The first wave of feminism, which began in the mid-1800s, is
typically represented by the suffragette movement, which demanded that women be allowed
the right to vote in order to fully participate and to be included in society (LeGates, 2011).
The 1960s and 1970s is usually known as the second wave of feminism when women called
for reproductive rights and equality in the workplace (Alingasa & Ofreneo, 2021). The third
wave of feminism of the 1990s through to the 2010s challenged patriarchal power structures
and called out sexual assault (Burkett & Brunell, 2023). It is critical to acknowledge here that
First Nations feminists challenge prevailing feminist paradigms that categorise feminism into
'waves', asserting that their perspectives did not suddenly emerge during the third wave
aimed at diversifying mainstream feminism (Collins & Bilge, 2016).

The fourth wave feminism of the 2010s has extended its reach to further empower women;
specifically, by using the internet and social media. This wave has allowed for collective
action worldwide against sexual harassment and ongoing marginalisation, as well as
challenging the persistence of gendered norms and masculine privilege and power (Rivers,
2017). This fourth wave is particularly characterised by considerations of intersectionality
and by technology, and asserts that real success in equality, as well as authentic agency, has
not been achieved. In fact, in 2022, the United States Supreme Court overturned *Roe v Wade*
(United Nations Human Rights, 2022), suggesting that the fight for equality is ongoing.

Finally, while not always considered a 'wave' of feminism, it is important to discuss
'postfeminism' in terms of the current context of feminism at the time of this thesis.
Postfeminism is a societal perception which assumes that gender equality has already been
won (Sorrentino & Augoustinos, 2016). However, since the emergence of postfeminism in
the 1990s in the privileged world (Banet-Weiser et al., 2020), a considerable number of
issues for women remain, including the gender pay gap, persistent stereotyping and
discrimination, gender gaps in emerging jobs, and women's under-representation in
leadership roles (Kulich, Lorenzi-Cioldi, Iacoviello, Faniko, & Ryan, 2015; Powell &

Butterfield, 2017; Rink, Ryan, & Stoker, 2013; Vial, Napier, & Brescoll, 2016; World Economic Forum, 2021; Yanadori, Gould, & Kulik, 2018). Indeed, the aforementioned demise of *Roe v Wade* in 2022 (Totenburg & McCammon, 2022), which overturned the 1973 United States Supreme Court decision that afforded women the right to access abortion in the first trimester, highlights the ongoing need to fight for women's equality. Furthermore, researchers such as Linabary et al. (2020) assert that postfeminist perceptions and discourses are represented differently for women with CARM backgrounds, positioning them in different ways from women from privileged backgrounds. In other words, the idea that women's equality has been won is often centred on women from dominant backgrounds. As such, race is relevant to postfeminism. Using an intersectional approach in examining postfeminist discourses compels scholars to explore and to understand the dissimilar and varying experiences of women. Thus, these social elements of power and privilege are not only gendered and racialised, but are also drawn from political and historical considerations (Magnusson & Marecek, 2017). In a discursive study by Sherene Idriss (2022) with young migrant women with marginalised backgrounds in Australia, popular views of the concept of *hustle* work are framed as an opportunity for success, asserting that young women must balance their desire for meaningful work identities with the early recognition that mainstream institutions often lack support for those from marginalised backgrounds. By placing ethnic entrepreneurship in this context, they analyse work narratives as interconnected across generations, nations, and intertwined with issues of race and class inequality (Idriss, 2021).

More details on the relevance of intersectionality are provided in Section 1.4.

1.3.2 Gender, feminism and women with marginalised backgrounds

Data from several studies have identified the difficulty in teasing out the precise effects of gender and race across a range of experiences for marginalised women, including work. Intersectionality highlights that the negative implications of racism and sexism when experienced individually are compounded when they are experienced together (Crenshaw, 1991). I will further discuss the conceptual lens of intersectionality in Section 1.4.

In this thesis, the focus is on women with marginalised backgrounds and the *double jeopardy* effect they experience (here in the context of the workplace) along with a type of oppression referred to as gendered racism. Gendered racism is also known as racialised gender discrimination or intersectional racism, which refers to a form of discrimination that

combines elements of both racism and sexism (Schug et al., 2015; Szymanski & Lewis, 2016). Other studies have shown the differences in lived experiences of gendered racism between women from different cultural or linguistical backgrounds and have identified how discrimination is respectively perceived and responded to by people with CARM backgrounds. For example, Mohr and Purdie-Vaughns (2015) illustrate that experiences of stigma differ between Black, Latina and Asian women and further describe how stereotypes of these women are also influenced by the context and the roles they hold. They offer an example where an Asian-American female engineer, tasked with pouring coffee, may be more inclined to attribute bias to sexism rather than racism (Mohr & Purdie-Vaughns, 2015). This means that other groups of women may have considered this racism and therefore research into these experiences is needed.

A growing body of literature has also scrutinised the interactions of gender and race with other minority or marginalised identities, such as bilingual status and class. Proctor et al. (2018) investigated the interplay of gender, race and bilingual status with experiences of racial microaggressions and found that men and women may have some similar experiences but that the kind of racial microaggression varied depending on their race.

Finally, equally important in the discussion of identity and leadership is recognising how social stereotypes are formed. Cognitive social psychology describes how people categorise individuals based on their own set of beliefs and mental representations (Augoustinos et al., 2014). In understanding what constructs and shapes a leader, it is important to assess the influence that social identities have in shaping leadership effectiveness.

The experiences of women with CARM backgrounds will be further presented in Section 1.4 on intersectionality as well as Section 1.9 which builds on these earlier sections but within the context of leadership.

1.3.3 Motherhood and other caring responsibilities

Since women are increasingly having children outside marriage – and indeed outside an intimate relationship at all – it is important to consider motherhood within the context of paid work and leadership. This choice to have children without it being tied to men is a bold form of cultural rebellion (Maushart, 2001). Mothering, and caring responsibilities more broadly, is also crucial to discuss in relation to gender, feminism and work, since it forms a large part of many women's lives and has particular impacts on work.

A global survey of 3,627 professional women from 61 countries and 27 industries conducted by PricewaterhouseCoopers (2018) showed that 42 per cent of women were nervous about what having a child would do to their careers and that 48 per cent of new mothers said they had been overlooked for career advancement because they had children. Although more recent research is finding that women's decisions to delay motherhood are no longer only due to career aspirations, these aspirations do remain a significant factor in determining whether they choose to postpone motherhood (Temmesen et al., 2023). Budds et al. (2016) found a range of repertoires associated with the timing of motherhood in women labelled as 'older mothers', including those of 'older motherhood as circumstance', portraying delayed motherhood as a result of external life factors beyond their control, and 'older motherhood as readiness' depicting delayed motherhood as a conscious choice by women preparing themselves for motherhood (Budds et al., 2016, p. 170). As such, the timing of motherhood is shaped by cultural definitions of 'good' motherhood, which may determine when women are 'ready' (Budds et al., 2016, p. 170), as well as career aspirations.

Moreover, there are gender disparities in outcomes regarding becoming a parent, and in relation to work. In general, for example, it is still more common for women to take primary parental leave; as of 2021 in Australia, only 12 per cent of primary parental leave was taken by men (Workplace Gender Equality Agency, 2023). In addition, women, especially mothers, typically find themselves working in lower skilled roles and organisations that allow them to work with more flexibility and around their caregiving roles. There is a common notion that women choose to engage with low-paid jobs; however, the critical question that should be posed here is whether there is a pragmatic choice for women in juggling flexible, often low-paying work with childcare. Importantly, feminists underscore the importance of distinguishing between sex (as biology) and gender (as social characteristics, norms, and behaviours), challenging the inherent expectation that the *caring* role is reserved for women and emphasising that while physical and reproductive differences exist, they should not determine the opportunities and activities available to women and men, including in the workplace (Connell, 2009).

Again, much of the important work during the fourth wave of feminism uses intersectionality (discussed next) as a framework, not only to recognise the overlapping layers of power and prejudice, but to explore where the complexities are operating across multiple (disadvantaged) identities (Banet-Weiser et al., 2020). Being a mother (or not), influences not only how a woman views herself, but also how she is viewed by others (Sheeran et al., 2019;

Sorrentino & Augoustinos, 2016). Dominant constructions of motherhood have affected how individual women perceive their roles and influence career choices. In an empirical study, Kokot-Blamey (2021) analysed interviews with 60 women holding positions as partners in accounting firms across Germany and the United Kingdom. While there have been improvements in gender equality in this industry, the author nevertheless asserts that there is a significant lack of research on motherhood, despite the fact that 80 per cent of women will become mothers and will likely be disadvantaged in the workplace (Kokot-Blamey, 2021, p. 101).

McGannon and Schinke (2013) explored motherhood as a socially and culturally constructed identity by using discursive psychology to theorise mother identities as subject positions constructed within discourses and to explore implications for physical activity participation. They found that their participants drew upon two discourses: patriarchal discourse of the family, and liberal feminist discourse. The participants employed these to position a woman's identity as a 'good mother' and/or a 'super mother', for example, 'good mothers place children's needs over their own' (McGannon & Schinke, 2013, p. 179). Through shaping mother identities within both a patriarchal discourse of the family and a liberal feminist discourse, barriers to physical activity, including time constraints, fatigue, and family responsibilities, were intricately utilised as obstacles to engaging in physical activity (McGannon & Schinke, 2013).

Petrassi (2012) also used a critical discursive psychological approach to explore the discourses used when working English mothers were constructing the contributions of the father at home in terms of childrearing and childcare. These included the 'selfless mother', the 'shirking father', 'the father restores the "gender order"' and the 'high-status mother' (Petrassi, 2012, p. 518). The study's critical discursive approach shed light on existing cultural discourses that could sustain inequalities (Petrassi, 2012). These inequalities contribute to the maintenance of women in their existing conditions.

In terms of the ways these inequalities play out in the workforce, a study by Hill et al. (2015) explored the self-narratives of women who undertake surgical careers and come to see themselves as surgeons. They found that the demands of the two roles of surgeon and mother were contradictory. Many reported negative experiences in which their gender had marked them as *other* within surgery, being referred to as a 'woman surgeon' or a 'female surgeon' instead of simply a surgeon (Hill et al., 2015, p. 1214). The participants reported that they

were expected to show masculine traits as surgeons and that they had to find ways to become legitimate in the surgical world as a 'woman surgeon' (Hill et al., 2015, p. 1207). They found creative ways to articulate how women in general, and feminine qualities in particular (e.g. nurturing), enhanced surgery, such as the manner in which they interact with patients (Hill et al., 2015, p. 1207).

Overall, these studies build on much of the existing feminist research by authors and thinkings such as Susan Maushart (2001) and Angela Davis (1982), however employing intersectionality allows for feminism generally (and as it applies to motherhood) to move forward.

In the next section, I turn to intersectionality, a central concept in contemporary critical social psychology, which links various identity categories to help understand the complexities and contradictions inherent in social psychological phenomena. This marks a departure from the conventional 'single-axis' approach in much critical work in psychology, where one identity aspect (e.g. gender, race or class) is solely considered, shifting instead to a 'matrix' level of analysis where different dimensions of identity and inequality are seen as interconnected and mutually influential (Day et al., 2020; Gough, 2017). More recently, critical social psychologists have been concerned with shedding light on the experiences of individuals facing multiple forms of stigma and disadvantage, such as those of a low-income Asian single mother or an ageing trans woman, as well as with the intersecting discourses and institutions that perpetuate discrimination and limit opportunities (Day et al., 2020). However, as Bowleg (2017) argues, the adoption of an intersectional perspective has been relatively slow even in critical social psychological areas, with much of this essential work happening outside the field of psychology. I will return to critical social psychology – specifically as it influenced my research – in Section 1.6.

1.4 Intersectionality and psychology

> There's nothing easy about finding your way through a world loaded with obstacles
> that others can't or don't see. – Michelle Obama

In this section, I provide an overview of intersectionality, so that the following sections can be read and understood through the lens of this framework which centrally informs the thesis as a whole. Civil rights advocate Kimberlé Crenshaw, initially introduced the concept of intersectionality, focusing on multiple overlapping identities and their associated

disadvantages – encompassing but not limited to gender, socioeconomic class, language, culture, ethnicity, able-bodiedness, sexuality, religion, or geography, with particular emphasis on race (Crenshaw, 1989, 1991). Thus, intersectionality produces an experience of inequality that cannot be fully known and recognised without the confluence of the other significant identities, such as gender and racial background, as well as – depending on relevance in any given circumstance – other identities such as motherhood and class, as outlined in previous sections. Therefore, the conceptual lens of intersectionality is important as it allows for nuances and subtleties in its perception of, and engagement with the experiences of marginalised and under-represented groups. It is crucial to understand that intersectionality goes beyond identity, encompassing the role of societal structures in both oppressing and privileging individuals or groups (Losleben & Musubika, 2023). Notably for this thesis, the application of the concept of intersectionality first emerged in research within the field of law due to the realisation that employment discrimination laws were founded on biases linked solely to gender or race, and thus did not consider women who were multiply disadvantaged (Proctor et al., 2018).

The 1960s and 1970s were crucial decades for the development of intersectionality's core concepts. During this period, women of colour, residing in racially and ethnically segregated communities in the United States, engaged in complex dialogues and conflicts within the context of the civil rights, Black Power, Chicano liberation, Red Power, and Asian American movements (Collins & Bilge, 2016). While these movements often placed women of colour in subordinate positions to men, they also conferred a nominal equity to men that differed from the challenges they faced due to racial and class segregation. It is important to recognise that the intellectual contributions and activism of Black women, Chicanas, Asian-American women and Aboriginal and Torres Strait Islander women (Clark et al., 2021; Fredericks, 2010; Moreton-Robinson, 2000; Rennie, 2018; Whittaker & Watson, 2019) across the world, were not mere extensions of what is typically known as second-wave White feminism; rather, they were unique and independent in nature (Collins & Bilge, 2016).

An example of relatively recent work that looks into the issue of under-representation of Black women in STEM fields is by Pietri et al. (2018). This study explores the effectiveness of featuring scientists who share their identity on science companies' websites to foster trust and belonging, and how stigma consciousness influences these outcomes. Stigma consciousness involves individuals being very aware of the possibility of facing stigma or prejudice due to factors like race, gender, mental health, or social identities (Pietri et al.,

2018). This heightened awareness makes those with high stigma consciousness watchful for discrimination, expect bias even in unclear situations, and affects their thoughts, behaviours, and emotions in social interactions (Pietri et al., 2018). They found that Black female participants anticipated experiencing a greater sense of trust and belonging at a STEM company when the company's website showcased a profile of either a Black woman scientist or a Black man scientist, as opposed to highlighting a profile of a White woman scientist or having no profile at all (Pietri et al., 2018). Therefore, their findings could help companies to indicate to Black women that they would be valued as members of that company.

Dick (2013) explores the dual nature of encounters of discrimination, like sexism, indicating that they can be both objective and subjective experiences. The resolution of conflicting reality claims, such as whether sexism is an objective fact or a subjective perception, hinges on the processes through which specific versions of reality gain authority. This political process holds significance in comprehending the perpetuation, resilience and endurance of social facts like sexism. Charlebois (2012) highlights how masculinity can be seen as 'bounded', shaped by social norms that link men to the role of family breadwinners. Conversely, femininity can be perceived as 'unbounded', releasing women from the pressure to conform to a breadwinning role. Participants who adopt resistant subject positions contest and potentially subvert unequal gender relations.

Sugiyama et al. (2016, p. 287) stress that 'the importance of leadership development programming that is inclusive of women's identities is clear, and yet not all top-ranked executive education programs offer a women's program'. Using a grounded approach to their analysis, they found that leadership development programs rarely examine challenges linked to diverse identities, and that this creates a noteworthy opportunity to improve program inclusivity and maximise the long-term benefits of diversity.

Fielding-Lloyd and Meân (2008) critique affirmative action as an insufficient approach to addressing gender discrimination in masculinised contexts such as English football. They reveal that deploying discourses that undermine standards and emphasise the significance of women serves to neutralise the importance of gender, all the while perpetuating the centrality of masculinity in defining identities. Leathwood (2005) investigates how women administrators, lecturers and managers navigate and construct their identities in the workplace. Despite optimistic discussions about a more gender-inclusive future, the restructuring of further education has not yet significantly challenged gendered, racial and

class-based labour market dynamics. Costa et al. (2017) examine the increasing integration of attributes associated with women and femininity, such as emotionality, into managerial ideals, while acknowledging the persistent influence of gender roles aligning femininity with caregiving responsibilities. Baxter's (2011) study on double-voiced discourse among women business leaders in the UK highlights their cautious use of language, adjusting their speech in response to colleagues' concerns and priorities.

In her pioneering work 'Mapping the margins: Intersectionality, identity politics, and violence against women of color', Kimberlé Crenshaw (1991) asserts the necessity of combining intersectional analysis and action to effectively address the issue of violence against women of colour. This has resonated with both scholars and practitioners who recognise the need for fresh perspectives on the nature and impact of this violence (Crenshaw, 1991). It underscores that the problem of violence against women cannot be adequately addressed if it is viewed solely through the narrow lenses of gender, race or class alone (Crenshaw, 1991).

Within the academic sphere, individuals across disciplines ranging from women's studies and ethnic studies to sociology, political science and history, alongside both college students and faculty, grapple with intersectionality, while human rights advocates and governmental bodies have integrated it into ongoing policy dialogues, and grassroots organisers draw upon its multifaceted aspects to guide their efforts in areas like reproductive rights, anti-violence initiatives and workers' rights, among other social concerns (Collins & Bilge, 2016). The concept of intersectionality tends to be well-received in disciplines where theory and practice are already seen as closely linked, such as legal practice and also public health, social work and criminal justice (Collins & Bilge, 2016).

In the realm of social inequality, a richer comprehension arises when we acknowledge that people's experiences and power structures in a society are shaped not by a single aspect of social division like race, gender or class, but by a complex interplay of interconnected factors. Intersectionality functions as a valuable analytical tool, providing individuals with a more profound understanding of both the intricacies of the world and their personal identities (Collins & Bilge, 2016). When confronted with intricate forms of discrimination, individuals can turn to intersectionality as an analytical tool, as exemplified by African-American women activists in the 1960s and 1970s who faced the challenge of their unique needs being overlooked within singular anti-racist, feminist and workers' rights movements due to their

multifaceted identities as both Black and female workers (Collins & Bilge, 2016). 'Feminism is a struggle against oppression. It must therefore, to invoke Kimberle Crenshaw's dynamic analysis, be intersectional – to attend particularly to those *most* oppressed at the intersections of different axes of oppression' (Dawson, 2021, p. xxxiv).

In addition to experiences of discrimination, intersectionality also highlights the potential for invisibility in people with overlapping marginalised identities. For example, an experimental study on gendered prototypes of racial categories, that is testing the *invisibility* of Asian men and Black women has produced evidence that 'participants are more likely to imagine a man when thinking of a Black individual and less likely to think of a man when imagining an Asian individual' (Schug et al., 2015, p. 121). Invisibility is an expected consequence of non-prototypicality (Schug et al., 2015). This research demonstrates the 'non-prototypicality' of Asian men and Black women, which renders them *invisible* (Schug et al., 2015, p. 124). This notion of *intersectional invisibility*, which was introduced by Purdie-Vaughns and Eibach (2008), highlights how individuals with intersecting identities are rendered cognitively invisible, that is to say, because their identity spheres overlap, they essentially do not fit one distinct category (Cooley et al., 2018).

There is also literature that has examined intersecting identities of gender and race by investigating biases linked to invisibility. In their analysis of team performance experiments with combinations of mixed-race and mixed-gender pairs (that is, Black woman–Black man, Black woman–White man, White woman–Black man, White woman–White man), Biernat and Sesko (2013) found that the atypical attributes of Black women rendered them *invisible* and 'protected from gender bias' (p. 476). Nevertheless, critical feminist scholars point out that 'this invisibility has real-world implications for interventions, public policy, and social justice because you can't research or develop solutions to social problems that you can't see', such as the 'intersectional invisibility surrounding Black girls' and women's experiences with police violence' (Bowleg, 2017, p. 509), a catalyst for the recent #SayHerName campaign. The #SayHerName movement started to highlight the frequently neglected situations of Black women and girls who have faced police violence and anti-Black brutality (Cooper, 2016). This campaign stresses the connection between race and gender when dealing with problems related to police brutality, aiming for justice and drawing attention to the effects of systemic racism and violence on Black women (Maxouris, 2020). #SayHerName promotes a broader and more inclusive dialogue on police violence, emphasising the significance of

recognising and dealing with the distinct challenges confronted by Black women within the wider context of racial injustice (Archer, 2022).

Scholarly literature which considers the intersectionality of gender and race in the context of CARM women and leadership in the workplace is meagre. However, intersectionality provides a useful framework for looking at the experiences of CARM women leaders because research shows that intersectionality in the workplace has specific implications for CARM women. Intersectionality is more recently considered in leadership studies, especially in examining leadership pathways and representation in leadership roles by women (Briggs, 2020; Johnson & Fournillier, 2023; Nelson & Piatak, 2021). For example, the hypothesis of *double jeopardy* postulates that women with marginalised backgrounds live through a 'double whammy of discrimination' produced by prejudice against their gender, cultural, ethnic and racial backgrounds (Berdahl & Moore, 2006, p. 427). This hypothesis has been explored in empirical work in the context of the workplace, such as Berdahl and Moore's (2006) study which set out to investigate whether gender and ethnicity influence the occurrence of harassment at workplaces. They used survey questionnaires at five organisations located within the same North American city. Overall, 238 questionnaires were completed. The results supported the double jeopardy hypothesis in that, compared with men with marginalised backgrounds, as well as men and women with Anglo-Saxon backgrounds, women with marginalised backgrounds (generally those with Asian and Caribbean backgrounds) experienced more harassment in their workplace (Berdahl & Moore, 2006). My first analytical study, which is presented in Chapter 3, evaluates the existing literature related to women with CARM backgrounds and Aboriginal and Torres Strait Islander women spanning 20 years.

1.5 Women's experiences in paid employment

This section provides an overview of some of the key issues that women have faced in the paid workforce, including women with intersectional characteristics, especially women with CARM backgrounds. The section also focuses on systematic and policy-related challenges to achieving equality within the overarching framework of gender and feminism. Specifically, attention is centred on the meritocracy debate, bias – which refers to the presence of partiality or prejudice in favour of or against a particular person or group (Fan et al., 2019) – both getting work and in the workplace (as well as moving into leadership positions), harassment – unwelcome or offensive behaviour, comments, or actions directed towards an individual or a

group, creating a hostile or intimidating work environment (Jenkins, 2013; MacDermott, 2020) – and work precariousness. These issues were chosen in order to lay the groundwork for considering women's experiences of work before focusing on leadership. Notably, this section is necessarily brief, since women face a large variety of work-related experiences and conditions, across a range of industries and roles, which are too numerous to cover in detail in a thesis focused on leadership. However, this section briefly covers some of the foremost issues, to provide context to the sections on leadership that follow. Before turning to these issues, a brief summary of the statistics on women's and men's paid and unpaid work is provided.

Gender comparison statistics related to paid and unpaid work

In Australia, as indicated by the Australian Bureau of Statistics (2023a), women's participation in the labour force of 62.4 per cent is not far off men's, which is at 71.1 per cent. Women are increasingly receiving tertiary qualifications – 35.2 per cent of women in Australia report having attained a bachelor's degree or higher, in contrast to 28.8 per cent of men. In terms of weekly hours worked, women and men are again close, with women working 32.4 hours per week in paid employment and men working 39.1 hours per week. Despite the significant increase in women participating in the paid workforce, studies have shown that men are not taking on *unpaid* work at commensurate rates; rather, while women have increased hours in paid employment, they continue to do the bulk of unpaid caring and work in the home (Chopra & Zambelli, 2017). For example, an Australian National University study by Dinh et al. (2017), which analysed data from the Household Income Labour Dynamics of Australia (HILDA) Survey, which began in 2001, showed that women's recreational time is usually combined with unpaid home and family related work, such as catching up with friends while looking after children or watching television while folding the laundry. This contrasts with most men whose recreation time is usually uninterrupted and not combined with unpaid work in this way, such as engaging in golfing activities during the weekend with friends. In Australia, women who participate in housework spend 1 hour 27 minutes per day compared to males with 58 minutes (Australian Bureau of Statistics, 2023a). In an Australian study, the equitable distribution of housework time between genders is observed most prominently among single men and women, but when women cohabit with a male partner, their housework time increases while their male partner's decreases, regardless of their employment status (Ruppanner, 2017). Finally, in terms of parental participation,

time use surveys conducted by the Australian Bureau of Statistics in 2020–21 found that in heterosexual couples mothers spent 3 hours 34 minutes per day on parenting while fathers spent 2 hours 19 minutes (Australian Bureau of Statistics, 2023a). Inequalities also exist in the type of work that women and men do, as highlighted in the following section.

On bias

A 2018 global survey by PricewaterhouseCoopers (2018), which included 3,627 professional women from 61 countries and 27 industries, found that 45 per cent of female respondents believed that factors related to an employee's diversity status, such as gender, ethnicity, age or sexual orientation, could act as obstacles to career advancement within their organisations. Women's under-representation continues, not only in leadership, which is the main focus of this thesis, but also in certain fields such as technology, engineering and in top positions in academia (CEDA, 2022). Qualitative research has also tried to critically investigate the factors that may hinder women in the science, technology, engineering and mathematics (STEM) fields from reaching more senior positions. As an example, Ruel (2018) used a critical sense-making framework to find out why there are few STEM professional women managers in the Canadian space industry. The study identified some of the unwritten rules which professional women had to navigate in this industry, in particular, 'taking unwanted jobs', which was characterised as 'nurturing and caring, integrating individuals into a team; needing to embrace feminine-ideal values of wanting to help and to motivate others' (Ruel, 2018, p. 741). This is true in other industries also, where women are often expected to take on more of the unseen work, which is often about caring or mentoring, as well as administrative work and cleaning (Ruel, 2018). Albeit seemingly minor, these activities accumulate as an additional workload. Another finding of Ruel's study was the so-called 'cultural blockage rule' where there was a 'need to win in the hierarchical game: masculine/military-ideals of getting to the top' (Ruel, 2018, p. 741). The analysis in general also identified a tension where women had to attend to perceptions of their femininity and negotiate a 'tangled understanding of a gender spectrum, that is having a feminine gender, then not having a gender, and then needing a feminine gender again' (Ruel, 2018, p. 741).

Biases against women have also been shown to exist in processes related to the hiring of women. For example, Uhlmann and Cohen (2007) examined organisational and decision-making processes and found that a belief that one is not sexist might actually result in a tendency to behave in a prejudiced way, particularly in the context of the study which

investigated *hiring discrimination*. The participants were presented with a scenario during the experiment which tasked them with *hiring a factory manager* and included descriptions of either a man or a woman as a job applicant. This study conducted in the United States found that decision-makers' belief that they were objective increased gender discrimination. They also observed that, although constraints such as time influenced the individuals from being too hasty with sharing their judgments, 'when placed in a position of power, convinced that others agree with them, and feeling objective, people more readily act on their attitudes and beliefs' (Uhlmann & Cohen, 2007, p. 220). Earlier studies, such as one by Stanford scholars Pronin et al. (2002), have shown that it tends to be easier to identify other people's biases than to identify one's own, a *bias blind spot.* Another study, with participants from Boston and Chicago, aimed to uncover not only possible gender effects of hiring discrimination, but also effects of race (Bertrand & Mullainathan, 2004). The findings published in the journal article entitled 'Are Emily and Greg more employable than Lakisha and Jamal? A field experiment on labor market discrimination', found a significant racial difference throughout job types, industries and company size, with African-American-sounding last names receiving 50 per cent fewer calls for interviews (Bertrand & Mullainathan, 2004).

Harassment and precariousness

Another growing field of research on women is concerned with women's experiences of harassment. In Australia, 22.2 per cent of women have reported having experienced some form of sexual violence – not limited to workplace settings – since the age of 15 (compared to 6.1 per cent for men) and in 2021 alone, police records in Australia indicated there were 26,669 women victimised by sexual assault and 4,350 men victims (Australian Bureau of Statistics, 2023b).

In addition to this, many women face precarious work conditions. For example, the gig economy has enabled more women access to paid work; however, it exposes them to conditions that have weaker worker's rights, including no provisions for sick leave or maternity leave. The last-minute notice nature of some casual jobs is also typically problematic for women who are likely to be engaged in unpaid caring work. Also, most childcare centres only operate during business hours, which means that mothers are less able to take on work during weekends, unless they have family to help them look after their children. As such, the problem is more acute for single mothers. Overall, there is an over-representation of women in precarious jobs, such as non-permanent, casualised or contract

labour (Organisation for Economic Co-operation and Development (OECD), 2017). Women in precarious jobs such as those employed casually have been found to be more at risk of sexual harassment (LaMontagne et al., 2009).

Overall, general research shows that women face a range of risk factors at work, including bias in a range of areas (e.g., hiring, promotion, and training), harassment, and precarious work conditions (Evans & Maley, 2021; Foley & Williamson, 2018; Isherwood et al., 2022; Sheen, 2017).

1.6 Critical social psychology

Critical social psychology is a foundational field that has influenced the evolution of theories and methodologies which challenge the status quo in areas such as health, education and clinical psychology (Gough, 2017). Critical social psychologists utilise a wide range of theoretical sources, with feminist scholarship being particularly influential in offering in-depth analyses of gender, sexuality, intersectionality and marginalisation from diverse perspectives. These include critical examinations of 'postfeminist' ideas, and emphasise the contributions of feminist psychologists in challenging mainstream beliefs, particularly in areas such as research which purports to examine sex differences in a broad range of areas in psychology, and in advancing alternative qualitative research methods (Gough, 2017; Magnusson & Marecek, 2017). Notably, critical social psychology is an approach that examines and critiques social structures, power dynamics, and societal norms and as such goes beyond traditional social psychology by incorporating insights from critical theory and social justice issues (Balinhas, 2023; McDonald & Bubna-Litic, 2012; Reyes Cruz & Sonn, 2011).

When critiquing mainstream social psychology's cognitive approach to race and racism, critical social psychologists offer a social perspective that situates race and racism within social institutions, structures and discourses, with a specific emphasis on legal contexts, advocating a shift from concentrating on a minority of racist individuals to raising awareness of and confronting the widespread cultural and systemic influences that favour whiteness and marginalise Black identities (Gough, 2017; Salter & Haugen, 2017).

Critical social psychologists have a wide range of theoretical resources and research methods at their disposal, with the latter including a variety of analytic methods such as phenomenological, narrative, discursive and psychosocial approaches. Typically, choices

regarding methods are grounded in philosophical foundations that can be both constructionist and (critical) realist in nature (Gough, 2017). The critical traditions and methodologies mentioned have been employed to challenge and break down the cognitive research paradigms predominant in mainstream social psychology, offering alternative perspectives on traditional topics such as prejudice (Tuffin, 2005, 2017). Critical social psychology allows for a broadly social constructionist and discursive approach, focusing on how race-related categorisations are contextually constructed, examining how claims related to race are formulated, and understanding their practical functions (Gough, 2017). In my thesis exploring the experiences of women with CARM backgrounds and Aboriginal and Torres Strait Islander women, I employ critical social psychological methods, specifically drawing on discursive psychology and intersectionality, to provide a nuanced understanding of the intricate dynamics shaping their experiences of leadership. Discursive psychology allows for a detailed analysis of language use, emphasising how discourse not only reflects but also actively constructs social reality. This method is invaluable in unravelling the complex narratives surrounding women with marginalised backgrounds, shedding light on the power dynamics embedded in language and discourse (Reynolds & Wetherell, 2003). Furthermore, the lens of intersectionality serves as a crucial analytical tool, recognising that the identities are shaped not by a single axis of oppression but by the intersection of various social categories, such as race, culture, gender, and class (Sanchez-Hucles & Davis, 2010; Showunmi et al., 2016; Wane, 2023). By adopting these critical approaches, my study aims to explore the multifaceted challenges faced by women with CARM backgrounds and Aboriginal and Torres Strait Islander women, contributing to a more comprehensive and socially conscious understanding of their experiences.

1.7 Understandings of leadership

The focus on leadership in this thesis is intentional. Despite progress for women, and in spite of the ever-increasing numbers of women graduating from universities or participating in the workforce, overall women are still under-represented in positions of leadership. This section presents relevant literature in order to provide an overview of this body of work, including both positivist and more critical research. In doing so, this literature review provides context for the analysis in the thesis.

Before proceeding, I wish to note that one of the analytical chapters in this thesis is a published critical review of the existing literature on women leaders with CARM

backgrounds from 1998 until 2018. Table 1 summarises the key findings of Study 1 of this thesis, which has been published. This thesis also discusses relevant literature published after 2018, which is outlined throughout the following sections of this chapter.

Table 1. Summary of findings from Corpuz et al. (2020)

Evidence for the under-representation of CALD women leaders	The challenges and barriers to leadership CALD women contend with	How CALD women overcome the challenges to leadership
The existence of CALD women in office-holding positions can affect the descriptive representation of cultural and gender groups (Hardy-Fanta et al., 2006).	Cultural diversity creates different leadership experiences for different women (McGee, 2018).	Perceptive ability to identify disadvantage in the workplace allows CALD women leaders to appropriately negotiate through the barriers and focus on novel yet effective ways to achieve their career goals (Lloyd-Jones, 2009).
CALD women leaders report more barriers to success and less support for career development from their workplace compared to non-CALD women (Key et al., 2012).	For CALD women, it is fundamentally and doubly arduous to identify sources of bias, whether it is due to gender or CALD background (McDowell & Carter-Francique, 2017; Sanchez-Hucles & Davis, 2010).	Strong personal agency and a firm sense of self, in particular a resilient self-image, enables a foundation against the challenging and, at times, hostile situations they find themselves in throughout their journey to leadership (Jean-Marie et al., 2009; Liang & Peters-Hawkins, 2017).
CALD women leaders may be assessed more negatively in circumstances of poor organisational performance (Rosette & Livingston, 2012).	Gender and cultural backgrounds may influence leadership style but do not predetermine leadership success or effectiveness (Sanchez-Hucles & Davis, 2010).	Accepting their reality as tokens while balancing their operative and representative roles while they diplomatically attempt to climb the leadership ladder (Nixon, 2017)
Despite the increasing number of females in the educational workplace, leadership in the field is still dominated by non-CALD women (Alston, 2000, 2012).	First Nations women leaders report a *triple bind* as they do not necessarily identify with other CALD women (Fitzgerald, 2006).	They use previous experiences of adversity as a core motivator toward success which influences a service-oriented leadership style (Moorosi et al., 2018; Reed, 2012).

1.7.1 Models and styles of leadership

Lord et al. (2017) show that earlier research on leadership focused primarily on traits differentiating leaders from non-leaders. From this, scholars have depicted three

developmental waves in the field of leadership – waves of conceptual, empirical and methodological advances. The first wave constitutes the body of leadership literature focused on characterising a leader's behaviours and attitudes. The next wave delves into deeper behavioural studies and a growing body of work investigates the social-cognitive aspects of leadership. The third wave includes gender-related research as well as leadership research on teams, social exchange and a transformational style of leadership (Lord et al., 2017).

Previous work by Eagly and Johannesen-Schmidt (2001), which contributes to research conceptualising what constitutes a leader in that first developmental wave of leadership research, highlights gender differences in leadership styles, noting that women tend to exhibit more democratic, transformational and contingent reward styles, which are positively linked to effective leadership. In contrast, men often excel in active and passive management-by-exception and laissez-faire styles, which are negatively associated with leadership effectiveness. These small but consistent gender disparities in leadership styles have significant implications and are influenced by factors such as gender roles and biases. The study underscores the need for further research to understand the underlying mechanisms and emphasises the potential double standard women may face in leadership roles. While women's leadership styles can enhance organisational effectiveness, resistance to women in leadership positions, particularly from men, may offset these advantages. Nonetheless, overall, the research offers a positive outlook on the increasing representation of women in leadership roles.

In further developing the research areas on leadership, researchers have investigated styles and models of leadership. Sky and Bryant (2022) state that the Australian government recognises the significant gender imbalance in politics, particularly in rural areas, and has made efforts to address it, with a focus on local government. While initiatives in South Australia and Tasmania increased women councillors to 34.9 per cent in 2019, New South Wales remained below this at 31 per cent. Their study explores the leadership styles and motivations of women candidates in all-male regional councils, using a feminist theoretical framework, revealing that these women adopt a servant leadership style that emphasises serving the people and achieving collective goals. The study finds that supporting and encouraging more women to run for office is a way to combat gender disparity.

In addition, Nash et al. (2017) explored the under-representation of women in leadership positions in STEM fields by studying how 61 women in STEM define leadership and

describe their leadership styles. Findings from the study indicate that while the participants primarily emphasise transformational leadership factors, there is inconsistency in defining ideal leadership or personal leadership styles, challenging the notion of distinct gendered leadership styles and indicating that these expectations might contribute to the under-representation of women in STEM leadership roles.

Heimann et al. (2020) investigated the effectiveness of structured interviews in assessing leadership behaviour patterns and predicting leadership outcomes, involving 152 supervisors in a leadership assessment program. The research reveals that interview ratings add significant validity to the assessment of leadership behaviours, even beyond leader traits, self-assessments and subordinate evaluations. This suggests that the benefits of using interviews outweigh the associated costs and that interview ratings can complement other assessments in leader development programs. Therefore, structured interviews are a valuable tool for selecting and developing leaders, providing an additional perspective alongside self-assessments and evaluations from other sources.

Curtis (2020) discusses the Cognitive Experiential Leadership Model (CELM), which links leaders' thinking styles to their transformational leadership and effective leadership behaviours, particularly in terms of influence and conflict resolution. While past evidence often relied on self-reports that could be influenced by social desirability, this study aimed to gather more objective data. In Study 1, 192 followers assessed their leaders' thinking and leadership, and in Study 2, 129 followers anonymously evaluated their leaders' thinking styles, influencing methods and conflict management. The findings align with the CELM, showing that leaders who display both rational and experiential thinking, especially in imaginative ways, are associated with transformational leadership (Study 1) and exhibit effective influencing and conflict management strategies (Study 2). These studies provide fresh evidence for the CELM, showing that it is less susceptible to social desirability biases than other models. The studies also suggest that follower evaluations of leaders' thinking styles can contribute to leadership development. These studies involved 198 participants from Australia, mainly undergraduate psychology students and employed individuals, all over 18 years old and working with rateable line managers.

Vinkenburg et al. (2011) conducted two experimental studies to investigate the influence of gender stereotypes on women's opportunities for leadership roles in organisations. The first study aimed to assess the accuracy of gender stereotypes concerning leadership styles. It

revealed that participants correctly perceived women as more likely to exhibit transformational and contingent reward behaviours, while they were perceived as less likely to display management-by-exception and laissez-faire behaviours compared to men. In the second study, the focus shifted to prescriptive stereotypes, demonstrating that inspirational motivation was viewed as more critical for men, especially in chief executive officer (CEO) positions, while individualised consideration was considered more important for women, particularly in senior management roles. These findings suggest that women aspiring to advance in their careers might benefit from incorporating a blend of individualised consideration and inspirational motivation behaviours into their leadership approach.

The exploration of leadership behaviour, employing the perspectives of transformational, transactional, and laissez-faire styles, represents a significant body of research that has garnered increased popularity in recent decades (Gipson et al., 2017). Here, follower interactions are key to a leader's style. In a leadership context, 'follower actions' encompass the conduct, reactions and behaviours of individuals or team members under the guidance of a leader (Gipson et al., 2017). These actions involve how followers react to the leader's direction, choices and leadership approach. Leaders place significance on comprehending follower actions because it offers valuable insights into the efficiency of their leadership and the interpersonal dynamics within a team or organisation.

Transformational leaders inspire, motivate, attend to, and intellectually challenge their followers, fostering a passion for the organizational mission, while transactional leaders engage in contractual, corrective, and critical interactions with employees (Gipson et al., 2017). The premise of transformational leadership theory asserts that outstanding performance is cultivated by instilling a sense of mission, encouraging innovative thinking and learning, and activating the general values and social identities of followers (Lord et al., 2017). The idea posits that transformational leaders have the capacity to enhance both empowerment and dependence feelings in their followers by leveraging the diverse facets inherent in transformational leadership (Lord et al., 2017). Acting in a transformational manner serves to inspire subordinates to exert elevated levels of effort and dedication (Ayman & Korabik, 2010).

1.7.2 Positivist literature on leadership

There is a profusion of research on leadership, much of which has drawn on positivist methods and approaches. Key areas of the existing research include leadership and organisational culture, measures of leadership success, effects and consequences of poor leadership, leadership pathways – enablers and barriers, leadership styles, leadership development and training, mentoring and networking, amongst others. These areas have been chosen from the large amount of positivist research on leadership as they have the most relevance to this critical, intersectional study on women leaders with CARM backgrounds.

As positivist studies, much of this body of research follows an approach to scientific inquiry that highlights the use of objective and measurable data to study and explain natural phenomena. Positivist research aims to be objective, meaning that it seeks to minimise the influence of personal biases, emotions and subjective interpretations in the research process (Zyphur & Pierides, 2020). Researchers strive to maintain a neutral stance and rely on observable facts and evidence (Guthrie, 2010). Positivist research relies on empirical data gathered through direct observation, measurement or experiments, considered reliable due to its grounding in concrete facts (Guthrie, 2010). Researchers in this approach begin with a well-defined hypothesis, using deductive reasoning to draw specific conclusions from general principles, and they primarily work with quantitative data, analysed statistically to reveal patterns and correlations (Burton-Jones & Lee, 2017). The aim is to generalise findings to broader contexts and establish cause-and-effect relationships. While positivist research is recognised for its rigour, it has limitations, especially in the social sciences, as it focuses on quantifiable aspects of reality, potentially missing the complexity of certain phenomena (Syed & McLean, 2022). Alternative paradigms like interpretivism and constructivism offer different approaches to explore subjective experiences and meanings.

Leadership and organisational culture are deeply intertwined elements that significantly influence the success and dynamics of a company. Schippers et al. (2008) highlight the pivotal role of leaders in enhancing an organisation's culture. Thirty-two teams across government, banking, IT and insurance organisations participated in this study aimed at investigating how leader behaviour and style might enhance team reflexivity. Their behaviour and communication styles play a crucial role in creating a conducive environment that fosters collaboration, innovation and a shared sense of purpose. This research underscores that effective leadership not only drives positive organisational culture but also enables improved

employee engagement and performance. In addition, research shows that effective leadership is a cornerstone of successful companies, as it shapes the work environment, provides direction and empowers employees to excel (Amar, 2012). Amar (2012) delves into the impact of leadership styles on employee productivity and organisational performance. Amar's research underscores that leaders who exhibit clear communication, strategic vision, and the ability to motivate and guide their teams can positively influence employee commitment and overall productivity.

Another key area of the literature is defining leadership success. For example, Banush (2020) explores the multifaceted nature of leadership success measurement. In a rapidly evolving business landscape, leadership success is not confined to a single metric. Analysing and tracking the careers of participants in a Canadian leadership program, during and after participating in the program, Banush's research emphasises the importance of considering a range of measures when evaluating leadership success. Furthermore, his research has contributed to the research agenda on evaluating the effectiveness of leadership development programs.

Farkas et al. (2019) examine mentoring and networking as vital components of leadership growth. Their research underscores the importance of mentors in providing guidance, feedback and support to emerging leaders. Additionally, networking fosters connections, exposure to diverse perspectives and access to new opportunities. This research highlights that leadership is not developed in isolation but thrives within a network of relationships and continuous learning.

Coers et al. (2021) investigated the perception of leadership development among executive leaders in non-government organisations (NGOs) involved in international agricultural development. To achieve this, the study involved in-depth interviews with twelve executive leaders in such NGOs, allowing for a comprehensive exploration of the fundamental components and structural aspects of their leadership development journeys, with special attention given to the significance of mentorship as a mediator in effective leadership development. The findings hold practical implications for executive leaders in international agricultural development and also suggest potential directions for future research in leadership education and practice.

In a qualitative case study, Carter et al. (2020) focused on a formal mentoring program comprising 38 executive mentors and 58 mentees, with the specific aim of promoting gender

equity leadership, professional growth and career advancement. The research sought to understand the perceptions of both mentors and mentees regarding their learning and development experiences in the program and to assess its effectiveness, with a particular emphasis on women faculty members. The study highlights the need for future research to address the disconnection between the topics discussed in mentoring interactions and the areas where mentees require support. To bridge this gap, the study suggests strategies like employing experiential learning methods, including gender equity leadership-specific case studies and role-playing activities, along with a continuous focus on self-reflection to facilitate profound learning and enhance participants' self-confidence.

Grocutt et al. (2022) reviewed mentoring and leadership development research, particularly focusing on the roles, goals and commitment of mentors and mentees. They suggest that effective mentorship programs should encompass instructional, demonstrative and practical elements of leadership development.

Sims et al. (2021) conducted research with faculty members participating in gender equity-focused leadership development programs at a university in the southeastern US. They investigated whether individuals skilled in specific leadership styles (servant, transformational, transactional or passive avoidant) were more effective mentors, and also examined the influence of gender on leadership style and mentoring. They concluded that servant leadership is positively associated with mentoring, passive avoidant leadership is negatively linked to mentoring, while transformational and transactional leadership do not show a significant connection to mentor competency, and gender does not influence leadership style or mentoring. This indicates that those engaged in human resources and overseeing gender equity and leadership development programs should take into consideration the benefits of servant leadership, as it possesses a gender-neutral nature and its capacity to nurture effective mentors.

In summary, these diverse research strands collectively emphasise the integral role of leadership in shaping organisational culture, enhancing productivity and fostering employee engagement (Reynolds et al., 2023). Effective leadership is a dynamic interplay of various factors, including style, professional development and the ability to navigate challenges. As organisations strive for success, they must recognise the multifaceted nature of leadership's influence and invest in cultivating capable leaders who can drive positive organisational change.

1.7.3 Qualitative and discursive literature on leadership

Discursive research, discussed also later in Chapter 2, explores the complex interaction among language, communication, and the development of leadership concepts. Discursive research has provided valuable insights into the dynamic nature of leadership, emphasising that it is not a fixed, universally defined concept but is socially constructed and shaped by language and communication. The work of Fairhurst (2008) underscores that leadership attributions can emerge in various contexts where authority and the ability to influence events exist, thus challenging traditional notions of leadership. Examples of discursive research have highlighted critical aspects of leadership, such as leader identity, leadership style, and consensus and trust building within teams. These studies collectively demonstrate the significance of adopting a discursive perspective in leadership research, enriching our understanding of leadership dynamics.

Key examples of discursive research on leadership include the exploration of leader identity. Clifton and Dai (2020) explored leadership and leader identity in Japanese culture, guided by a discursive approach to membership categorisation analysis. They found that leader identity is fragmented. They call for the discursive turn in leadership research to go beyond considering leadership-in-action to also consider the way in which both meanings of leadership and leader identities are discursively constructed as in situ social practice to 'challenge hegemonic views of leadership and seek to make visible the power dynamics of presenting leadership and leader identity in one way rather than another' (Clifton & Dai, 2020, p. 180). Furthermore, Clifton (2019) underscores the importance of examining how leadership meanings are constructed through discourse, advocating for a shift away from seeking a singular underlying phenomenon. This research dissects an interview with management experts Jack and Suzy Welch, who offer normative perspectives on leadership, revealing the complexities of leadership found in broader societal discourses. The study contends that qualitative research should employ a case study analysis of leadership narratives to illustrate how the context of storytelling influences such accounts.

A study by Kosonen and Ikonen (2022) analysed leaders' speeches in order to investigate trust building within a higher education organisation, specifically focusing on how leadership contributes to organisational trust. The qualitative analysis of leaders' speeches and field notes reveals that leaders who demonstrate trustworthiness create an environment conducive to organisational engagement (Kosonen & Ikonen, 2022). The findings emphasise the

significance of trustworthiness awareness in leadership and highlight the impact on trust building in higher education institutions (Kosonen & Ikonen, 2022).

Gleibs et al. (2018) examined how leaders' and followers' identities are constructed. They explored how First Lady speeches at political party national conventions strategically connect their husbands to the prevailing national identity. The research highlights that leadership is not solely shaped by leaders and their followers; it can also involve 'third parties' known as 'identity mediators', who help co-create and mediate the identities of both leaders and their intended followers.

Other research seeks to investigate the effects of leadership styles, such as a study by Wodak et al. (2011) which sought to find out whether leaders' use of discursive strategies contributes to the establishment of consensus within a team and how this is achieved. Their research examined the contribution of leaders to the consensus-building process, which forms the foundation for significant tasks like organisational sense making and decision-making. Their investigation revealed five discursive techniques employed by leaders to encourage and mould the development of consensus within a team: bonding, encouraging, directing, modulating and re-committing (Wodak et al., 2011).

Allan et al. (2006) analysed 103 items from *The Chronicle of Higher Education* published between October 2002 and October 2003, focusing on leadership in US post-secondary education. The study identified four dominant discourses: autonomy, relatedness, masculinity and professionalism. These discourses play a crucial role in shaping various images of leaders, including expert, beneficiary, tyrant, hero, negotiator and facilitator. Each of these subject positions is associated with specific power dynamics. The study underscores the significance of recognising how these discourses influence perceptions of leadership and the accompanying power structures within higher education. It suggests that leaders should be mindful of how these discourses impact their roles and be prepared for potential resistance to those leadership identities.

Fairhurst and Uhl-Bien (2012) acknowledge that leadership is a context-specific, interactive and relational process, which poses challenges for empirical study. They suggest that a discursive perspective and the utilisation of organisational discourse analysis methods can serve as a promising alternative or addition to traditional survey methodologies when exploring the interactive and relational dimensions of leadership. This approach aims to

bridge the gap between leadership theories and research methods while providing a means to advance both theoretical and practical understandings of leadership.

The Wellington Language in the Workplace Project (Vine et al., 2008) seeks to connect leadership psychology with applied linguistics by fostering an open and comprehensive exploration of leadership dynamics in various organisational settings. Through an ethnographic approach and the analysis of communication in diverse New Zealand workplaces, the study concentrated on both task-oriented and maintenance-related leadership behaviours. It revealed that leadership interactions involve a dynamic interplay among co-leaders, with a continuous exchange of initiatives and responses. This research promotes collaboration between leadership psychology and the discursive leadership fields and underscores the pivotal role of everyday communication in shaping leadership.

Gkinopoulos and Hegarty (2018) studied the commemorative statements delivered by leaders of two Greek political parties, New Democracy and the Coalition of the Radical Left, during the reestablishment of Greek democracy in 1974. They examined how these leaders shaped the concepts of their ingroups and outgroups, considering whether they defined them broadly or narrowly and how they portrayed ingroup prototypes and group boundaries across Greece's past, present and future with concrete or ambiguous language. The findings indicate that leaders' definitions of 'we' and 'we are not' may vary depending on the extent of their political support and the stability or crisis of the democratic context. Additionally, the study underscores the significance of followership in the construction of identity and explores its potential impacts on followers in varying circumstances, providing insights into the intricate interplay of leadership, followership and historical context.

Rooyackers and Verkuyten (2012) employed a tripolar model of minority influence to scrutinise how Geert Wilders, the leader of the extreme right Party for Freedom in the Netherlands, constructs social categories related to himself, the general population and mainstream politicians. They examined how he manages his contentious positions during parliamentary debates. The study revealed that Wilders portrays himself as a prototypical member of the population and a responsible, realistic, group-oriented politician. This challenges the conventional roles of political minorities and provides insights for social psychological approaches to leadership and political minorities. The research illustrates the effectiveness of the tripolar framework in analysing the rhetorical strategies used by political minorities in real political debates, highlighting the importance of managing three

interdependent group relations and presenting leaders as both in-group members and effective leaders. Future research should expand the analysis to extreme right politicians in different countries and investigate how the public receives extreme right rhetoric, particularly in terms of its impact on voting behaviour.

Research by Kim et al. (2020) provides valuable insights for enhancing communication effectiveness within organisations. They analysed a transcribed corpus of meetings to assess conformity behaviours and assess the impact of discursive leadership. The study suggests potential avenues for future research that incorporates a diverse participant pool and survey-based data. The study produced three main findings: discursive leaders, whether officially appointed or informally acknowledged, emerge in communication situations where they possess authority or expertise; the potency of discursive leadership influences turn taking and resource allocation during meetings; and discursive leadership fosters conformity in language that mirrors the views of the leaders.

Tyskbo and Styhre (2023) employed a social constructionist perspective to examine how middle managers in the public sector manage the expectations of both top management and subordinates. They found that middle managers frequently oscillate between roles as leaders and followers, embodying two distinct leadership metaphors: *the buddy* and *the commander*. This dual role creates complexity and ambiguity, leading to feelings of alienation and an ongoing struggle to fit into their organisational context, metaphorically described as being a *chameleon*. This metaphor illustrates that middle managers navigate intricate and ambiguous situations, shifting between leadership and building close relationships with subordinates while also adhering to top management decisions. This study deepens our understanding of middle managers' participation in leadership processes, particularly within the public sector, and challenges the assumption that specific leadership styles are inherently *good* or *effective*.

Overall, the above studies explore the interplay of multiple identities in the context of leadership (Montiel et al., 2022; Obradović & Howarth, 2018).

1.8 Leadership, gender, and the workplace

The increase in the number of women in the workforce has naturally resulted in a greater focus on gender within the realm of leadership theory and research. This growing emphasis is apparent in the various areas of investigation that have arisen, covering subjects such as (a) the rise of leaders of both genders from groups lacking established leaders, (b) the unique

leadership styles displayed by men and women, (c) the existence of gender biases in the evaluation of leaders, and (d) the comparative effectiveness of men and women leaders (Lord et al., 2017). What is clear from this research is a notable rise in scholarly interest aimed at comprehending the complex intersections of gender and leadership dynamics, in part, influenced by the changing landscape of women's involvement in paid employment, as outlined in the following subsections.

1.8.1 Women's leadership

This section presents key relevant literature first on women leaders in general, then women leaders with marginalised backgrounds.

In the past, research on women in leadership mostly centred on the challenges they face due to biases, stereotypes and unfair treatment (Eagly & Johnson, 1990). A significant figure in this field is Alice Eagly, whose influential work on gender roles has had a notable impact. Her investigation into the role congruity theory of prejudice suggests that when there is a perceived difference between the traditional female role and leadership positions, two types of bias emerge: (a) assessing women less positively than men as potential leaders, and (b) evaluating behaviour that matches leadership expectations less favourably when done by a woman (Eagly & Karau, 2002). Additional studies, like the research conducted by Koenig et al. (2011), have supported the existence of these perceived incongruities. Koenig et al. (2011) conducted a meta-analysis to explore how stereotypes about leaders relate to cultural masculinity. Their analysis showed that the perception of leadership as masculine as a trait diminished over time and was more prominent among male participants.

The following subsections organise the existing leadership literature on women drawing upon both Gipson et al.'s (2017) and Kulkarni and Mishra's (2022) classification of the literature into four common domains: selection (barriers), development (enablers), style, and performance (including effectiveness and impact).

Selection (barriers)

A large amount of the existing literature on women in leadership seeks to find out whether a gender disparity exists. The evidence underscores that the lack of women in leadership roles can be attributed to a multifaceted set of factors (Corpuz et al., 2020). This includes the perpetuation of inequality through stereotyping, gender bias and discrimination, aligning with

Eagly and Karau's (2002) role congruity theory, which posits that biases arise from a perceived mismatch between traditional female roles and leadership positions. Schein's 1973 *think male, think manager* concept highlights the stereotype that leadership is inherently masculine (see Schein, 2007). The pipeline problem exacerbates the situation, with women often experiencing career interruptions due to domestic responsibilities, as explained by Eagly and Carli (2007). The circumstances and criteria for women's selection into leadership roles vary, with certain industries, and organisations that value agentic traits being contexts where women are more likely to be chosen (Badura et al., 2018; Kulkarni & Mishra, 2022; Ryan & Haslam, 2005). Notable distinctions in male and female leadership styles, outlined by Ayman et al. (2009), encompass differences in behaviour, conflict resolution strategies and self-advocacy tendencies. Women's tendency towards a relational approach to work and their inclination to embody elements of transformational leadership further influence their representation in leadership positions.

Development (enablers)

As Gipson et al. (2017) highlight, both genders have unique ways of seeing and understanding the world, shaping their experiences. These distinct perspectives strongly influence leadership development. The biases against women, along with women's self-perceptions, greatly affect their journey towards leadership. To tackle these complexities, customised leadership development becomes crucial. This is where mentoring, sponsorship and networking become vital tools. These tailored methods help aspiring leaders, particularly women, overcome obstacles, gain insights and build meaningful connections that empower their growth as leaders. Recognising the diverse experiences and viewpoints of each gender and adapting leadership development accordingly enables organisations to nurture a more inclusive and effective cohort of leaders.

Athanasopoulou and Dopson (2018) for example, investigated the outcomes of *executive coaching programs* through a systematic review. They found that what remains largely unexplored is the impact of the social environment on the process and results of executive coaching, along with the underlying reasons for this influence. They also discuss how researchers' epistemology and expertise determine the specific factors they must consider. Quantitative researchers should carefully outline the causal connections among contextual variables to prevent endogeneity when testing hypotheses. In contrast, qualitative research is valuable for expanding and sometimes re-evaluating empirically supported theories using

qualitative methods to uncover causal mechanisms that are not easily tested quantitatively and to identify both change and continuity in a given context (Athanasopoulou & Dopson, 2018).

Moorosi (2014) examined the formation of leadership identities within a South African leadership development initiative, underscoring the profound impact of gender, race and social class on the participants' journeys. The research demonstrates that directly addressing identity formation in leadership programs is pivotal, and helpful in supporting developing leaders, even benefiting underprivileged groups such as women.

Leadership styles: Transformational, transactional, authentic, servant

The concept of leadership styles plays a significant role in gender dynamics. Transformational, transactional, authentic and servant leadership styles have been explored in the context of gender. Women tend to lean towards relational approaches to work and often embody aspects of transformational leadership, emphasising inspiration and motivation (Eagly & Carli, 2007). Understanding these differences in leadership styles can lead to more effective leadership development and evaluation.

Badura et al. (2020) conducted a meta-analysis on motivation to lead (MTL). The results indicate that the three different MTL types (affective-identity, social-normative, and non-calculative) are distinct from each other and show moderate correlations, suggesting that they should be considered as separate concepts. These MTL types have connections to both the emergence and effectiveness of leadership and play a partial mediating role in the relationship between various predictors and leadership outcomes. Notably, this research highlights that qualities typically viewed as advantageous for leadership may have drawbacks when expressed through MTL. This study contributes to leadership theory by underscoring the uniqueness of these MTL types and their significance in the broader context of leadership.

Yen et al. (2019) underscore the importance of promoting equity, diversity and inclusion within higher education by reshaping the institutional culture of academia. They emphasise the crucial role played by departmental leaders in advancing equity and diversity among faculty. They primarily focus on the 'Advance leadership program' at the University of Washington, which is designed to empower department chairs with the necessary skills and knowledge to facilitate positive changes within the academic landscape (Yen at al., 2019, p.382). They trace the program's evolution, moving from a local workshop initiative to

becoming a national workshop series and an online toolkit. They also highlight the program's accomplishments and its potential for replication in other academic institutions, offering valuable insights and recommendations for expanding similar leadership development initiatives, especially within STEM fields and higher education, with a particular emphasis on promoting gender equity and diversity.

Performance, effectiveness, and impact: Benefits

The assessment of performance, effectiveness and impact in leadership is influenced by a multitude of factors, among them followers' expectations and preconceptions, as noted by Eagly and Chin (2010). Research examining the effects of leader gender on organisational outcomes has unveiled insights into various domains. Notably, studies have investigated the implications of a leader's gender on financial performance and stakeholder sentiment, as discussed in the CEO literature by Metz et al. (2017). These investigations delve into how the gender of leaders can shape organisational success, shedding light on the intricate interplay between leadership and both financial metrics and stakeholder perceptions. Through understanding how gender dynamics intersect with leadership effectiveness, organisations can harness these insights to foster more diverse and impactful leadership models.

Mosier and Pietri (2021) examined the electability perceptions of Black women political candidates in comparison to White male, White female and Black male candidates, given traditional gender and race-based leadership biases and the effects of *double jeopardy*. Mosier and Pietri (2021) expected the 454 participants to perceive Black women as less competent and having lower leadership abilities than White men, White women and Black men, leading to diminished electability perceptions and voting intentions. However, despite the increasing political polarisation in the United States, the study found mixed results, ultimately failing to establish a clear link between a candidate's race and gender and their electability perceptions or voting intentions, highlighting the need for further exploration in future research.

Performance, effectiveness and impact of leaders is an area of particular interest to organisations and companies. A 2018 study by Culturally Diverse Workplaces and the University of Melbourne (2018) examined strategies for enhancing leadership opportunities for culturally and linguistically diverse (CALD) women, as suggested by male participants. The findings revealed that 65 per cent recommended internal networking and connecting with

senior leaders, 60 per cent advised seeking mentors or coaches, and 30 per cent stressed building a personal brand through activities like internal project involvement. Additionally, the study highlighted external challenges CALD women face, including biases and issues related to Australian networking culture, a lack of role models, language barriers and accent-related challenges. In contrast, success factors included having champions and sponsors, setting specific goals, establishing networks, engaging with mentors, and possessing attributes like resilience, emotional intelligence, and a consistent and authentic cultural identity.

The glass cliff phenomenon

This section has outlined the key domains in the literature relevant to women's leadership – selection (barriers), development (enablers), leadership styles, and research exploring women's leadership performance, effectiveness, and impact. In additions to this, the glass cliff phenomenon (Ryan & Haslam, 2005) represents a crucial construct in understanding the challenges women face in leadership roles. This phenomenon explains the predilection for women to be appointed to precarious leadership positions during times of crisis or organisational turmoil and trouble (Ryan, 2023). The glass cliff provides insight into the complexities surrounding women's leadership by shedding light on the circumstances that influence their selection (Kulich et al., 2011; Morgenroth et al., 2020; Rink et al., 2012).

Scholarly work on the glass cliff phenomenon contributes to intersectional leadership research in this area of women's leadership. An examination of archived data on Black and minority ethnic (BME) and female electoral candidates in the Conservative Party of the United Kingdom Parliament found that BME candidates from the Conservative party experienced lower success rates compared to their white counterparts, introducing a concept of a political glass cliff (Kulich et al., 2014). This concept of a political glass cliff draws attention to a risk of subtle discrimination in the drive for diversity if not coupled with a focus on providing quality opportunities for political leadership (Kulich et al., 2014). The authors noted that if the aim is to achieve diversity in the British (or any other) political landscape, it seems crucial to adopt a strategy of systematically selecting minority candidates for seats that are likely to be won (Kulich, et al., 2014).

The glass cliff phenomenon offers a critical perspective through which to examine the structural and systemic challenges faced by women selected into executive roles but is also

important in understanding the nuanced nature of social identities within leadership and how this impacts leadership experiences. Placing women in prominent positions without addressing and transforming gendered leadership expectations not only fails to benefit the organization or the women involved but perpetuates implicit discrimination, limiting the cultivation of diverse professional identities and forcing women into an either-or dilemma that hinders their authentic professional development (Ellemers et al., 2012) By acknowledging the glass cliff phenomenon, insight is gained not only in the implicit biases that impact women's career trajectories, but also how their performance, effectiveness, and impact may be perceived and evaluated. In a recent paper by Michelle Ryan (2023), she highlights the essential considerations in any workplace equality initiatives which include addressing the organisational structures and systems perpetuating inequality but also by recognising 'the inherently intersectional nature of gender inequality' (Ryan, 2023, p. 8).

1.8.2 Qualitative and discursive research on women's leadership

The majority of research on women's leadership has been conducted by traditional quantitative methods. More recently, qualitative research has contributed to this burgeoning field in order to shed light on the complex ways in which individuals construct and negotiate their identities within the context of leadership.

For example, feminist linguistic research has embraced a discursive perspective to explore the gendered aspects of leadership behaviours, particularly concerning the scarcity of women in senior leadership roles in UK businesses. Baxter (2014) presents a distinctive perspective by examining how women express leadership in the absence of men, revealing that they employ a variety of intricate strategies that challenge conventional gender-based categorisations. Nevertheless, even within women-only teams, there remain observable gender-related dynamics that may pose obstacles for women striving for senior leadership positions.

Walker and Aritz (2015) examine the persistent gender disparities in leadership roles in organisations, especially in male-dominated corporate environments, despite diversity initiatives. They focus on how leadership dynamics are shaped through communication within groups of both men and women, with a particular interest in how women emerge as leaders and how their leadership styles affect recognition. The findings reveal that in the mixed-gender groups studied no woman was universally recognised as a leader, even though

transcript analysis identified women in leadership roles. This underscores the significant impact of organisational culture on defining accepted leadership norms and influencing perceptions of gender-related leadership.

Research by Milesi and Alberici (2019) investigated how female politicians shape their intersectional identity as women politicians. They highlight how these politicians position themselves as marginalised within their gender group and create intergroup categorisations by comparing women who fulfill political entry requirements to those who do not. Addie and Brownlow (2014) similarly looked into the identities of women in relation to leadership through using a discursive approach. Specifically, they analysed how single women without children negotiate two opposing discourses: the heterosexual relationships and family life discourse and the independent single woman discourse. This negotiation is complicated by tensions between self-perception and how others position them, especially concerning the discourse on heterosexual relationships and family life.

There remains a scarcity of qualitative research exploring intersectional leadership comprehensively. This thesis hopes to contribute to this gap in the literature.

1.9 Diversity and leadership

> The discursive formation of Anglocentric whiteness is a relatively uncharted territory that has remained invisible, dominant and pervasive, even as it influences everyday life. (Moreton-Robinson, 2004, p. 79)

Over the course of scholarly inquiry, extensive research has been dedicated to unravelling the intricate threads of culture, race and ethnicity within the context of workplace organisational culture and leadership. This body of work has examined a myriad of compelling factors, ranging from the examination of the impact of culture and race on team engagement and the perpetuation of conflicting social stereotypes to the nuanced exploration of the stigma that individuals from certain backgrounds encounter. Furthermore, investigations into the intersection of culture, race and leadership dynamics, particularly concerning leader prototypicality, have shed light on the complex interplay of factors that shape organisational hierarchies. Additionally, the literature has considered the implications of culture and race for personal and professional growth, deciphering their roles in shaping opportunities for advancement and development.

Research by Carangio et al. (2021) adopts a critical whiteness framework and incorporates intersectionality to address the working experiences of skilled immigrant women in Australia. The study argues that analysing these experiences requires not only an intersectional approach but also a whiteness lens to understand the shifting boundaries of who is considered white or not-white in Australian workplaces (Carangio et al., 2021). This study considered the influence of dominance of the privileged group in Australian work environment, in their research involving women from diverse racial backgrounds (Carangio, et al., 2021). In analysing 31 semi-structured interviews from women with CARM backgrounds, the researchers found that that their professional journeys are intricately tied to the interplay of intersectional identities and the pervasive white-dominant norms present in the gendered and racialized working environment.

The report *Leading for change* (Australian Human Rights Commission, 2018) sheds light on the cultural backgrounds of key decision-makers in various sectors, including ASX 200 companies, federal ministries, government departments and universities. The survey revealed a striking lack of diversity among these leaders, with the vast majority – approximately 95 per cent – coming from Anglo-Celtic or European backgrounds. The statistics paint a sobering picture, showing that, out of 2490 individuals, 1890 were Anglo-Celtic, 474 other European, 116 non-European, and just 10 were First Nations. While the report acknowledged that the slow migration of individuals from non-European backgrounds to Australia could influence these numbers over time, it argued that current trends did not offer promising signs of improvement in representation. The study highlighted a crucial disparity in data collection, where gender diversity has received more attention than racial and cultural diversity. Unlike gender, the use of targets and quotas to ensure accountability for diversity has not been widespread in Australian organisations. The report also pointed out specific instances of equity and diversity targets implemented by organisations such as the Australian Broadcasting Corporation (ABC), Commonwealth Bank and PricewaterhousCoopers Australia. These targets, especially by the ABC were also mentioned in the data corpus of this thesis. The concept of 'ethnic zoning and visibility' was explored, revealing that certain professions and industries often reflect a cultural hierarchy within their representation patterns, reinforcing the need for proactive change to improve leadership diversity.

Atewologun and Singh (2010) used a qualitative approach involving focus group discussions to explore how participants saw their professional identities in relation to their cultural and ethnic backgrounds. The study, based in the UK, revealed important themes that captured

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diverse aspects of participants' experiences. These themes included discussions about being Black in the UK, navigating the professional world as Black individuals, the specific challenges faced by Black women professionals, and the unique experiences of Black men professionals. Using the concept of identity work introduced by Sveningsson and Alvesson (2003, as cited in Atewologun & Singh, 2010), the researchers revealed a complex interaction of factors that shape how people define themselves in their professional lives. Notably, the study highlighted how contextual factors like demographics and social categories influence this identity work. The findings also showed that participants felt conflicted when a social label was imposed on them, limiting their ability to shape their own identities.

Moreton-Robinson (2004, p. 82), in her essay entitled 'Whiteness, epistemology and Indigenous representation', describes how the failure to acknowledge whiteness leads to the de-emphasis of racial aspects within the category of 'European Australians'. While 'Aborigine' inherently carries racial connotations, 'European Australian' does not overtly address its racial dimension (Moreton-Robinson, 2004, p. 82). Unlike whiteness, Aboriginality is recognised as a racial construct associated with blackness, openly tied to discursive practices like Aboriginalism and post-Aboriginalism (Moreton-Robinson, 2004). The critical examination and deconstruction of other racial categories have not been applied to whiteness, primarily because Aboriginalism and post-Aboriginalism are shaped by whiteness as representations of what it is not (Moreton-Robinson, 2004). These insights highlight how the persistence of race as an attribute of the Aboriginal and Torres Strait Islander population and the concealed nature of whiteness pose questions about how post-Aboriginalism can drive mutual transformation when traditional approaches to race remain largely unchanged. In the context of leadership, this highlights the importance of critically examining and deconstructing prevailing racial categories, particularly whiteness, to foster a more nuanced understanding of Aboriginal and Torres Strait Islander representation and challenging traditional approaches that maintain the status quo. The concealed nature of whiteness and its influence on representations contribute to a lack of diversity awareness and perpetuate existing power imbalances.

Rutherford (2019) explored the application of whiteness theory to traditional First Nations research. Whiteness theory contends that *race* is a deceptive concept used for oppressive purposes. The research assessed the extent of *racelessness* in First Nations group research, particularly focusing on First Nations youth-related issues through an interpretive research synthesis analysis of eight peer-reviewed journal articles from Australia, the US and Canada.

It found instances of *raceless* community cohesion in the sampled research, often attributed to modern research practices, First Nations empowerment and the breakdown of barriers, aligning with whiteness theory's principles.

In research conducted in the US, Rabelo et al. (2021, p. 1841) emphasise the ongoing influence of whiteness in (post)colonial organisations, primarily through the concept of the 'white gaze', which distorts perceptions of those who do not conform to whiteness and subjects them to scrutiny and control. The study, focusing on the narratives of Black women, examines how the White gaze is expressed and experienced in the workplace. By analysing tweets with the hashtag #BlackWomenAtWork, the research identified four ways the White gaze imposes, assumes, reveres and enforces whiteness on Black women's bodies. The study demonstrates the White gaze as a mechanism for reinforcing gendered racial hierarchies related to the body and underscores the importance of recognising the role of whiteness in understanding workplace marginalisation.

1.9.1 Relevant positivist research

There is a significant amount of positivist research in this area, particularly research drawing upon survey data. Although positivist approaches usually allow for generalisability in results, making it easier to identify trends and correlations in the data, this approach is problematic when exploring nuanced and intersecting identities. Not only that, but it may also overlook the intricate and context-specific aspects of leadership experiences. Positivist research often prioritizes quantifiable data and objective measures, potentially neglecting the rich, qualitative nuances that charaterise complex social phenomena. Overall findings present a broad view of various factors influencing leadership promotion, leadership performance, perceptions and evaluations of leaders, and the persistent challenges faced by marginalised groups in various organisational contexts.

The study by Cook and Glass (2014b, p. 441) aimed to comprehend the factors influencing the promotion of racial and ethnic minorities to senior leadership roles in American corporations and explored the 'glass cliff', 'bold moves' and 'saviour effect' theories, which predict different scenarios for minorities in leadership roles during challenging times. Analysing CEO transitions in Fortune 500 companies over 15 years, the research revealed that minorities are more likely to become CEOs in well-performing firms but often get replaced by White CEOs when the company's performance declines under their leadership.

These findings challenge the 'glass cliff' theory and emphasise the influence of race and ethnicity on leadership promotion, suggesting that organisations should reduce biases, support minority leaders to address performance challenges, and enhance transparency in replacement.

Wilson et al. (2017) investigated how intersecting identities, including race and sexual orientation, impact how people perceive leadership. They found that gay Black men are seen as better leaders than individuals from single minority groups (gay or Black). However, the traits that influence leadership judgements differ between Black and White individuals, with warmth being a key factor for Black men and dominance for White men. These differences stem, in part, from varying perceptions of masculinity within the context of race and sexual orientation, emphasising the importance of considering both categorical and non-categorical social cues in shaping leadership perceptions and highlighting distinctions between the traits associated with leadership for Black and White men.

Another study explored biases in evaluating leaders based on race and gender, combining implicit leadership theory and social dominance perspectives (Hoyt & Simon, 2016). Across two experimental studies involving 291 participants, the research examined how social dominance orientation and patriotism influence assessments of minority and female leaders, finding that social dominance orientation negatively impacts these evaluations, while patriotism positively influences evaluations of White leaders (Hoyt & Simon, 2016).

Cook and Glass (2009) assessed whether appointing racial/ethnic minorities to top management roles has a different impact on stock prices than appointing their majority counterparts. The data were assembled using various sources like Lexis-Nexis, Wall Street Journal index, and Fortune 1000 corporate websites. They found that the market responds negatively when minorities are appointed to corporate leadership positions, while reacting positively to appointments from the racial/ethnic majority, suggesting that investor responses play a role in shaping corporate diversity in leadership.

Although diversity has improved among general surgery trainees, Kassam et al. (2021) found that diversity in departmental leadership positions has not made equivalent progress. An analysis of 118 academic general surgery programs revealed that a significant majority of department chairs and program directors were White and male. Few leadership roles were occupied by minority surgeons or women. This underscores the need for concerted efforts to address disparities in leadership representation within academic general surgery programs.

Hekman et al. (2017) investigated the over-representation of white men in senior leadership roles. The researchers proposed and tested the hypothesis that ethnic minority and female leaders who advocate for diversity receive lower performance ratings, whereas white and male leaders who engage in similar behaviour do not experience such penalties. These results underscore the role of negative stereotypes regarding the competence of diversity-promoting ethnic minority and female leaders in contributing to this issue, thus advancing the existing literature on the topics of the glass ceiling, tokenism and workplace discrimination.

Burris et al. (2013) explored perceptions of successful managers among Caucasians and Asian Americans and how these perceptions compared to views of Asian-American and Caucasian managers. They found that Caucasians saw more similarities between successful managers and Caucasian managers, perceiving Asian-American managers as equally competent but less sociable, transformational and authentic. Asian Americans also noted the antisocial stereotype for Asian-American managers and perceived Caucasian managers as less authentic leaders, highlighting the importance of understanding ethnic differences in the workplace.

Ferguson and Kesteven (2022) explored the obstacles posed by the 'bamboo ceiling', which represents a discriminatory barrier hindering the professional advancement of Asian Australians. The research sheds light on the insufficient diversity in leadership roles and underscores the prevalence of subtle and covert invisible discrimination contributing to this problem. The article underscores the significance of establishing a feeling of inclusivity for all employees, cultivating workplaces that welcome diversity, and addressing minor behaviours that undermine certain individuals' contributions. It further advocates proactive leadership efforts to promote diversity and inclusiveness to surmount these challenges and establish fairer opportunities.

1.9.2 Relevant qualitative and discursive research

> For women of color to gain equity and be released from subordination, an intersectional position on oppression is understood as a crucial component of race analysis. (Chapman & Bhopal, 2013, p. 567)

In this section, I present a couple of examples of qualitative and discursive research from the leadership literature on individuals with CARM backgrounds or Aboriginal and Torres Strait Islander peoples. In particular, my thesis seeks to fill a gap in this research area of leadership, identity, and race.

Merino and Tileagă (2011) explore how ethnic minority group members express their identity, specifically young Mapuches in contemporary Chilean society. They studied the practical reasoning employed by these individuals to navigate and articulate their identity. Drawing from discursive psychology, they highlight the flexible use of attributes and categories in shaping observable identities. The research emphasises the contextual factors and practical aspects influencing ethnic self-identification, underscoring the importance of viewing it as a practical and interpretive process. The findings contribute to the literature on ethnic identification in minority groups and intercultural relations.

Bosworth (2021) explored how Quebecers of French-Canadian origin are renegotiating the boundaries of Quebecer identity in a context of growing ethnocultural diversity. She analysed the discourse in the French-language party leader debates during the 2018 Quebec provincial elections. She found an enduring ethnic bias in the conceptualisation of Quebec identity, with French-Canadian Quebecers often excluding ethnic minorities. While party leaders maintain relative neutrality in their discourse, social media commenters tend to engage in othering and reinforce an 'us versus them' division. The study highlights the challenges of fostering affiliation with Quebec's collective identity among minority groups and calls for continued research into identity-based narratives in Quebec.

1.10 Relevant research on First Nations peoples

This section provides an overview of existing literature on First Nations peoples globally, encompassing countries like Canada, New Zealand, and the US. The subsequent paragraphs focus on First Nations peoples outside Australia. Following this, a brief section delves into the historical account of race in Australia, leading to a discussion of pertinent literature on Aboriginal and Torres Strait Islander peoples. Incorporating the experiences of Aboriginal and Torres Strait Islander women in this study is not meant to presume that their identities and experiences align with those of other women with CARM backgrounds nor with other First Nations peoples around the world. Rather, it is intended to help fill the void in existing literature.

First Nations feminist movements have significantly challenged the assumed authority of colonial nation-states and White-settler communities by calling for First Nations self-governance and treaty fulfillment, and addressing a range of power dynamics, including

colonialism, gender inequality, White supremacy and economic disparities, with a central focus on anti-colonial advocacy (Collins & Bilge, 2016).

Motapanyane and Shankar (2023) highlight the compounded obstacles that women encounter, amplified by gender biases like the glass ceiling, pay disparity and motherhood penalties, which are further exacerbated for racially minoritised women, particularly within the Canadian context. Their study offers a critical examination of these obstacles, emphasising the necessity of establishing routes to leadership positions for Black, First Nations and other racially minoritised women. The intersection of gender and race underscores the distinct challenges they face, underscoring the importance of proactive approaches to dismantling these barriers and fostering inclusive leadership prospects.

Furthermore, in their 2022 work, Santamaría et al. (2022, p. 179) introduce the notion of 'applied critical leadership' and introduce the Feminist Indigenous Mixteco Migrant Epistemology model. This framework delves into how women of colour, including Mixteco women, adopt a multifaceted sociocultural perspective on leadership. By weaving together aspects of race, ethnicity, gender, language, socio-economic background and migratory experiences, this model unveils the intricate mosaic of knowledge exchange and leadership practices among women of colour. The research emphasises the significance of recognising and celebrating diverse approaches to understanding, knowing and leading within various communities.

Robinson and Toney (2021) studied the leadership practices of Mi'kmaw women principals and their role in preserving and promoting Mi'kmaw culture. Using Archibald's storywork methodology, deeply rooted in decolonisation, this research highlights the distinctive leadership approach of these First Nations women. Their leadership style is characterised by Mi'kmawcentric education, collaboration, and a focus on student-centred leadership, all of which are aligned with their community's best interests. This leadership philosophy is firmly grounded in First Nations ontologies that prioritise community wellbeing, mentorship, and core values such as honesty, humility and loyalty, underscoring the importance of community-centred leadership approaches.

Shotton and Minthorn (2020) adopt a First Nations research paradigm to explore the approaches of First Nations women to leadership, their self-perception as leaders, and the challenges they encounter in their leadership roles. This qualitative study, structured as narratives, involves in-depth interviews with fifteen First Nations female leaders from various

regions in the United States. The results emphasise the profound impact of tribal values, community upbringing and family teachings on their journeys as leaders. For these women, leadership is synonymous with a commitment to service, community enrichment and the betterment of others, with a focus on collective welfare rather than individual recognition. Their viewpoints underscore the inseparable link between leadership, community, family and the greater good, underscoring the essential role of First Nations values in shaping their leadership experiences.

In summary, these studies contribute to the broader understanding of leadership, emphasising the intricate interplay of gender, race and culture. The research underscores the need for inclusive leadership practices that empower women, particularly those from racially minoritised backgrounds, and the importance of recognising diverse approaches to leadership within various communities.

1.10.1 A short historical account of race in Australia

In Australia in the late 20th century, pivotal changes in legislation and government policies significantly impacted the country's approach to racial discrimination and immigration. It was not until 1975, under the Whitlam Government, that the *Racial Discrimination Act* was introduced, marking a critical step in addressing racial inequality (Soutphommasane, 2015). This development came after the complete dismantling of the White Australia policy in 1973, which had been a defining feature of Australian immigration for decades (Soutphommasane, 2015). The gradual transition towards a more inclusive approach to immigration was soon followed by a substantial influx of non-European migrants, particularly Vietnamese refugees from Southeast Asia.

The years following the introduction of the *Racial Discrimination Act* saw further key developments in Australia's approach to human rights and racial equality. In 1977, the Fraser Government adopted a formal humanitarian policy for the resettlement of refugees from Southeast Asia, reflecting a commitment to providing a safe haven for those in need (Soutphommasane, 2015). Subsequently, in 1986, the establishment of the Human Rights and Equal Opportunity Commission led to the transformation of the office of the Community Relations Commissioner into that of the Race Discrimination Commissioner, highlighting the growing importance of addressing racial discrimination (Soutphommasane, 2015). The *Racial Discrimination Act* was strengthened in 1995 with amendments that included

provisions against racial hatred and racial vilification, reinforcing Australia's commitment to combating all forms of racial discrimination and promoting social harmony. In 2010, the appointment of an expert panel to consider the constitutional recognition of Aboriginal and Torres Strait Islander peoples marked another significant step towards acknowledging the historical injustices faced by First Nations Australians and promoting reconciliation (Soutphommasane, 2015).

While these legal and policy changes addressed systemic racial discrimination on a national level, the legacy of past policies, such as the Certificate of Exemption, under the 1897 *Aboriginals Protection and Restriction of the Sale of Opium Act* in Queensland, continues to affect the lives of Aboriginal and Torres Strait Islander people (Soutphommasane, 2015). The Certificate of Exemption wielded extensive control over their daily lives, imposing mandatory requirements for those who wished to leave government reserves or church missions (Soutphommasane, 2015). This exemption had profoundly distressing consequences, including the legal prohibition preventing individuals from reconnecting with their own family members or their broader community. As a result, many individuals today are engaged in ongoing efforts to reunite with their Aboriginal and Torres Strait Islander families, communities and ancestral lands, seeking to heal the wounds of past injustices.

1.10.2 Relevant leadership research on Aboriginal and Torres Strait Islander peoples

In my exploration of the existing literature on Aboriginal and Torres Strait Islander peoples' leadership, I have encountered a notable gap in relevant positivist literature. This absence is likely attributed to the limitations of traditional and Western methodologies, which may not adequately capture the nuanced and culturally specific aspects of Aboriginal and Torres Strait Islander leadership experiences. I have intentionally chosen to adopt a critical discursive approach in my research. This approach, which will be discussed again in Chapter 2, allows for a more inclusive examination of leadership, encompassing cultural nuances and contextual factors that might be overlooked in traditional positivist studies.

The literature that encompasses discursive inquiries into Aboriginal and Torres Strait Islander communities plays a central role in unveiling the intricate dynamics associated with culture, identity and empowerment within these particular groups. Several notable studies contribute to a deeper understanding of this multifaceted domain.

Macedo et al. (2019) explored the importance of ethnic-racial identity (ERI) in ameliorating the negative repercussions of racism on the social and emotional wellbeing (SEWB) of Aboriginal Australian children. The study gathered data from 408 children aged 7 to 12, which included their accounts of experiences with racism, SEWB and levels of ERI affirmation. The findings indicate that children exposed to racism and possessing low ERI affirmation face an elevated risk of hyperactive behaviour, conduct problems and overall difficulties. In contrast, children with high ERI affirmation faced an increased risk of peer-related problems. These findings imply that ERI affirmation can act as a protective factor, helping to mitigate the adverse effects of racism on SEWB and enhancing resilience among Aboriginal and Torres Strait Islander children.

Atkinson (2019) employed critical discourse analysis to investigate the discourses surrounding Victorian Aboriginal Australians. This study looks into the presentation of Aboriginal identity in the 2018 Deadly Questions campaign, a collaboration between Aboriginal Victoria and Clemenger BBDO. It explores the interactions between individuals from mainstream cultural backgrounds and Aboriginal communities by analysing the 100 questions featured on the campaign's website. The research findings reveal a strong connection between individuals' perspectives and their ethical values. Those who are comfortable with cultural ambiguity are more likely to challenge stereotypes and support Aboriginal viewpoints, while those adhering to a singular national narrative often harbour negative perceptions of Aboriginal culture. The article concludes by discussing approaches to foster more open dialogue between Aboriginal and mainstream cultures, highlighting the significance of individuals with a humanitarian mindset in advancing a more inclusive society for all residents of Victoria.

Shay and Wickes (2017) introduce a thought-provoking perspective by acknowledging the rich diversity present within Aboriginal and Torres Strait Islander communities. The authors explicitly recognise that their narratives, emerging from collective autoethnography, may not fully represent the entirety of First Nations Australians. This study underscores the importance of amplifying diverse voices and endows authority upon Aboriginal and Torres Strait Islander researchers to take the lead in shaping the narrative. The perspectives of Aunty Judi Wickes and Marnee Shay enable a critical examination of the impact of Aboriginal and Torres Strait Islander identities on the educational experiences of young Aboriginal and Torres Strait Islander individuals across generations. Drawing from their own personal experiences within the Australian educational system, spanning from primary school to

university, they employ autoethnography to illuminate the existing discourses that contribute to the marginalisation of Aboriginal and Torres Strait Islander Australians and their identities in educational settings. Their article underscores how persistent colonial and racial constructs surrounding Aboriginal and Torres Strait Islander identity influence the educational paths of Aboriginal and Torres Strait Islander individuals and, in turn, the participation of young Aboriginal and Torres Strait Islander peoples in schools. In addition, the authors engage in critical self-reflection to explore alternative educational approaches and consider potential reforms.

Evans and Williamson (2017) studied the entrepreneurial and leadership experiences of Aboriginal and Torres Strait Islander individuals, seeking to understand how they navigate the intricate interplay between individualistic and collective ambitions. By employing First Nations principles of research, the authors acknowledge and respect these individuals as cultural experts in their domains. The researchers ensured Aboriginal and Torres Strait Islander control over how their contributions were used through measures such as transcription checking, publication review and the right to withdraw from the research. Conducting qualitative interviews with 25 Aboriginal and Torres Strait Islander entrepreneurs, comprising 14 women and 11 men, the study's findings reveal a fascinating duality: the synergy between personal aspirations and collective ambitions within Aboriginal and Torres Strait Islander leadership. This intricate blend serves both individual goals and broader community wellbeing, a simultaneous push for personal success and paving the way for future entrepreneurs to flourish (Evans & Williamson, 2017). The research thus sheds light on the unique essence of Aboriginal and Torres Strait Islander leadership that encompasses multifaceted pursuits while also nurturing the collective goal of their communities, showing the harmonious coexistence of personal and communal objectives on a shared path towards progress (Evans & Williamson, 2017).

Ford et al. (2018) explored the leadership of First Nations women in Australian higher education, focusing on their crucial roles in preserving cultural knowledge. They introduce the concept of 'Aboriginal corporeality' and highlight the ongoing struggle to safeguard this aspect of Australian history, emphasising the contributions of influential Aboriginal and Torres Strait Islander women who laid the foundation for advancements in 'Indigenist research'. The article also presents a significant culturally meaningful partnership that emerged from the research project, connecting two Aboriginal communities in the Northern Territory.

Kiatkoski Kim et al. (2021) employed thematic content analysis to study the manifestation of leadership among Aboriginal and Torres Strait Islander people. Their study involved 358 participants who shared a common motivation: a strong desire to drive transformation within their Aboriginal and Torres Strait Islander communities. Their objectives encompassed an array of critical areas, including enhancing community wellbeing and health, fostering economic development and sustainability, preserving cultural heritage, and addressing the lasting effects of colonisation. This commitment echoes a 'servant' leadership model that resonates with other interpretations of Aboriginal and Torres Strait Islander research, as seen in prior studies (Ford et al., 2018). Aboriginal and Torres Strait Islander researchers' aspiration of contributing positively and fostering a sense of belonging within their communities is built upon ethical considerations, interpersonal connections and tangible outcomes (Kiatkoski Kim et al., 2021). Notably, servant leaders emphasise the welfare of both people and the communities they are part of, which aligns with the inclination of many Aboriginal and Torres Strait Islander researchers to choose projects aimed at enhancing community circumstances (Kiatkoski Kim et al., 2021). This research underlines how Aboriginal and Torres Strait Islander leadership is often intertwined with a servant leadership ethos, characterised by a strong commitment to community betterment and holistic wellbeing.

A comprehensive understanding of traditional midwifery principles and practices is illuminated through the invaluable insights of Doseena Fergie, a highly respected Elder and midwife of Australian Aboriginal and Torres Strait Islander heritage. Integrating both her accumulated wisdom and existing research, this study establishes a foundation for a model of leadership centred around traditional midwifery principles (Chamberlain et al., 2016). The authors identify four core principles that exemplify this leadership model. First, the ethos of empowerment, servant, and transformational leadership resonates, emphasising the absence of hierarchy in wisdom (Chamberlain et al., 2016). Second, the significance of wisdom, mentoring and a dedicated vocation takes precedence, underlined by the phrase *we walk together* (Chamberlain et al., 2016). Third, the cultivation of skilled practice and emotional intelligence to foster trust emerges, encapsulated in the concept that others rely on each other while looking to her for guidance. Lastly, the aptitude to navigate unforeseen change is highlighted, drawing on her knowledge to adjust when situations become challenging. Through these principles, Chamberlain et al. (2016) present a profound narrative that not only embodies traditional midwifery values but also forms a unique model of leadership, offering

insights into how Aboriginal and Torres Strait Islander knowledge systems can contribute to innovative leadership paradigms.

Faulkner and Lahn (2019) investigated the elements affecting the career development of Aboriginal and Torres Strait Islander staff in the Australian Public Service (APS). They draw insights from extensive interviews with current or former Aboriginal and Torres Strait Islander APS employees, predominantly at the executive and senior executive service levels. The report underscores the significance of informal relationships with mentors and managers as pivotal for career advancement, often surpassing the impact of institutional strategies like formal mentoring, training initiatives and affirmative action. Moreover, it recognises several obstacles to progress, including operational limitations, restricted regional opportunities, subpar management practices, and insufficient acknowledgment of Aboriginal and Torres Strait Islander abilities and leadership approaches. The report also underscores the influence of institutional biases in hindering career growth and highlights the distinctive experience of Aboriginal and Torres Strait Islander employees as they navigate their cultural heritage and the world of the public service. The report's ultimate recommendation is that the APS should articulate a compelling business rationale for employing Aboriginal and Torres Strait Islander individuals, underscoring the merits and qualities they bring to further the APS's mission and objectives. This report offers recommendations for improving career progression, targeting various stakeholders. For the APS, the recommendations include increasing accountability at senior levels, setting employment targets, enhancing mentoring and sponsorship opportunities, creating more senior roles, and improving communication about career expectations. Furthermore, they suggest developing a strong 'value proposition' for Aboriginal and Torres Strait Islander employees and using tools to monitor career progression. Aboriginal and Torres Strait Islander individuals are encouraged to find mentors, develop career plans, engage with supportive peers, embrace opportunities and be open to feedback. Non- Aboriginal and Torres Strait Islander individuals are advised to mentor Aboriginal and Torres Strait Islander colleagues, provide clear feedback and guidance, build cultural awareness, seek ways to support Aboriginal and Torres Strait Islander people and participate in Reconciliation Action Plan Committee activities within their agencies.

June Oscar, the Aboriginal and Torres Strait Islander Social Justice Commissioner, gave a speech at the Inaugural National Indigenous Women's Leadership Symposium in 2019. She began by acknowledging the Gadigal people of the Eora Nation and thanking the event organisers (Oscar, 2019). She emphasised the historical leadership of Aboriginal and Torres

Strait Islander women in nurturing and shaping their society. She also highlighted her own role as the Aboriginal and Torres Strait Islander Social Justice Commissioner and the significance of her cultural identity and knowledge. In her speech she stressed the need for recognition of and support for Aboriginal and Torres Strait Islander women's contributions to society, the challenges they face and the importance of self-determination, and concluded by advocating structural reforms and a greater role in decision-making for Aboriginal and Torres Strait Islander women. She called for Australians to embrace Aboriginal and Torres Strait Islander women's unique strengths and identities and urged the world to change to accommodate them.

Stewart and Warn (2017) interviewed Aboriginal and Torres Strait Islander leaders living in urban areas. The researchers discuss the emergence of Aboriginal and Torres Strait Islander leaders working within community development, management and administration in Australia. These leaders draw on their Aboriginal and Torres Strait Islander identity while navigating the demands of mainstream Australian policies and expectations. The leadership style that is emerging among Aboriginal and Torres Strait Islander leaders is described as more relationally based, influenced by collective identity, and grounded in networking and collaboration. Even though Aboriginal and Torres Strait Islander peoples could choose to adopt mainstream leadership styles, two key factors contributed to the observed results: the enduring strength of Aboriginal and Torres Strait Islander cultures and the need to navigate leadership in two distinct worlds. The authors emphasise the need to exercise leadership between two worlds, recognising the strength of Aboriginal and Torres Strait Islander cultures and identities. The article highlights the challenges faced by Aboriginal and Torres Strait Islander leaders in reconciling community expectations with the requirements of mainstream organisations and suggests a broader understanding of leadership practice is needed in interactions with Aboriginal and Torres Strait Islander communities.

Khatabi et al. (2023) investigated the career development of Aboriginal and Torres Strait Islander in the Australian Football League (AFL) and their under-representation in AFL leadership roles. They attribute the persistent under-representation to a strategy of 'avoiding discrimination' through three tactics: claiming commitment to equality, employing diversity management for public image enhancement, and using silencing practices.

Trudgett et al. (2021) interviewed recruitment professionals responsible for helping a university fill Aboriginal and Torres Strait Islander leadership positions at the Dean, Pro

Vice-Chancellor or Deputy Vice-Chancellor levels. In later stages of their study, they collected data from Aboriginal and Torres Strait Islander peoples in these leadership positions, university senior executives, and Aboriginal and Torres Strait Islander academics, with the fifth stage aiming to include perspectives from First Nations senior leaders in Canada, New Zealand and North America. In Australian higher education, there is a growing emphasis on senior Aboriginal and Torres Strait Islander roles, with Vice-Chancellors striving to integrate Aboriginal and Torres Strait Islander leadership into their executive teams, but the limited pool of Aboriginal and Torres Strait Islander talent has led to a competitive landscape for such positions. Institutions are now not only creating but also renewing these roles; however, the strategic approach for embedding them has been somewhat ad hoc. The scope of these senior Aboriginal and Torres Strait Islander positions is broad, encompassing both strategic and operational responsibilities. Recruitment professionals often turn to the Aboriginal and Torres Strait Islander academic community for guidance on potential candidates, but there is a need for a more structured approach. As these positions become more common, it is crucial for institutions to consider their benefits for the entire university community, acknowledging that Aboriginal and Torres Strait Islander education benefits everyone, and senior Aboriginal and Torres Strait Islander positions should signal a deep commitment to Aboriginal and Torres Strait Islander peoples and communities, possibly even elevating them to the Deputy Vice-Chancellor level in the governance structure.

In the second phase of the study (Trudgett et al., 2022) the senior executive group stressed the importance of Aboriginal and Torres Strait Islander leaders having qualities like diplomacy, professionalism, confidence, courage, reflection, empathy and influence, similar to other members of the executive, but they also acknowledged the unique significance of cultural soft skills such as patience, resilience and networking capabilities due to their roles in challenging and intercultural contexts. These leaders often provide insights on sensitive national matters.

The study aims to create a model for inclusive Aboriginal and Torres Strait Islander leadership in higher education governance, underscoring the need for a broader understanding of these roles in the Australian higher education sector. It suggests providing opportunities for senior Aboriginal and Torres Strait Islander leaders to share their experiences and integrating their roles as core components of university business rather than supplementary, as they have the potential to bring about positive changes in the higher education system in Australia by promoting inclusivity and representation in decision-making.

In summary, these studies make significant contributions to the ongoing discourse surrounding Aboriginal and Torres Strait Islander communities. They explore the role of racial identity, examine mainstream discourses, and stress the pivotal importance of diverse voices in grasping and empowering these distinct communities. Notably, there is little knowledge about Aboriginal and Torres Strait Islander women's leadership, which is another gap I hope my research can fill.

1.11 The aims of this research

This thesis aimed to explore how women with CARM backgrounds and Aboriginal and Torres Strait Islander women leaders addressed and negotiated the complexities of their gender and racial identities. Moreover, this thesis delved into women's narratives concerning their identities, particularly exploring the intersections of these identities, in the context of their leadership roles and experiences. This work contributes to an emerging area of critical social psychology.

Research from a social psychological perspective through the lens of intersectionality will be able to shed light on the intricacies of multiple subordinate identities. There is a lack of peer-reviewed leadership literature specifically looking at women with CARM backgrounds in the context of Australia, as well as Aboriginal and Torres Strait Islander women.

This project addresses the following research questions:

1. What is looked at in the existing leadership literature on CARM and First Nations women?
2. How do these women represent themselves as leaders; how do they see themselves as women in leadership roles; and what, if any, are the identities that emerge?
3. What constructions of leadership emerge; what do they talk about when they talk about leadership as women with CARM backgrounds and Aboriginal and Torres Strait Islander women?

Chapter 2: Methodological rationale and considerations

2.1 Preface

This chapter discusses the theoretical underpinnings and critical perspectives that guided my thinking on CARM and First Nations women's construction of leadership and their management of their intersecting identities. This chapter also presents the methodological framework and analytical methods used to investigate the leadership talk of women with marginalised backgrounds in Australia.

As presented in Section 1.4, the perspectives and resources which critical social psychologists draw upon are necessary to conduct a complex analysis of gender and race, but also of issues of marginalisation, intersectionality and feminism. Thus, the decision to employ a critical qualitative methodology was deliberate as its approach underscores the importance of scrutinising power dynamics. Fundamentally, there is no singular critical social psychology, as it is an interdisciplinary endeavour that draws from related disciplines and operates at the edges of the field of (social) psychology (Gough, 2017). Critical social psychologists operate in transitional territories marked by uncertainty, uneasiness, as well as hope and opportunities for collaboration (Gough, 2017).

2.2 Theoretical framework

Recent developments in the field of gender research and psychology have shown the need to focus on the concept of social identities. Gender and race are examples of categories that individuals identify with. These groups are important because they help define who we are in the world and can influence many aspects of our lives and relationships. One's concept of self is not only formed by personal identity, a sense of who one is, but is also formed by the people and places that one identifies with. Does identity matter in leadership? Social identity theory argues that a person's sense of who they are is based on their group memberships, such as social class, sexual orientation, gender and race, among others (Tajfel & Turner, 1979). An important concept emerging from this is social identity complexity, emphasising the extent of overlap among one's many social identities (Roccas & Brewer, 2002). Hoyt and Murphy (2016, p. 388) state that 'the two social identities commonly associated with elite leadership include being white and male', which implicitly excludes women with marginalised backgrounds. There is abundant leadership literature on either gender or race,

but less prevalent is leadership research investigating the intersectionality of both. An analysis conducted through the theoretical framework of intersectionality highlights the intricacy of deciphering the barriers of both gender and race (Nixon, 2017). Data from several studies have identified the difficulty in teasing out the precise effects of gender and race, thus demonstrating the need to consider both in this analysis (Fitzgerald, 2006; Moorosi et al., 2018). Intersectionality focuses on individuals possessing more than one minority identity. As discussed in the previous chapter, in the realm of law, the concept of intersectionality found its initial application in research, driven by the recognition that employment discrimination laws were primarily rooted in biases associated exclusively with either gender or race (Proctor et al., 2018). In this thesis, the focus is on women with marginalised backgrounds and the studies are designed to scrutinise how leadership experiences and perspectives are influenced by the multiple identities they refer to, attend to and draw from.

2.2.1 Social constructionism

This thesis is greatly underpinned by social constructionist theory, which argues that what we observe in the world – things, people, events, phenomena – and how we make sense of it, does not automatically manifest reality's true nature, but instead, the world and its events are created, constructed and interpreted through language (Burr & Dick, 2017). Social constructionists (Burr & Dick, 2017, p. 61) emphasise that 'what differentiates discourse from ideas more generally is its productive power – that is, discourses do not simply describe the world, an event, or a person; they actually influence what we do and how we act'. Thus, in examining discourses of leadership, what is thought provoking is understanding how leadership is talked about over time, and what issues are determined culturally important, and how these are all used to evaluate leaders and leadership.

The implications of social constructionist philosophy suggest that there is no absolute or definitive *truth* regarding the nature of the world or individuals (Lock & Strong, 2010). Instead, what is considered true is intricately tied to power dynamics and language. Embracing this perspective entails acknowledging that there are various perspectives on any event, person, or object, and the acceptance of a particular perspective as correct is more influenced by political and power dynamics than inherent qualities of that perspective. Edwards et al., (1995, p. 42) highlight the rhetorical construction and deployment of such expressions (i.e. 'hitting tables' and 'invoking death'), emphasising their continued usefulness even after deconstruction. Their analysis and critique of certain rhetorical

strategies ultimately advocates for relativism as a valuable approach in social science, positioning it as an edifying contribution to the society it seeks to understand.

A limit of conventional social psychological methods and theory is that the notion of *power relations* is not considered and the question of *who determines what the norm for leadership is and what the standards of a leader should be* is excluded from the analysis. For example, in the literature presented in Chapter 1, the dominant notions of leadership and the standards for leaders are still very much centred on men. This is due to three key things: (1) women are still under-represented in the upper echelons of organisations, (2) the experiences of the dominant group are still the common focus of most leadership literature, and (3) the limitation of traditional psychology inhibits the use of other ways of knowing, such as the use of critical perspectives and the use of First Nations methodologies. Burr and Dick explain this limitation of mainstream psychology:

> The unwritten assumption is that psychological and social psychological research will eventually provide accurate answers to the question of how human beings function psychologically and socially, the mainstream discipline therefore makes the assumption that is knowledge is (at least ideally) good for all time and for people in all cultures. (Burr & Dick, 2017, p. 67)

2.2.2 Critical race psychology

This research is also guided by the principles of critical race psychology, which 'considers racism as fundamentally embedded in society' (Salter & Haugen, 2017, p. 124). This epistemological framing makes it possible to incorporate both the philosophies of critical race theory and the resources of critical psychology to make sense of race and racism (Salter & Haugen, 2017). The traditional notions of bias, prejudice and stereotype are seen through the conceptual lens of *racial power* and applied to the analysis of the data to make visible the representations of reality.

Crenshaw's (2011) paper on the twenty years of critical race theory stresses that not every writer or researcher delving into race is required to critically scrutinise their methodologies or reflect on the potential impact of their work in fostering new patterns of thought and action for change. It highlights the necessity for a critical mass to collectively tackle these questions with intention, whether to gain a comprehensive understanding of the university as a historical site of racial power or to employ these insights in resisting the social settlement linked with post-racialism but instead suggests the potential for a novel critical approach to

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emerge from the remnants of racial injustice, shaping a distinctive intellectual frame (Crenshaw, 2011). Critical race perspectives allow for counter-narratives and perspectives from marginalised groups to surface without asserting any exclusive truth claims, and are essential tools for understanding societal and psychological issues related to racism and oppression (Salter & Adams, 2013). Current research inadequately explores the roles played by Aboriginal women as caregivers and role models within our communities, particularly when utilizing Indigenist research methodologies (Mooney et al., 2018).

2.3 Methodological framework

This research project draws from two traditions – the principles of discursive psychology (Edwards, 2012; Potter, 2012) and the approach of critical discourse analysis (Wetherell, 1998, 2007). Together, this synthetic approach allows the scrutiny of hegemonic discourses and brings to the fore the voices and experiences of people with marginalised backgrounds.

2.3.1 Intersectionality as tool for analysis

Through the lens of intersectionality, race and gender are recognised as intertwined dimensions of social identity, and furthermore, the resulting inequalities are interlocking as well. This understanding is consequential in exploring the complexities of leadership experiences, especially for women with CARM backgrounds and Aboriginal and Torres Strait Islander women, who, by definition have intersectional identities that place them at a disadvantage in the workplace generally as well as in relation to leadership (Corpuz et al., 2020). This understanding of identity also allows for the investigation of intersecting identities within an understanding of privilege and disadvantage. For analysis within a critical social psychological approach, this understanding actively challenges the status quo by making it imperative that research interrogate the data with questions such as: Who profits and benefits from the status quo (Bowleg, 2017)? Which social groups are excluded from the data? Who has access to the data and who decides what questions will be asked? As such, intersectionality offers the opportunity to engage in critical ways with research and data, and explore inequalities present in society. This is unlike more traditional social psychological orientations which have limits to considering how the interlocking nature of disadvantage and multiple identities reflect privilege, prejudice ('biased feelings or affect') and stereotypes ('biased thoughts and beliefs') (Salter & Haugen, 2017, p. 126). Rosette and Livingston (2012) illustrate that not all women's experiences are the same and, as Sojourner Truth

emphasises, the category 'woman' is not 'essentially this or essentially that' (Brah & Phoenix, 2004, p. 2). Feminist psychologists are not only in pursuit of knowledge but of social justice as well (Magnusson & Marecek, 2017). Power dynamics concern the daily experiences of individuals, their interpersonal connections, and the identification of those who benefit or suffer within social exchanges (Collins & Bilge, 2016).

Inequalities are not independent of each other (Phoenix & Pattynama, 2006), and therefore race cannot be treated in the same way as gender, or social class or age, and so on. As such, the exploration of inequalities demands a more comprehensive and intricate way of thinking than approaches that aim to simplify individuals into singular categories. Advocating for an intersectional approach, Goff and Kahn (2013) contend that investigating prototypes within isolated categories impedes a nuanced comprehension of discrimination, thereby compromising the field of psychological science's assertion of impartial investigation and expertise in person perception, identity, prejudice, and discrimination. Intersectionality supports the need for various epistemologies (Warner, 2008). Specifically, it implies that fruitful knowledge production must treat social positions as relational. Intersectionality is thus useful as it seeks to 'make visible' the multiple positioning that constitutes everyday life and the power relations that are central to it (Phoenix & Pattynama, 2006, p. 188).

2.3.2 Discursive psychology

The approach of discursive psychology developed by Edwards and Potter (1992) is a micro-analysis of talk and text *in situ* that seeks to uncover the social representations of the world and to understand what is accomplished by these. Although discursive psychology began in the 1980s, drawing from many traditions such as ethnomethodology, narrative analysis, conversation analysis (Sacks, 1992), and also the study of rhetoric (Billig, 1985, 1999; Billig et al., 1988), it was established more firmly in the 1990s.

> Discursive Psychology provides a systematic, empirical analysis of talk and text, principally everyday recorded talk, using a coherent set of concepts and methods … to examine how psychological concepts (memory, thought, emotion, etc.) are shaped for the functions they serve, in and for the nexus of social practices in which we use language. (Edwards, 2012, p. 427)

As such, discursive psychology allows the researcher to ask: What social action is accomplished? It is concerned with how actions are accomplished through talk, such as inspiring, calling out, agreeing, empathising, leading and so on (Edwards & Potter, 1992).

The focus of discursive psychology, therefore, is not on individuals and their internal, mental processes, but on people and their social interaction. Hence, this method is appropriate for this research project as it is aimed at exploring how women with marginalised identities might shift discursively in interaction, and not to try to decipher *who they really* are or single out a dominant identity:

> [R]ather than seeing such discursive constructions as expressions of speakers' underlying cognitive states, they are examined in the context of their occurrence as situated and occasioned constructions whose precise nature makes sense … in terms of social actions those descriptions accomplish. (Edwards & Potter, 1992, pp. 2–3)

One of the key tenets of discursive psychology is that the discourse is both formed and constituted in the social world. Discourse is constructed through the use of resources such as words, metaphors and phrases, so these are used as the elements of analysis and they are examined in the context of a specific time and place (Wiggins, 2017). Studies have considered leadership and leader identity to be discursive constructions rather than reflections of inner psychological states (Fairhurst, 2008).

"Discursive psychological is concerned with how individuals construct and negotiate psychological concepts in everyday interaction." (McVittie & McKinlay, 2017, p. 395)

2.3.3 Critical discourse analytic approach

This approach, as developed by Margaret Wetherell (1998), considers how discourse is moulded not only by the specific context of where the talk or speech is happening, but also formed by the 'the historical, political and cultural contexts within which speakers live their lives' (Augoustinos, 2017, p. 209). Similar to discursive psychology, the approach of critical discourse analysis is to study 'the thinker in motion, in conversation. It looks at the mundane, at interaction, talk, and collective sense-making' (Wetherell, 2007, p. 664). In acknowledging the implications of context outside of what is *in situ*, it employs cultural discursive resources such as interpretive repertoires and ideological dilemmas to uncover recognisable social representations of the world through which identities, emotions and values are not only constructed, but also performed (Wetherell, 2008): 'And, because we are psychologists, we are interested in studying how people do psychological things – emotions, memory, gender, identity, knowledge – in talk and texts, as discourse' (Wetherell, 2007, p. 665).

This approach, which considers the historical and political context of social talk, made it possible to take into account the power relations at play in the analysis of the leadership experiences of women with marginalised backgrounds in Australia. More importantly, a critical method allowed an analysis that challenges hegemonic views and dominant discourses. Therefore, it revealed how conventional psychological methods limit the discourses accessible to people with marginalised backgrounds and thus keep their experiences at the fringes of what is considered *true*, or at least of what traditional Western science would deem *factual*.

2.3.4 Key analytic concepts

In this section, I present the main analytic concepts which inform the following analytical chapters of this thesis. In particular, I will introduce the analytic concepts of subject positions, ideological dilemmas and interpretative repertoires discussed by Edley (2001). I will also present the concept of metaphors as a discursive resource employed by the speakers in the data corpus for this research.

Interpretative repertoires. Edley (2001, p. 198) describes interpretative repertoires as 'part and parcel of any community's common sense, providing a basis for shared social understanding'. This understanding of interpretative repertoires is drawn from Jonathan Potter and Margaret Wetherell's (1987) seminal work on discourse and social psychology. The key feature of interpretative repertoires is that they are shared ways of talking about particular things and events. Edley employs the metaphor of a public library (where books are continually borrowed, returned and acquired to form new collections) to describe this concept further. When people talk to each other, they draw upon these resources that manifest 'recognizable patterns across different people's talk, particular images, metaphors or figures of speech' (Edley, 2001, p. 199). For this thesis, identifying these patterns in speech will bring to light how women with marginalised backgrounds talk about leadership and how the cultural history of gender and race is implicated.

Ideological dilemmas. For critical discursive analysts, ideology is strongly tied to the concept of power. Dominant ideologies are maintained and reinforced by powerful and dominant groups, leaving those without power to attempt to navigate opposing or dilemmatic ways to make sense of the same ideology (Edley, 2001). Therefore, there are dominant and contradictory ways of constructing the social world. Furthermore, these social objects are

'constructed rhetorically', which 'implies that the different ways of talking about an object or event do not necessarily arise spontaneously and independently, but develop together as opposing positions in an unfolding, historical, argumentative exchange' (Edley, 2001, p. 204). For example, in this research, the different ways that women leaders with marginalised backgrounds construct their experiences in talk might contradict the ideology of the broader socio-political environment which argues that leadership is neutral, only considers merit, and that it is blind to gender and race.

Subject positions. In essence, subject positions refer to the identities that are made relevant and are 'located' in talk (Edley, 2001, p. 210). In this research project in particular, I paid attention to what certain utterances revealed about who uttered them. Thus, in the data corpus, I investigated not only what identities were made relevant, but also what was accomplished through this.

Metaphors. Metaphors and stereotypical images, for example, 'Queen Bee', 'Iron Maiden', and 'Selfless Heroine', as explored by Stead and Elliott (2009), paint a picture of the leadership of women. These metaphors vividly depict the intricate barriers that women encounter on their path to leadership, enabling a broader audience to understand these challenges. The 'glass ceiling' (Ayman & Korabik, 2010), for instance, has become emblematic of women's enduring struggle to break through corporate and societal barriers. It has served as a rallying point for gender equality advocates, illuminating the need for systemic change and equal opportunities in the workplace. Similarly, metaphors like the 'glass cliff' (Ryan & Haslam, 2005) and 'bamboo ceiling' (Hyun, 2012) emphasise the multifaceted nature of discrimination, extending the conversation to encompass diverse experiences within women's leadership journeys. These metaphors resonate with social justice movements, as they shed light on intersectional issues related to race, gender and ethnicity. By unpacking the symbolism behind these metaphors, such as depicting a woman's path to career advancement as a 'labyrinth' (Eagly, 2007), social justice advocates can address not only the gender gap but also the compounding effects of discrimination, ultimately striving for more inclusive and equitable societies. Additionally, challenging stereotypical images of women leaders, as mentioned above, contributes to a broader social justice narrative by dismantling harmful stereotypes and promoting authentic and diverse representations of women in leadership roles.

2.4 Research design

The goal of this research was to explore how multiple and intersecting social identities such as gender and race are entwined in marginalised women's leadership experiences.

In the published literature review, a distinctive emphasis is placed on the critical narrative style, research philosophy, and a deliberate departure from the systematic review methodology. While elements reminiscent of a systematic review are present in the empirical article, the overarching approach is rooted in a critical perspective. Critical social psychological methods acknowledge the limitations of a strictly systematic review framework and instead prioritise a more nuanced approach. The critical narrative style employed is integral to delving into the complexities of the subject matter, allowing for a richer exploration of the underlying issues than a purely systematic approach would afford. Thus, the study embraces a critical lens as a fundamental aspect, steering away from a rigid adherence to systematic review methods to better align with the research objectives and philosophy.

2.4.1 Data sources

The empirical dataset used in this study comprised a corpus of speeches transcribed from publicly available audio recordings of presentations delivered during the 'Women in Leadership' series, which was presented by the Committee for Economic Development of Australia (CEDA) from 2010 to 2017. CEDA, an independent think tank with over six decades of history in Australia (CEDA, 2023), features an annual average total of over 250 presentations and attracts an audience of more than 18,000 attendees. The primary objective of this series was to facilitate discussions about women in leadership and address the substantial challenges faced by women in both public and corporate domains. To accomplish this, the series invited distinguished and influential individuals to share their insights and experiences.

The speeches transcribed for analysis were drawn from this extensive series, offering a rich and diverse source of information for exploring various aspects of women in leadership. The dataset encompassed a wide range of perspectives and discussions on the topic, providing valuable insights into the complexities and nuances of women's leadership roles in contemporary contexts.

These business events were open to the public and held over two hours beginning at midday. The standard format was a keynote speaker and/or a panel of other speakers, followed by opportunities to respond to questions from the audience.

2.4.2 Data collection

For this thesis, a total of 250 speeches delivered between 2010 and 2017 were initially considered. These speeches were deemed eligible for use in this research if they were presented by women with CARM backgrounds or by Aboriginal and Torres Strait Islander women. Notably, the majority of the speeches, approximately 240, were given by women from the dominant White majority. Only nine speeches met the selection criteria and were included for analysis. They are listed in Table 2 below. Among the nine selected speeches, three were delivered by Aboriginal and Torres Strait Islander women, with two of these speeches presented by the same individual at different events, held in different Australian states and across different years. Consequently, the dataset includes a representation of two Aboriginal and Torres Strait Islander women. A human ethics approval was secured for this research project (clearance number 19/79) through the Adelaide Graduate Research School. There were no ethics issues identified. The table below provides an overall summary of the general themes and topics of each of the events, along with the pseudonyms designated to the speakers in this thesis.

Table 2. Summary of the data corpus

	Pseudonym	Forum theme
1	Ana1	Shared her experience and advice on her path to leadership
2	Ana2	Shared her leadership story and the benefits of a diverse workforce
3	Bella	Shared how she overcame barriers and successfully blazed a trail in male-dominated industries
4	Clara	Discussed the benefits of business practices in reducing gender inequity
5	Daniella	Shared her experiences in a leadership role in the context of the theme of courage and change
6	Eva	Keynote address to open the Women in Leadership series
7	Francesca	Shared experiences of overcoming unconscious bias and cultural stereotypes
8	Gabriella	Shared stories and strategies to motivate and mobilise for change
9	Helena	Shared experience and advice on strengthening women's economic security

It is important to clarify that the inclusion of both Aboriginal and Torres Strait Islander women and women with CARM backgrounds in this study does not assume equivalence between the two. I acknowledge the significant differences in identity and historical experiences, particularly concerning colonisation and land sovereignty, between Aboriginal and Torres Strait Islander women and women with CARM backgrounds. However, the aim of this approach is to address the existing gap in the leadership literature regarding marginalised women as a whole, seeking to provide insights into the leadership experiences of women from these backgrounds.

2.4.3. Data transcription

I employed a simplified Jeffersonian notation system (ten Have, 1999) to transcribe the selected speeches, capturing features of speech like emphasis, volume, pauses, and laughter (see Appendix 1 for the transcription notation). Through repeated listening and close reading of the transcripts for familiarity (Wetherell et al., 2001), I proceeded to review the data closely, identifying discursive patterns and regularities across the speeches. In this research, I strategically utilised the speakers' key identities as resources, carefully observing how they constructed these identities through their speech.

2.5 Data analysis

As mentioned above, the process of discourse analysis does not follow a single prescribed way of conducting empirical research (Edwards, 2012; Wetherell et al. 2001). Nevertheless, in this section, I will describe the critical phases of analysis employed during this research. These include an initial coding stage, which involved the identification of recurrent themes within the data, followed by a more detailed discursive analysis aimed at elucidating the methods and rationales behind the discourse.

2.5.1 Study 1: Critical review of the literature

The search for relevant literature involved querying databases such as PsychINFO, Scopus, Emerald and Google Scholar, utilising keywords related to culture, gender and leadership, such as gender, leadership, race, women, culture, cultural diversity and women of colour, while recognising the variety of terms used to describe individuals from CARM backgrounds in the literature. The inclusion criteria included peer-reviewed articles, regardless of whether they contained primary data, while excluding theses and other grey literature sources. To be

eligible for inclusion, articles needed to explore women leaders from CARM backgrounds in predominantly Western or Anglo-Saxon societies, including Australia, the United Kingdom, Canada, New Zealand and the United States. This selection criterion aimed to establish a context for examining dual subordinate identities within the intersections of culture and gender, as well as other social structures like sexuality and socioeconomic class that could offer similar contexts for leadership.

In addition, three specific conditions were applied to refine the search. Firstly, the review incorporated literature that examined leadership in the context of First Nations women in colonial settings, such as Australia, Canada and New Zealand. Again, it is important to note that this inclusion does not assume uniform experiences or definitions of leadership among women with CARM backgrounds and First Nations women. In fact, as elaborated in previous sections of this thesis, the unique circumstances of First Nations marginalisation may contribute to a more intricate social identity in leadership contexts, requiring women to navigate a 'triple bind' (Fitzgerald, 2006, p. 207) where they are perceived as non-Western or non-Anglo-Saxon women yet also distinct from CARM communities. Therefore, literature on First Nations women is considered an important part of the study. Secondly, the analysis focused exclusively on the relationship between culture and gender within the realm of leadership, omitting discussions related to other marginalising identities like class, sexuality and religion found in the literature. In this published critical literature review, a woman leader with a CARM background is defined as one who holds a formal leadership position within an organisation, such as a school principal, manager or chief executive officer, among other roles. Finally, to ensure contemporary relevance and alignment with the emergence of intersectional perspectives, studies meeting the first two criteria were considered for analysis if they were published within the 20-year period from 1998 to late 2018, when the literature review was conducted.

2.5.2 Study 2 and 3: Discursive analysis

The methods of discursive psychology for data analysis do not follow a strict, predefined sequence of steps; nevertheless, this section will delineate the key phases of analysis employed in this thesis. The first stage entailed a meticulous line-by-line coding process focused on scrutinising the content of the discourse, including frequently utilised words, metaphors and their contextual framing. This coding approach was both descriptive and interpretative. Over time, it transitioned from initial descriptions to a more nuanced

interpretation, with themes naturally arising from the data, devoid of any predetermined theoretical constraints. I carried out all of the coding and analysis, while my supervisors independently assessed the final themes. In the second stage, I undertook a more comprehensive discursive analysis, specifically focused on representative excerpts extracted from each speech. This stage aimed to discern the diverse ways in which the significance of intersecting identities, in the context of leadership was constructed within the dataset and the functional purposes served by specific discursive constructs within the context of public speech. I identified interpretative repertoires and ideological dilemmas through an examination of recurring patterns. Furthermore, I evaluated the action-oriented nature of the discourse by analysing how accounts were strategically crafted to achieve specific interactional objectives, involving a comprehensive exploration of various discursive tools and practices. In the third stage of the analysis, I amalgamated the various components and discerned their implications for the study's research questions. My supervisors independently reviewed the final interpretative repertoires.

2.6 Epistemological assumptions and reflexivity

Epistemological assumptions are core beliefs, or ways of knowing, that shape our understanding of knowledge acquisition, influencing our views on valid knowledge, its sources and truth (Burr & Dick, 2017). They explore the reliability of perception, the role of reason and the basis for claiming knowledge. These assumptions consider the impact of culture, society and history on our ways of knowing, ultimately guiding our approaches to learning and research, while praxis integrates theoretical knowledge into practice. For example, critical social psychology, as highlighted by Burr and Dick (2017), places a significant emphasis on power dynamics, a key characteristic shared with social constructionism. Critical scholars highlight the connection between poverty, limited access to education and employment, and criminal behaviour, underscoring that, despite the acknowledgment of these societal factors, the dominant discourse tends to centre on individual personality, resulting in interventions primarily aimed at personal improvement rather than addressing broader issues like poverty (Burr & Dick, 2017).

Adopting a social constructionist philosophy entails acknowledging the existence of various viewpoints concerning events, individuals or objects (Burr & Dick, 2017). The validity of a particular perspective is often influenced by political dynamics and power dynamics, rather

than inherent qualities of the perspective itself, as discussed in Section 1.4 (Burr & Dick, 2017).

2.6.1 Postcolonial feminism

The impetus behind integrating postcolonial feminist ideas, perspectives and research areas into this research was the criticism that the field of gender and leadership predominantly draws from dominant (i.e. Anglo-Saxon) perspectives, literature and practices, resulting in the sidelining of other ways of knowing, such as non-dominant cultures and Aboriginal and Torres Strait Islander knowledge, in this domain (Sposato & Rumens, 2021).

The objective of integrating postcolonial feminism is to not only enhance the theoretical resources for this research but also to draw upon postcolonial feminism's expertise in deconstructing longstanding binary frameworks resulting from colonialism and imperialism, focusing on gender, race and cultural diversity dynamics (Ayman & Korabik, 2010; Sposato & Rumens, 2021). This approach addresses specific challenges in representing women with marginalised backgrounds and critiques the unspoken influence of dominant and mainstream perspectives on our perception of leaders and understanding of leadership.

Postcolonial, Chicana and Black feminist movements arose as responses to the limitations of mainstream feminism, which overlooked the diverse experiences of Black and First Nations women, and women of colour (Graf et al., 2022). These movements critique the predominant focus on gender within mainstream feminism. Postcolonial feminism scrutinised how Western feminism portrays women from the Global South and introduced the concept of 'double colonisation' stemming from both colonialism and patriarchy (Graf et al., 2022; Mirza, 2009). Black feminist thought serves as both a theoretical framework and a form of activism, placing a strong emphasis on the concerns of Black women and their resistance against oppression, particularly in the realms of labour, family and reproductive rights, spanning from the era of slavery to the present day (Graf et al., 2022). This more comprehensive perspective challenges the established White standards of American womanhood and aims to empower and acknowledge the multifaceted identities of women of colour (Graf et al., 2022).

Researchers studying postcolonial feminism, such as McEwan (2001), underscore the inseparable connection between dominant (i.e. Western) knowledge creation and power (i.e. Western), advocating for postcolonial feminist perspectives that prioritise diverse viewpoints,

address material issues of power and inequality, and endorse a comprehensive feminist strategy that recognises the interconnected consequences of various forms of oppression, all while acknowledging the partial and situated nature of knowledge claims. The use of a postcolonial feminist lens in this research allows a focus on exploring how the intersections of gender, race, sexuality, class, and age among others might interact with other and influence experiences in the workplace as well as in their journey towards the upper echelons of their organisation. This perspective offers an analytical framework for examining how contextual factors shape the leadership experiences of women with marginalised backgrounds. This viewpoint recognises the colonial legacies and the impacts to the women's families and connections.

2.6.2. Reciprocal influence of researcher and research

In qualitative studies, interpretations should be reflexively viewed, prompting a continuous questioning of the underlying assumptions that guide these interpretations of *what we think, we see*. This practice entails examining how personal conceptual categories influence observations and subsequent analyses. Reflexivity is an integral aspect of qualitative research, encompassing a disciplined practice of self-examination regarding our actions and motivations, and their effects on our research endeavours (Braun & Clarke, 2022; Finlay, 2003). It necessitates critical introspection about how my research stance may be influenced by various factors, including postcolonial feminism's impact on my approach to data analysis. This involves considering how my positionality and identity, such as being an immigrant, a woman and a mother, shaped my interpretation of the publicly available data, particularly when I was aware of the identities of the speakers. Furthermore, reflexivity extends to acknowledging that my pre-existing political stances affect my analysis.

Balancing the demand for impartial research, as advocated by Flood et al. (2013), with the essential requirement of conducting critical research (particularly concerning marginalised identities), becomes a challenging endeavour. This critical research underscores the importance of considering both the target audience and the underlying motives behind the research, as emphasised by Phipps (2017).

In addition to scrutinising my stance influenced by postcolonial feminism, reflexivity involves questioning the validity of knowledge generated through qualitative methods (Harper, 2003). This entails a rigorous examination of the methodologies employed in my

research to ensure the reliability and credibility of the data. In the absence of interviews and with reliance on publicly available data, understanding the potential biases arising from my unique background and outsider status (not being Australian born) becomes crucial. Through reflexive practice, as a researcher, I can actively engage with these complexities, fostering a more transparent and self-aware research process that enhances the robustness of qualitative inquiry (Finlay, 2003).

2.6.3 Duality of my role as an academic and activist

Being a woman born outside of Australia with a CARM background and a researcher, I acknowledge that my research has been influenced by my personal perspectives, assumptions and values. After the first year of my candidature, I assumed the role of a first-time mother. At the conclusion of my scholarship, it was necessary to balance my responsibilities as a primary caregiver with the obligations of part-time employment as a researcher. Moreover, I should note here that I was professionally associated with CEDA, as a researcher, during the majority of my candidature. Although I was not involved in creating the Women in Leadership series of events, nor in selecting the women who would deliver the keynote speeches, these personal and professional facets have inevitably shaped my approach to research, necessitating a reflexive consideration of how my diverse roles intersect with and impact the study's design and outcomes.

Universities have historically been sites where women, particularly for women with marginalised backgrounds, have had to contend and advocate for a place to be (Fox, 2011; Fredericks, 2011; Solomon, 1985; Watson, 2021). This pertains to the challenges these women face in terms of both knowledge-generation and access. These educational institutions have become spaces where the experiences and perspectives of individuals from diverse backgrounds, intersect with broader societal dynamics, influencing how knowledge is created and accessed. Understanding and addressing the specific conflicts faced by women with marginalised backgrounds in university settings are essential steps toward fostering inclusivity and equitable opportunities in higher education.

I have consistently maintained my commitment to mitigating any potential biases stemming from my background or personal standpoint, ensuring their minimal impact on the research process and its final findings. To maintain objectivity, I consciously opted to utilise publicly available data instead of conducting researcher-initiated surveys or interviews, creating a

degree of separation between myself and the data. Throughout my three studies, I maintained a high level of self-awareness regarding my biases, actively practising reflexivity and diligently ensuring that my claims were substantiated by the data and existing literature. I conscientiously maintained a heightened level of self-awareness, continually practising reflexivity, and conducting thorough examinations to verify that my claims remained firmly grounded in the objective data and well-established existing literature. I also fostered open discussions with my supervisory panel, which was a way of decreasing bias and increasing credibility. This collaborative approach served to bolster the credibility and rigour of the research process, ensuring a robust and impartial investigation.

I deliberately chose a discursive analytical approach as an activist scholar. Essentially, when it comes to understanding how discourse analysis can challenge dominant narratives, it is crucial to note that discourse analysis differs from traditional psychology in that it does not view the discourses individuals draw upon as a way to uncover their 'authentic' beliefs or unchanging attitudes (Edley, 2001). As a result, discourse analysis can be a powerful tool for reshaping power dynamics (Foucault, 2004) through the inclusion of minority discourses alongside dominant ones, thereby enabling alternative ways of representing and shaping the world to be acknowledged.

I aimed to contribute to the work that was done before me but also to identify practical implications for policy development.

2.7 Chapter summary

This chapter has presented both the theoretical and methodological frameworks that guided this thesis, as well as outlined the processes followed during data collection and analysis. The synthetic approach to discourse analysis, which allowed a critical examination of the data corpus, was also described in this section. The data was obtained from publicly available audio recordings of speeches delivered during public business events across Australia.

The following chapters are presented in manuscript form.

Chapter 3: Study 1

Caught in two worlds: A critical review of culture and gender in the leadership literature

3.1 Preface

Given the focus of the study, that is, women with marginalised backgrounds, I determined that a critical narrative review of scholarly literature was more appropriate than a meta-analysis. One of the reasons being that this approach allows for an understanding of social processes, discourse, and interpretations that may not be captured by quantitative methods. This published literature review has adopted elements of a systematic review and applied critical social psychological principles. This critical approach was appropriate here because the subject matter is women with backgrounds that are non-Western, so I did not want to apply a purely Western approach to the literature review.

3.2 Statement of authorship

Title of paper	Caught in two worlds: A critical review of culture and gender in the leadership literature
Publication status	✓ Published □ Accepted for publication □ Submitted for publication □ Unpublished and unsubmitted work written in manuscript style
Publication details	Corpuz, E., Due, C., & Augoustinos, M. (2020). Caught in two worlds: A critical review of culture and gender in the leadership literature. *Social and Personality Psychology Compass*, *14*(12), 1–14. https://doi.org/10.1111/spc3.12571

Principal author

Name of principal author (candidate)	Ember Catherine Corpuz
Contribution to the paper	Developed the rationale for the study, including the research questions. Performed data collection and analysis. Drafted, wrote and submitted the manuscript, and acted as corresponding author. Revised and responded to reviewer comments.
Overall percentage (%)	80%
Certification	This paper reports on original research I conducted during the period of my Higher Degree by Research candidature and is not subject to any obligations or contractual agreements with a third party that would constrain its inclusion in this thesis. I am the primary author of this paper.

Signature		Date	
			29 January 2024

Co-author contributions

By signing the Statement of Authorship, each author certifies that:

i.   The candidate's stated contribution to the publication is accurate (as detailed above);

ii.   Permission is granted for the candidate in include the publication in the thesis; and

iii.   The sum of all co-author contributions is equal to 100% less the candidate's stated contribution.

Name of co-author	Clemence Due		
Contribution to the paper	Supervised development of work, assisted in data interpretation and edited the manuscript (10%).		
Signature		Date	4/12/2023

Name of co-author	Martha Augoustinos		
Contribution to the paper	Supervised development of work, assisted in data interpretation and edited the manuscript (10%).		
Signature		Date	14/01/2024

RESEARCH ARTICLE

WILEY

Caught in two worlds: A critical review of culture and gender in the leadership literature

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Abstract
The concept of intersectionality, the overlapping nature of social identities and systems of power, has become increasingly influential in the social sciences literature. However, the analysis of leadership experiences at the intersections of culture and gender has remained marginal to the field despite the rapid growth of diverse workplaces worldwide. This review aims to find out whether there is evidence of underrepresentation of culturally and linguistically diverse (CALD) women leaders, analyze common theoretical developments in the literature, and recommend an agenda for further research. In this study, published, peer-reviewed qualitative and quantitative articles were examined. This critical appraisal identifies three evolving strands of research from the past 20 years. The majority of the manuscripts highlight the absence of CALD women in the leadership literature, describe the obstacles they face, and illustrate how they view their role and enact leadership. This paper discusses the areas central to intersectional leadership that require further examination to better understand the underrepresentation of CALD women in leadership positions.

KEYWORDS
cultural diversity, gender, Indigenous, intersectionality, leadership, social identity, women, women of color

1 | INTRODUCTION

As of 2018, women occupy 48.5% of the total global workforce, although still remain underrepresented in leadership positions (Catalyst, 2011, 2018a). It has been 20 years since the *glass ceiling* metaphor was first extensively used to define the many barriers to leadership that women experience throughout their careers (Ayman & Korabik, 2010). In the early 2000s, psychologists have better described this path as a "labyrinth" (Eagly & Carli, 2007, p. 63) to illustrate the intricacies of women's paths to leadership. Advancement to a senior role may even include a *glass cliff* which characterizes "the overrepresentation of women in precarious situations" (Ryan & Haslam, 2005, p. 81). In addition to the theme of representation, other areas of study that have flourished in recent years include the gender wage gap (Vial, Napier, & Brescoll, 2016; Yanadori, Gould, & Kulik, 2018) and how gender stereotypes impact on perceptions of leadership. This work, mostly experimental, has shown how males are more often perceived as prototypical leaders who are presumed to be competent and who are associated with ambition and independence (Ayman, Korabik, & Morris, 2009; Brown, Diekman, & Schneider, 2011; Eagly & Karau, 2002; Kulich, Lorenzi-Cioldi, Iacoviello, Faniko, & Ryan, 2015; Powell & Butterfield, 2017; Rink, Ryan, & Stoker, 2013).

In addition to gender, the leadership literature has recently focused on multicultural leadership, noting that similar barriers and biases to career advancement are experienced by culturally diverse peoples in many workplaces. Research has highlighted on how the prototype of leadership is often perceived as embodied by White[1] men, demonstrating the role of race and ethnicity in leadership perceptions (Chung-Herrera & Lankau, 2005; Gündemir, Homan, de Dreu, & van Vugt, 2014; Knight, Hebl, Foster, & Mannix, 2003; Ospina & Foldy, 2009; Xu & Jiang, 2010). Other recent work includes the exploration of different diversity approaches like *multicultural meritocracy*, "which combines the value-in-diversity elements of multiculturalism with the equal opportunity components of a value-in-merit ideology" (Gündemir, Homan, Usova, & Galinsky, 2017, p. 34).

To date, most of the literature has focused on experiences and barriers to leadership of either culture *or* gender. Intersectional research on both has concentrated broadly on issues of team engagement, conflicting social stereotypes, stigma, prototypicality, and professional development outside of a specific leadership context (Cooley, Winslow, Vojt, Shein, & Ho, 2018; Pietri, Johnson, & Ozgumus, 2018; Schug, Alt, & Klauer, 2015; Shinnar, Giacomin, & Janssen, 2012; Stewart, 2016; Williams & Fredrick, 2015). To address this gap, the focus of this paper is to present existing leadership studies which examine the intersecting identities of both culture *and* gender. In particular, this review looks at papers on culturally and linguistically diverse (CALD) women in a leadership context. CALD women are those who identify as having a cultural background that is broadly considered different to that of the country in which they live—for example, where women primarily speak a language other than English in an English-speaking country. Clearly, this definition could be considered problematic in that it may subsume multiple identities into one umbrella term. However, the term is used for brevity within this paper, with consideration of how women may attend to and experience the intersection of their cultural and linguistic backgrounds. Although still in its infancy, recent research has started to evaluate the convergence of culture and gender as they impact leadership experiences.

Throughout this paper we use *culture* and *cultural diversity* to refer to the overarching principle of diversity among race, ethnicity, and language, as well as to differentiate this from gender diversity when we are discussing diversity and inclusion broadly in practice implications. Furthermore, although both concepts of race and ethnicity are used to designate social membership, Ospina and Foldy (2009) differentiate between the two by attributing race to physical characteristics, and ethnicity to beliefs and practices passed on from earlier generations. We will refer to the main subject of this critical review as CALD women, not to highlight their difference from the majority population, but to emphasize the intersecting identities being analyzed. Terms such as minority, subordinate, White, Black, Brown, Yellow, among others, can have negative connotations thus, we will not be using these terms in the discussion, even though we refer to these terms in describing the analyzed literature in the findings. *CALD* will be used to describe women who do not identify as White or belonging to the majority of the population in the geographical location of the research reviewed, who are Anglo-Saxon. Notably, we have included First Nations

women in this definition even though this is simplistic, and we recognize the differences in history and identity, particularly in relation to colonization and sovereignty over land. However, given the lack of literature concerning First Nations women and leadership, this review seeks to also outline literature concerning this diverse group of women, and thus have included First Nations women in the working definition of CALD populations for this paper. We have limited the literature to a review of the leadership context in Western countries in order to investigate the differences between the experiences of CALD and non-CALD women, as well as the differences between CALD women and that of the prototypical White, male leader.

This review aims to explore literature concerning CALD women in positions of leadership in Western countries, analyze common theoretical developments, and recommend an agenda for further research. CALD women are those who do not identify as Anglo-Saxon or a member of the dominant majority. With this in mind, this review seeks to answer the following questions:

1. Is there evidence within the academic literature to support claims of the underrepresentation of CALD women in positions of leadership?
2. What are the common themes found within the existing literature on CALD women leaders?
3. Are there critical areas that should be further explored?

1.1 | Theoretical framework and key concepts

Kimberlé Crenshaw, an American Civil Rights advocate, introduced the concept of *intersectionality* to describe multiple forms of inequality experienced by CALD women. She asserts that interconnecting identities of culture and gender create unique hurdles that compound and make gendered racism doubly difficult to understand within traditional ways of thinking (Crenshaw, 1989). As such, intersectionality is a conceptual lens used to look at how the convergence of cultural and gender-based stereotypes influence relationships in social environments such as in the workplace. The interacting effects of culture and gender as a doubly complex form of discrimination has been referred to in the literature as *double jeopardy* (Berdahl & Moore, 2006). In contrast, the term *intersectional invisibility* is an associated concept used to illustrate how the combination of perceived minority identities such as culture and gender, need not always result in unfavorable consequences (Rosette & Livingston, 2012). For example, Rosette and Livingston (2012) reported specifically, that compared to White women and Black men, professional Black women who exhibited dominance, which is characteristic of a leader, were perceived as more congenial and more employable.

Intersectionality thus concentrates on individuals possessing multiple minority identities. The concept of intersectionality was first introduced in the field of law as a result of the fact that employment discrimination laws were based on bias of only either gender *or* race (Proctor, Kyle, Fefer, & Lau, 2017). The present review is therefore conducted through the theoretical framework of intersectionality to highlight the intricacy of breaching the barriers of both culture *and* gender (Nixon, 2017).

2 | LITERATURE REVIEW AND SEARCH STRATEGY

Databases such as PsychINFO, Scopus, Emerald, and Google Scholar were searched using keywords to capture culture, gender, and leadership, such as: gender, leadership, race, women, culture, cultural diversity, and women of color (recognizing the diversity of terms used to denote people from CALD backgrounds within the literature). Any peer-reviewed articles were included—along with those that did not contain primary data. Theses and other gray literature were excluded. Articles were only included if they considered women leaders from a CALD background in the context of a predominantly Western or Anglo-Saxon society such as Australia, the United Kingdom, and the United States. This is to establish a context for dual subordinate identities within culture and gender membership,

or other social structures that may provide similar contexts for leadership, such as sexuality and socioeconomic class.

Three additional conditions were applied to the search. First, this review included literature which also examines leadership in the context of First Nations women in colonial contexts such as Australia, Canada, and New Zealand. This in no way means to assume that CALD and Indigenous women experience leadership or define leadership in the same way. In fact, as will be discussed in the following sections, the particular circumstance of Indigenous marginalization may contribute to a more complex social identity in leadership settings, causing women to negotiate a "*triple bind*" wherein they are non-Western or non-Anglo-Saxon females, yet are also perceived as a distinct group from CALD communities (Fitzgerald, 2006, p. 207). As such, literature on First Nations women is a critically important addition to this study. Second, other marginalizing identities that are discussed in the literature such as class, sexuality, and religion are not the focus of this review. The analysis in this paper is therefore limited to the relationship of culture *and* gender within the context of leadership. In this paper, a CALD woman leader is defined as a woman who has a formal leadership role within an organization such as a school principal, a manager, or a chief executive officer, among others. Finally, relevant studies fulfilling the first two conditions were only included for analysis if the article was published within the last 20 years, that is published from 1998 until late 2018 when this paper was written. This time period marks the end of the 20th century and the beginning of the fourth wave of feminism which includes a focus on intersectionality.

3 | FINDINGS

Twenty empirical studies (16 qualitative and four quantitative) and four nonempirical peer-reviewed journal articles satisfied the inclusion criteria for this review. The majority of the studies that fulfilled the inclusion criteria were from the fields of education, psychology, and management. Most of the literature investigated women from the educational sector who were generally school principals, school superintendents, university chief diversity officers, and other school administrators. Other participants included information technology (IT) executives, elected government officials, corporate managers, athletic directors, and clergywomen. The literature typically fell within one of three key areas and Table 1 provides a summary of the central findings in each:

1. Evidence for the underrepresentation of CALD women leaders
2. The challenges and barriers to leadership CALD women contend with
3. How CALD women overcome the challenges to leadership

3.1 | Finding evidence of underrepresentation

Despite the growing number of employed women, scholarship on CALD women in particular is limited and remains marginal within many disciplines. Of the 24 studies included in this review, four are quantitative papers that have produced evidence of underrepresentation or marginalization of CALD women in leadership positions.

Hardy-Fanta et al. (2006, p. 10) investigated how multiple identities, specifically culture and gender influence "trends in office-holding" in US politics by providing a snapshot of gender differences between three groups (Black, Hispanic, and Asian American). They formed a national data bank of 11,463 elected public servants from congress, state, county, municipal to school board office-bearing positions. In order to evaluate CALD women's political parity, the researchers formed data calculations based on the number of CALD females in office and the total number of females and males in office to produce a parity ratio (Hardy-Fanta et al., 2006).

Their analysis produced five distinct results—most relevant here is the finding that although all CALD groups were underrepresented, descriptive representation within each group differed. In particular, gender gaps among

TABLE 1 Summary of key themes and findings in each

Evidence for the underrepresentation of CALD women leaders	The challenges and barriers to leadership CALD women contend with	How CALD women overcome the challenges to leadership
Existence of CALD women in office-holding positions can affect the descriptive representation of cultural and gender groups (Hardy-Fanta, Lien, Pinderhughes, & Sierra, 2006)	Cultural diversity creates different leadership experiences for women (McGee, 2018)	Perceptive ability to identify disadvantage in the workplace allowed CALD women leaders to appropriately negotiate through the barriers and focus on novel yet effective ways to achieve their career goals (Lloyd-Jones, 2009)
CALD women leaders report more barriers to success and less support for career development from their workplace as compared to non-CALD women (Key et al., 2012)	For CALD women, it is fundamentally and doubly arduous to identify sources of bias, whether it is due to gender or CALD background (McDowell & Carter-Francique, 2017; Sanchez-Hucles & Davis, 2010)	Strong personal agency and a firm sense of self, in particular a resilient self-image, enabled a foundation against the challenging and at times, hostile situations they found themselves in throughout their journey to leadership (Jean-Marie, Williams, & Sherman, 2009; Liang & Peters-Hawkins, 2017)
CALD women leaders may be assessed more negatively in circumstances of poor organizational performance (Rosette & Livingston, 2012)	Gender and cultural backgrounds may influence leadership style but do not predetermine leadership success or effectiveness (Sanchez-Hucles & Davis, 2010)	Accepting their reality as tokens while balancing their operative and representative roles while they diplomatically attempt to climb the leadership ladder (Nixon, 2017)
Despite the increasing number of females in the educational workplace, leadership in the field is still dominated by non-CALD women (Alston, 2000, 2012)	Indigenous women leaders report a *triple bind* experience as they do not necessarily identify with other CALD women (Fitzgerald, 2006)	They use previous experiences of adversity as a core motivator toward success which influenced a service-oriented leadership style (Moorosi, Fuller, & Reilly, 2018; Reed, 2012)

Abbreviation: CALD, culturally and linguistically diverse.

CALD peoples are smaller than those in the non-CALD group, which may imply that the existence of CALD women in office-holding positions have helped increase the representation for CALD groups mostly (Hardy-Fanta et al., 2006). Nevertheless, without a description of context and other factors, a deeper analysis into what causes these differences in gaps is not possible.

Gee and Peck (2018) produced a formula for computing an Executive Parity Index which quantifies the gender gap for each cultural group in order to categorically evaluate the effect of race against gender for CALD women in the United States. The study had a particular focus on the technology field in San Francisco. The findings showed that in 2015, the gap for the effect of race was greater than the gap measuring the effect of gender for all minority females (Gee & Peck, 2018). Moreover, the researchers also analyzed the representation of professionals against the representation of executives to find that despite an increase of CALD executives their representation in proportion to the number of CALD professionals was not significant. Finally, although there is a widespread notion of Asian professional success, the study found that in reality, they have the smallest chance of achieving executive positions. Their work proposes that organizations should consider this kind of data in strategizing their development and promotion of leaders and how they can optimize their staff, teams, and human resources (Gee & Peck, 2018). However, similar to the previous study by Hardy-Fanta et al. (2006), an unambiguous assessment of what causes the gaps is lacking from this quantitative work.

In addition to identifying evidence of the underrepresentation of CALD women in leadership, research has been conducted to determine obstacles to leadership. Key et al. (2012) were interested in exploring the conditions that might advance women's attempts to break the *glass ceiling*—a term used to illustrate the metaphorical obstacle to success. They found that in general, CALD women reported more barriers to success and less support for career development from their workplace as compared to non-CALD women (Key et al., 2012). Specifically, women with CALD backgrounds perceived their rise to leadership as doubly difficult. They reported experiencing more adversity from childhood (e.g., growing up in poverty) as well as ethnic/racial discrimination in the workplace. The principal finding of this quantitative study was that while White/European American women and Black/African American women experience nearly identical gender barriers, the elements which influence their success in the workplace are fundamentally distinct (Key et al., 2012), providing support for theories of *double jeopardy* experienced by CALD women.

Findings from Rosette and Livingston (2012) show that attributions of success and failure differ across culture and gender as influenced by leader prototypicality (e.g., nonculturally diverse males) and the situational background of individuals with dual identities. Their quantitative research specifically studies Black women leaders within a university context. Although they provide evidence supporting the seemingly advantageous effect of *intersectional invisibility*, the researchers cautioned that context is crucial to perceived success or failure as a leader (Rosette & Livingston, 2012). Their results demonstrated that Black women leaders were assessed more negatively in circumstances of poor organizational performance. This could imply that they experience undue penalties, compared to prototypical leaders during periods of unsatisfactory organizational performance (Rosette & Livingston, 2012). Again, this highlights evidence of struggle and underlines the need for more significant research for CALD women in the leadership field.

Two additional studies included here are from nonempirical studies that also stress the lack of scholarship on CALD women in the leadership literature. Judy Alston's work on the marginality of African American women's experiences in leadership (Alston, 2000, 2012) emphasizes that despite the increasing number of females in the educational workplace, leadership in the field is still dominated by White men. She argues that mentoring is key to progressing Black women's careers (Alston, 2000). In 2012, she maintains that leadership studies must include African American women in analyses whereby unique theoretical frameworks and methodologies may be developed and applied (Alston, 2012). Her work highlights the need for further and more robust analysis of CALD women in the leadership literature.

3.2 | Describing the challenges

The following eight papers report on the ways CALD women leaders confront and attend to their intersecting identities as they advance in their careers. Although specific methodologies and approaches differ across the papers, the studies below focus on understanding how overlapping identities affect access to leadership positions.

The findings of McDowell and Carter-Francique (2017) support the need for intersectional analysis in identity and leadership research. Their face-to-face interviews with African American female athletic directors demonstrate how overlapping stereotypes become obstacles to professional success. In particular, the study revealed how fundamentally troublesome it is to identify the source of bias, whether it is due to gender *or* a CALD background (McDowell & Carter-Francique, 2017). Some of the participants in this study would refer to the "angry Black female stereotype" when trying to make sense of the source of bias, such as the case of one respondent who noted that perceptions of aggressiveness were linked to being female and perceptions of anger were linked to race or ethnicity (McDowell & Carter-Francique, 2017, p. 399). This finding is further supported by McGee (2018). Respondents to the study self-identified as CALD women employed in senior IT executive roles and were asked to describe their career advancement experiences. The study identifies many forms of overlapping biases, including culture, gender, and educational pedigree, which influenced their experiences and their perceived ability to lead. Again, mindful of

the angry Black female stereotype, one of the women stated that, "even if it's a well-deserved response, it will be very differently perceived coming from me as opposed to coming from maybe my White male counterpart" (McGee, 2018, p. 21). This stereotype might not exist for Asian Americans and thus result in a different perceived experience. A White woman might have to attend closely to gender differences. CALD women leaders, however, will have to assess interconnected subordinate identities, not only gender, in attempting to determine how their leadership style is perceived. This implies cautiousness on scrutinizing identities in isolation (Sanchez-Hucles & Davis, 2010) and again emphasizes the *double jeopardy* that CALD women leaders face.

In addition to work identifying barriers to leadership, researchers have also studied how CALD women leaders cope. Research by Holder, Jackson, and Ponterotto (2015) confirms that Black women managers in corporate America continue to experience racial microaggressions, which over time can impact their mental health. The researchers describe microaggressions as short, everyday expressions of disrespect (Holder et al., 2015, p. 169). Holder and colleagues identified six strategies of coping with racial microaggressions: "(a) religion and spirituality, (b) armoring, (c) shifting, (d) support network, (e) sponsorship and mentorship, and (f) self-care". An important finding from their research is that these women still experience subtle forms of prejudice and discrimination, regardless of their leadership position. Furthermore, their work supports existing research on the harmful effects of racial microaggression.

Smarr, Disbennett-Lee, and Cooper Hakim (2018) investigated Black clergywomen in the United States, finding similar results to other studies where they report experiences of bias and prejudice due to their dual subordinate identities. However, they also found that gender bias seemed to be a more salient barrier than cultural and linguistic diversity. This may be due to the nature of the religious organization which still greatly supports male leadership. In contrast to this, gender bias was not described to be more salient than ethnicity or religion in a study from the United Kingdom. Tariq and Syed (2017) analyzed the consequences of overlapping social identities for 20 women leaders of South Asian Muslim heritage in the UK workforce. Overall, their findings describe the constraints these women face throughout their careers. These constraints include barriers due to ethnicity and religion, family roles, specifically roles as a wife and mother, and the limits of agency as influenced by the lack of social support and professional development available to these women. The researchers explicitly state that although there may be parallels in the accounts provided by participants with regard to barriers, due to the nature of qualitative research, the findings cannot be generalized to all other women. It is also crucial to consider that in addition to the overlapping identities of culture and gender in this study, religion is another perceived source of prejudice for these women. Finally, their research notes that one respondent stated how her CALD background was an advantage to her experience (Tariq & Syed, 2017). This is an important finding which should be explored in future research.

In a similar vein to the above study, Pompper (2011) examined the experiences of 36 middle-aged CALD women leaders coming from the industries of journalism, public relations, and telecommunications. Pompper also integrated another layer of social identity complexity by including age. Data which resulted from the interviews were reported under one of three categories: age, ethnicity, and gender. Overlapping accounts of ageism, racism, and sexism were outlined—"pressures of being sandwiched", between early career colleagues and senior management/CEOs; between being the only CALD person in the group and yet still being invisible; and balancing their professional and private life, in addition to caring for their children and caring for their elderly parents (Pompper, 2011, p. 475). This research supports the call for a more inclusive analysis of the leadership experience in contributing to the growth of the data corpus.

In a qualitative study investigating experiences of Indigenous women school principals from Australia, Canada, and New Zealand, Fitzgerald (2006) refers to a *triple bind* in describing the effects of their three-layered identity. Not only are they women in a male-dominated economic system, they also identify as non-White in a principally Anglo-Saxon society. Moreover, they are Indigenous females who do not necessarily identify with other CALD women (Fitzgerald, 2006). The findings in this study reinforce the argument that both situated and occasioned context produces a very different experience for Indigenous women leaders.

The research reported here continue to echo the struggles brought about by multiple subordinate identities. There are many complex barriers which influence leadership paths as a result of identities which overlap. As such, CALD women, including Indigenous women "face misperceptions of their identities, experience greater stereotyping, and endure more stress" (Sanchez-Hucles & Davis, 2010, p. 175).

3.3 | Overcoming the challenges

The findings in this category describe how both culture and gender affect CALD women's leadership style and practices. Most of the CALD women in the studies highlight the importance of successfully negotiating their identities through changing situations, locations, professional relationships, and circumstances. In effect, successfully identifying who they are, upholding this, and shifting or adjusting their identity when necessary, is an important factor in their leadership attainment and development. The findings from a qualitative, single-case study by Lloyd-Jones (2009) describe the struggle between needing to assimilate when one is considered to be different from the rest of the group, and yet needing to work exceptionally hard to have their successes acknowledged. This senior level university administrator reported how she feels like she stands out as a "numerical minority" and needs to "carry the responsibility to be super good" (Lloyd-Jones, 2009, p. 612). The case study demonstrates how the awareness of an *outsider within* status is critical to achievements in leadership (Lloyd-Jones, 2009, p. 614). The ability to identify disadvantaged circumstances in the workplace allowed the leader to evaluate the situation and focus on unique ways to achieve her career goals.

Furthermore, intersecting identities meant that CALD women leaders had to evaluate their identified personal calling with the expected roles determined by the social institutions they work in. Successfully navigating overlapping identities was especially critical to the experiences of CALD female university Chief Diversity Officers (Nixon, 2017). The leaders in this study report having to appropriately position themselves as dedicated representatives of their community while also exhibiting unbiased faithfulness to the achievements of others in the larger community (Nixon, 2017). Moreover, having a strong sense of self, in particular a resilient self-image facilitated a foundation against the challenging and at times, hostile situations they found themselves in throughout their journey to leadership (Jean-Marie et al., 2009). Despite the many obstacles that CALD women report they encounter, the majority described their view of their leadership role as being facilitators for transformation (Liang & Peters-Hawkins, 2017; Nixon, 2017; Reed, 2012). Most of the experiences by CALD women leaders in the educational sector recount their earlier experiences of hardship as a core motivator towards success and especially as a means to "advocate on behalf of marginalized students" (Reed, 2012, p. 49). Similarly, accounts of leadership from three Black women school principals found that despite dissimilar environments (England, South African, and the United States), these women leaders shared a similar description of what constituted successful leadership for them, one that is service-oriented (Moorosi et al., 2018). Also, Wrushen and Sherman (2008) found that women leaders who encountered difficult experiences as they were growing up, aspired to connect to and help the most disadvantaged student groups (Wrushen & Sherman, 2008).

These perceived opportunities and barriers allow for an understanding of how CALD women made sense of their struggles. Indeed, Rosser-Mims (2010) evaluates the historic experiences of African American women's leadership in the framework of Black feminism and asserts that leadership is created and influenced by both internal and external histories. Paths to more senior leadership roles appear to be influenced by the people around them who pointed out their potential (Liang, Sottile, & Peters, 2018). Additionally, generational differences have been identified with younger CALD women characterizing their career pathways as self-determined and a matter of "personal choice and initiative" (Loder, 2005, p. 259). The study by Loder (2005) revealed that compared with an older cohort, younger participants post-Civil Rights Movement in the United States did not report experiences of systemic barriers in their path towards achieving positions as principals or assistant principals.

4 | DISCUSSION

There is agreement within the literature that CALD women are underrepresented in positions of leadership. While providing evidence of a gap in representation, quantitative studies do not provide a clear depiction of the contextual forces which contribute to the problem. On the other hand, while qualitative studies offer a more detailed description of experiences, their approach limits the generalizability of findings to cultural/ethnic groups. Although the intersectional approach allows for a richer understanding of the complexities of overlapping identities, it is still undervalued when viewed by traditional scientific approaches which largely focus on one minority identity at a time (Crotty, 1998).

Conventional research methodologies require distinct variables being tested. However, as illustrated in the preceding section, the experience of intersecting identities is not simply a sum of distinct parts and, although parallels can be seen between bias due to culture and bias due to gender, their influence on leadership experience are not always the same. For example, in analyzing the experiences of an African American mother and a Caucasian mother, it may be assumed that they both experience being perceived as unqualified for full-time employment if their primary role is still seen to be *homemaker*. African American women, however, may not necessarily attribute bias or discrimination to their gender because historically they have always had to work and tend to the home even during historical periods of slavery.

Although there is debate in the literature as to whether culture or gender has more salient or significant impacts, it cannot be ignored that there is an interaction between both. In contrast to the findings from Lloyd-Jones (2009, p. 611) who reports that cultural background was more salient ("she thinks other administrators see her as Black first and female second"), Liang and Peters-Hawkins (2017) inform from their study on Asian American women that respondents associated their leadership challenges to their gender and less to their CALD background. As discussed in their paper, this may be attributed to the *model minority theory* whereby Asian Americans are typically perceived as well-educated and professionally employed and as such excluded from discrimination (Liang & Peters-Hawkins, 2017). In addition, they consider that in the United States, racism is still mostly a "Black-and-White issue" (Liang & Peters-Hawkins, 2017, p. 43). Finally, work by Tariq & Syed (2017) describes that one respondent mentioned that her CALD background was an advantage to her professional experience. Although this distinct positive experience was not described in detail, this is an important finding which should be explored in future research.

In general, although three key research areas have been identified as part of this review, most of the work in the past 20 years has greatly focused on identifying the barriers to career advancement for CALD women. The study on coping strategies of African American women managers conducted by Holder et al. (2015) shows how culture and gender identity membership may affect perceptions of barriers and as such, impact the use and choice of coping strategies. CALD women leaders can use their intersecting identities to position themselves favorably in different and changing workplace circumstances and settings. In essence, they develop a strong sense of self-awareness and are able to employ both coping and learning strategies. These learning strategies include an ability to "read the organizational culture" and a capacity to successfully navigate barriers, as in the findings from Lloyd-Jones (2009, p. 613) single-case study of a senior level university administrator. This poses a challenge to mainstream leadership development in which affirmative action in itself may prove futile if a critical understanding of overlapping barriers and its solutions are not applied to a transformed organizational culture.

There is general agreement amongst the researchers cited here that understanding the intersectional nature of identities for CALD women is crucial to investigating the complex obstacles they face (Liang & Peters-Hawkins, 2017; Lloyd-Jones, 2009; McDowell & Carter-Francique, 2017; Moorosi et al., 2018; Nixon, 2017; Reed, 2012; Sanchez-Hucles & Davis, 2010; Wrushen & Sherman, 2008). Currently there is a very small group of studies addressing this gap. One of the reasons may be due to the fact that there is a very small pool of subjects. In the United States, Korn Ferry Institute (2017) report that only 6% of Fortune 1000 Chief Executive Officers are female. This figure does not specify how many of the women in that 6% are from CALD backgrounds, if any. In politics, just 22.7% of members of parliament worldwide are women. As this paper demonstrates, quantitative research is

important in finding evidence of the issues which surround CALD women in leadership. Nevertheless, empirical qualitative studies allow an in-depth analysis of factors that contribute to the problem; a contextual description of the issues. Furthermore, although the findings in this paper may not be applied to all populations of CALD women, qualitative methodologies employed in many of these studies allows for a richer understanding of the data which can be used for future research and policy development.

Multiple and subordinate intersecting identities yields a challenging and complex experience. Fitzgerald (2006, p. 210) cautions that "we cannot assume that a meta-narrative is possible and to invent such a discourse would be dangerous". Identity is not simply a self-contained experience, but a relational one that includes group membership, citizenship, and place and time (historical).

5 | LIMITATIONS

A number of limitations of this review also need to be considered. First, the findings might not be representative of all CALD women's experiences. This review has included research that also looks at Indigenous women (i.e., First Nations women from Australia, Maori women from New Zealand, and an Indigenous woman from Canada). However, as noted earlier, the career advancement of Indigenous women should not be assumed to mirror those of CALD women because an additional layer of complexity affects their experiences and could be described as a *triple jeopardy* (Fitzgerald, 2006).

Second, the current analysis has only reviewed the interactions of culture and gender and have not included age, sexuality, disability, and other systems of inequality. Nevertheless, we believe this review could be the preface for expanding the leadership literature and reflect the increasing diversity of today's workplaces. The review is also limited by the type of industry or sector whereby the great majority of the studies cited were from the educational sector (schools and universities) and an area where future work can be enhanced. It is noticeable that despite recent calls to increase the number of women in the fields of science, technology, engineering, and math (STEM), this review did not find any articles that looked at CALD women leaders in STEM. This could imply that a substantial number of CALD women are yet to break the *glass ceiling* in this sector, as compared to those in the educational field. Considering that the educational sector was previously dominated by women, those in the STEM fields may still be struggling through the pipeline.

Finally, this review focused specifically on Western countries in its inclusion of articles, which leaves a large gap in terms of understanding the experiences of women living in other countries and contexts. Future research could gainfully explore whether the experiences of women noted here are reflected in those contexts.

6 | CONCLUSION AND AGENDA FOR FUTURE RESEARCH

Early research viewed leadership as a characteristic or a skill, which seemed to favor Western men. More recent work now views leadership as an interactive and dynamic connection with a group of followers and as such, a form of social identity management (Ospina & Foldy, 2009). Effective leadership is increasingly becoming a vital component in organizational achievement, as is diversity and inclusion. Large organizations also promote this as a point of difference from other companies as a means to recruit and maintain employees. With increasing competition in global markets, it is crucial for organizations to ensure they are as successful in nurturing talent as they are in achieving their organizational goals. Global not-for-profit group Catalyst (2018b) projects that CALD women will be the majority of *all* women in the United States by 2060.

This paper has given a synthesized account of the existing leadership literature on CALD women of the past 20 years. We have summarized the critical issues, experiences, and implications surrounding their career advancement. Taken together, these findings highlight an urgent need to bring intersectional studies from various

theoretical perspectives into mainstream leadership research. More importantly, this review demonstrates the critical responsibility of having an understanding of CALD women leaders' experiences. This paper, however, is a result of such a paucity of research published which fits the inclusion criteria for the review and indicates that intersectionality in the wider leadership research area is very much still in its early stages.

Targeted leadership programs must be developed if they are to be effective. Social psychological research on identity management and negotiation will be valuable in informing further leadership development initiatives. Leadership is a distinct concept and in the context of this review, barriers to career advancement is a major theme in the literature. Although the majority of the literature has showed that CALD women leaders in general have the ability to identify and understand organizational systems and perceptions in order to advance in their careers, the burden should not entirely fall on them. Future research on CALD women leaders with a focus on positive work experiences will also be helpful in being able to apply customized programs that will optimize success for individuals and their organizations.

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ENDNOTE

[1] The majority of the literature reviewed here use the term "White" to refer to individuals with a predominantly Anglo-Saxon background.

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Chapter 4: Study 2

'You can be the kind of woman that you are': The discursive management of intersecting identities in leadership talk

4.1 Preface

In this study, I build upon the insights gained from the critical literature review, but more significantly, I address the gap in the leadership literature identified in the preceding chapter. I developed the aims of this study by drawing upon some of the unexplored areas of the existing leadership research on women with CARM backgrounds and Aboriginal and Torres Strait Islander women. I wanted to understand, in the context of leadership how the speakers represent themselves as leaders and what key identities emerge.

As outlined in Chapter 2, through the integration of critical social psychological paradigms and the intersectionality framework, I am able to explore intricate and multifaceted terrain of women's leadership experiences across multiple and overlapping identities.

4.2 Statement of authorship

Title of paper	'You can be the kind of woman that you are': The discursive management of intersecting identities in leadership talk
Publication status	✓ Published □ Accepted for publication □ Submitted for publication □ Unpublished and unsubmitted work written in manuscript style
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Principal author

Name of principal author (candidate)	Ember Catherine Corpuz		
Contribution to the paper	Developed the rationale for the study, including the research questions. Performed data collection and analysis. Drafted, wrote and submitted the manuscript, and acted as corresponding author. Revised and responded to reviewer comments.		
Overall percentage (%)	80%		
Certification	This paper reports on original research I conducted during the period of my Higher Degree by Research candidature and is not subject to any obligations or contractual agreements with a third party that would constrain its inclusion in this thesis. I am the primary author of this paper.		
Signature		Date	29 January 2024

Co-author contributions

By signing the Statement of Authorship, each author certifies that:

i. The candidate's stated contribution to the publication is accurate (as detailed above);

ii. Permission is granted for the candidate in include the publication in the thesis; and

iii. The sum of all co-author contributions is equal to 100% less the candidate's stated contribution.

Name of co-author	Martha Augoustinos		
Contribution to the paper	Supervised development of work, assisted in data interpretation and edited the manuscript (10%).		
Signature		Date	14/01/2024

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Contribution to the paper	Supervised development of work, assisted in data interpretation and edited the manuscript (10%).		
Signature		Date	4.12.2023

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"You can be the kind of woman that you are": the discursive management of intersecting identities in leadership talk

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KEYWORDS	ABSTRACT
Discursive psychology, Intersectionality, Identity, Leadership, Gender, Race	The present study investigates how culturally and linguistically diverse (CALD), and Aboriginal and Torres Strait Islander (ATSI) women mobilize intersecting identities through speeches delivered during *women in leadership* forums. As more women aspire to positions of leadership, the discursive analysis of identity management for understanding how identities are made relevant is critical. Using a discursive psychological approach, this research examines intersectionality as a social action, as it is played out in practice rather than as a theoretical concept. Here it is being anchored to empirical data to explore how it operates in the broader context of leadership talk, in particular, how diverse women represent themselves as leaders and what key identities emerge. The analysis demonstrates that in accounting for how these women achieved leadership positions, the speakers used their multiple identities as strategic resources. These identities included the categories of race, culture, gender, and parenthood. The insights from this study are significant as they shed light on the persisting barriers for women in achieving equal opportunity.
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The right of women to choose their own pathways to life, to be mothers or not as they wish, be educated, to seek a career, to work, to be rewarded for their work, and to be treated with dignity. All of these remain elusive abstractions of human rights so many women never enjoyed, but nevertheless, a very serious goal that all of us must pursue. (Eva)

Introduction

Women in leadership has become a significant issue well into the 21st century, with research demonstrating that leadership positions are still rarely filled by women (Corpuz et al., 2020). Across the 156 countries included in the World Economic Forum's Global Gender Gap Report (2021), women hold a mere 26.1 per cent of parliamentary seats, with the Report projecting that it will take 145.5 years before gender parity in politics is achieved. Additionally, despite the growing proportion of skilled women professionals, the Report indicates that women hold only 27 per cent of all manager positions, supporting existing research on the persisting barriers to women's leadership (Ayman & Korabik, 2010; Ryan & Haslam, 2005). Women face leadership trajectories that are more challenging than men, along with systemic discrimination (Gipson et al., 2017; Liang et al., 2018; McDowell & Carter-Francique, 2017). These barriers are both more pronounced and more complex for women from marginalized backgrounds, including culturally and linguistically diverse (CALD) and – in the Australian context - Aboriginal and Torres Strait Islander (ATSI) women (Sanchez-Hucles & Davis, 2010).

This paper contributes to the growing body of scholarship on women in leadership by focusing specifically on women from marginalized backgrounds and by applying the concept of intersectionality to understand how intertwined identities are implicated in marginalized women's experiences of leadership. Our work is located within a small body of discursive research examining the experiences of women leaders in a range of professions (Sorrentino & Augoustinos, 2016; Sorrentino et al., 2019). The discursive analytical approach is also progressively being used to understand leader identity and its bearings on leadership more broadly (Clifton & Dai, 2020). Again, these intersections are likely more intricate, and the challenges more pronounced, for women

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from CALD backgrounds and ATSI women. However, scholarly literature utilizing intersectionality as a theoretical framework in discursive constructions of experiences of women leaders, especially those from CALD and ATSI backgrounds, remains exiguous.

This study contributes to discursive psychological research examining leadership by applying intersectionality as a critical tool in understanding how CALD and ATSI women leaders in Australia attend to and make sense of their complex identities through speeches delivered at a series of women leadership forums organized by a prominent think tank in Australia.

The relevance of intersectionality in leadership discourse

Intersectionality was first introduced by civil rights advocate Kimberlé Crenshaw, addressing multiple overlapping identities and the disadvantages often accompanying these identities, not limited to gender, socioeconomic class, language, culture, ethnicity, able-bodiedness, sexuality, religion, or geography, and race (Crenshaw, 1991). Through the lens of intersectionality, culture and gender are recognized as intertwined dimensions of social identity, leading to unique forms of disadvantage. This understanding is consequential in exploring the complexities of leadership experiences, especially for marginalized women, such as those who come from CALD backgrounds as well as Indigenous – including ATSI - women (Corpuz et al., 2020). It also allows for the investigation of intersecting identities within a conceptual lens of privilege and disadvantage. The intersectional approach, established by critical race theorists and feminist scholars, was introduced into the discipline of psychology by feminist psychologists (Magnusson & Marecek, 2017). Traditional social psychological orientations render limits to fully considering how the interlocking nature of culture and gender reflect in what manner privilege, prejudice, and stereotypes might be ingrained in society (Salter & Haugen, 2017, p. 126). These constructs are typically treated as individual cognitive phenomena that are fixed and unchanging over time (Bowleg, 2017). As Rosette and Livingston (2012) illustrate, not all women's experiences are the same, and as Sojourner Truth emphasizes, the category *woman* is not "essentially this or essentially that" (Brah & Phoenix, 2004, p. 2). Conventional social psychology tends to overlook the role that power relations play in the construction of these intersecting and dynamic identities, which are influenced by context (i.e. history, culture, geography, etc.) (Burr & Dick, 2017; Zhao & Jones, 2017; Zou & Cheryan, 2015).

To illustrate this point, CALD women leaders experience *double jeopardy* (Berdahl & Moore, 2006) as a result of intersectional effects of discrimination both from culture and gender, as exemplified in experiences of the angry Black woman stereotype (McGee, 2018). Thus, CALD women leaders often attend more closely to their marginalized identities in determining how their leadership style might be perceived (Corpuz et al., 2020). This is even more troublesome for Indigenous women leaders who find themselves in a *triple bind*, wherein they are a minority in a male-dominated system leading in a society that is primarily Anglo-Saxon. Fitzgerald (2006, p. 211) explored the experiences of Indigenous women leaders from Australia, Canada, and New Zealand through a three-year qualitative research project which highlighted the complex maze they navigate as leaders. The following quote from one of the participants summarizes this predicament well:

> "It's almost like women have to make that extra effort to get into positions of leadership and management... it's almost like you've got to demonstrate some manly qualities, you know, you also need to show you have white qualities... and then when you get into positions of power and authority you are expected to solve all the Aboriginal problems and have an answer about every Aboriginal issue... and you know, I don't know all the rules all of the time. Sometimes I don't know or am not even sure what game it is I am expected to play." (Fitzgerald, 2006, p. 211)

Understanding intersectionality or how multiple identities are implicated in women's lives is crucial to leadership research in order to scrutinize and demonstrate how equality remains elusive even as the numbers of women in leadership roles are rising (Alston, 2012; Cook & glass, 2014; Key et al., 2012; Nixon, 2017; Ospina & Foldy, 2009; Ryan & Haslam, 2005). Sanchez-Hucles and Davis (2010, p. 172) state that "women can achieve leadership positions, but only by carefully traversing complex paths as they confront issues associated with childcare needs, sexism, and discrimination on the basis of identity". In short, *doing gender* for women in organizations increasingly involves a delicate balance of femininity and masculinity when negotiating workplace identities (Corpuz et al., 2020; West & Zimmerman, 1987). Women with multiple stigmatized identities are thus marginalized not only from theory development and research but also from opportunities in the workplace (Haslam & Ryan, 2008; Moorosi et al., 2018). Thus, drawing attention to the diversity of experiences of women, such as those of ATSI, CALD, and migrant backgrounds, enables us to better understand the multiple challenges

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marginalized women face. Moreover, in this so-called era of *postfeminism,* where gender equality is assumed to exist, talking about gender inequality is perceived as risky (Maddox, 2021; Utoft, 2021). This is also the case for marginalized women who make their marginalized identity status salient and are more likely to experience prejudice and discrimination than those who underemphasize it (Dovidio et al., 2010).

Social identity performed through talk

Categorical references to culture and gender, both explicitly and implicitly, are social accomplishments that serve various actions and functions in talk. In contrast to cognitive models of social identity in psychology, such as social identity theory (Hogg, van Knippenberg & Rast, 2012), this study uses a critical discursive psychological (DP) approach to studying how leadership is performed in speeches delivered by CALD and ATSI women, who are recognized as leaders in their respective fields. Speeches were taken from an event series curated on the topic of women in leadership, produced by an independent, membership-based think tank in Australia. This is a forum series where influential women discuss the key issues to achieving gender equality. The aim of this study is to determine what identities they mobilize and make relevant to their leadership experience as well as the discursive strategies the speakers employ. Finally, this paper seeks to analyze the social realities that are produced through leadership talk and what it achieves in the specific context of this series of speeches.

Analytic approach

Our approach to analyzing the data in this study is drawn predominantly from both the insights of DP (Edwards, 2012; Potter, 2012), and the critical discourse analytic (CDA) approach developed by Wetherell (1998, 2007). DP focuses on the action orientation of people's talk as *situated practice* in examining how multiple identities are brought into being through talk (Edwards & Potter, 1992). This approach pays attention to what is constructed socially, that is, how people jointly construct identities, events, emotional states, etcetera, rather than treating them as internal cognitive processes alone (Wetherell & Edley, 2014). The act of delivering a speech is considered an interaction between the speaker and the audience that serves a range of functions, most significantly here, how identities are brought into being. CDA draws from the insights of DP but also considers wider cultural influences, such as prevalent ideologies and discourses that shape and influence identities and subjectivities at particular points in time (Augoustinos, 2017).

Language and discourse are regarded as resources that construct particular *subject positions* and invoke identities as situated accomplishments. Subject positions are produced in discourses and are considered discursive devices which "make available certain ways-of-seeing the world and certain ways-of-being in the world" (Willig, 2013, p. 130). In this process, we pay attention to the manner in which the speakers shape different identities and to what purpose (Goodman & Burke, 2011). Likewise, "it is not just individual identities that are 'positioned' in discourse, but also group identities" (Goodman, 2017, p. 150), such as how the collective category of *woman* is invoked.

Our analysis further studies the data using the conceptual lens of intersectionality to bring to light the effects of multiple and interlocking oppressions.

Data corpus and analysis

The corpus of speeches was transcribed from publicly available audio recordings (as of 2018) of speeches delivered as part of the Committee for the Economic Development of Australia's *"Women in Leadership"* series from 2010 to 2017. The objective of the Women in Leadership series was to discuss critical issues facing women in public and corporate life by inviting prominent and influential people to offer firsthand accounts of their own personal experiences of leadership. Although this is a large time span, it reflects a historical period in which fourth wave feminism proliferated through the internet and social media, specifically challenging sexual harassment and the persistence of gendered norms and masculine privilege and power (Maclaran, 2015).

Over 250 speeches were delivered during the six-year period (2010-2017) and thus considered for this study. However, nine met the selection criteria and were used for analysis[1]. Speeches were included in the

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[1] Although every effort has been made to de-identify participants in the analysis, because the speeches are publicly available, complete anonymity is not possible. The analysis itself will not focus on individuals *per se*, but on commonalities and patterns across speakers.

analysis if they were delivered by CALD women or ATSI women[2] which demonstrates that over 240 speeches were given by women from the dominant white majority. Three out of the nine speeches were delivered by ATSI women, two of which were presented by the same person, delivered in two different events, held in different Australian states, and in different years. As such, two ATSI women are included in the data set. The nine speeches included in this study were considered as a single data set and are presented in Table 1. In including ATSI and CALD women in this study, we are not assuming that these backgrounds are in any way commensurate. We recognize that there are significant differences in identity and history, especially in colonization and sovereignty of land between ATSI and CALD women. What we hope to achieve by combining these categories of women, however, is to address the gap in the leadership literature of minority women in general.

The selected speeches (summarized in Table 1) were transcribed using a simplified Jeffersonian ( ) notation system (ten Have, 1999) that included features of speech such as emphasis, volume, pauses, laughter, etcetera (see Appendix for transcription notation symbols). The speeches were repeatedly listened to, and transcripts closely read for familiarity (Wetherell et al., 2001). In the following phase, we reviewed the data closely to identify discursive patterns and regularities across speeches. In presenting the key identities used as strategic resources, we pay attention to the emerging key identities produced through the speakers' talk.

Table 1

Summary information on the data corpus

	Pseudonym	Forum theme
1	Ana1	Share experience and advice on their path to leadership
2	Ana2	Share their leadership story and the benefits of a diverse workforce
3	Bella	Share how they overcame barriers and have successfully blazed a trail in male-dominated industries
4	Clara	Discuss the benefits of applying business practices on gender inequity
5	Daniella	Share their experiences in the leadership role in the context of the theme of courage and change
6	Eva	Keynote address to open the Women in Leadership series
7	Francesca	Share experiences of overcoming unconscious bias and cultural stereotypes
8	Gabriella	Share stories and strategies to motivate and mobilize for change
9	Helena	Share experience and advice on strengthening women's economic security

Data analysis and discussion

The following extracts discussed below present three key identities used as strategic resources by the women in their speeches. The first examines how intersectionality was brought to the fore by speakers and made salient in their talk about leadership. The second looks at the mobilization of the collective category, *woman* and how speakers used this as a central concern in leadership. Third, shared parenthood as a category of identity was also a notable resource in leadership talk.

Managing the boundaries of intersectional identities

In Extract 1, Eva is delivering a keynote speech to open the Women in Leadership series. Here, Eva comments on the issue of gender equity and closes her speech by demonstrating why the issue should matter to the entire nation.

Extract 1 Eva

212	.hhh it has been fifty years since I
213	first entered a university as one of only two Indigenous students .hhh and at a time (.) that the idea of

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[2] Speaker backgrounds were not included in the event information. As such, we have surmised gender and cultural backgrounds based on details from the speeches and from publicly available information.

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214   women university graduates was still highly suspect especially here in Queensland .hhh today I can have
215   this discussion with you (.) as we consider the problem of gender equity .hhh my dream was to be a
216   scientist .hhh but racial discrimination prev- prevented me from pursuing that course at the- about the
217   age of 12 .hhh I have succeeded nevertheless because of another dream .hhh the dream of equality .hhh
218   it is a matter for all of us to consider now (.) whether we allow suboptimal and out-of-date attitudes to
219   damage our nation (.) our economy (.) and waste the potential (.) of more than half of our citizens (.)

The main analytic focus here is Eva's self-representation as "Indigenous" which she mentions in line 213. Take note of how she shifts from this to the category of *woman* in line 214, demonstrating how intersectionality plays out in terms of diverse subject positions. Eva also makes her status as an ATSI woman relevant by referring to her experience of "racial discrimination" (216), which she identifies explicitly as an obstacle to her aspiration to become a scientist. It is also worth bearing in mind how Eva refers to the discrimination she faced as a woman during a time when women university graduates were considered "highly suspect" (214). Thus Eva describes how suspicion was directed at both women and Indigenous peoples in positions where they are seen as out of place by the *status quo* (Salter & Haugen, 2017); in this case within universities in Queensland fifty years ago.

Eva acknowledges that some progress has been achieved in the span of "fifty years" (212) which not only verifies that some change has been achieved but also invokes a generational identity. This was a notable feature in leadership talk that highlighted generational differences in leadership experiences for women in general. For example, in the study by Loder (2005), younger participants post-Civil Rights Movement did not recall significant systemic barriers to their success and instead described feeling a sense of agency in determining their aspirations. The analysis made use of a life course perspective and compared the experiences and accounts between a younger and older cohort of African American women principals.

Eva makes an indication of what change was gained and resources her own achievements as an ATSI woman leader when she refers to being "one of only two Indigenous students" (213) at the time she enrolled in university. The context of university is also a strategic resource as it has historically been a space (and a basic right, that is, the right to be educated) fought for and won by earlier feminists, similar to the right to vote. In speaking to the "problem of gender equity" (215), Eva effectively manages to shift between the intersecting identities of race and gender in her speech while also making it clear why the "dream of equality" cannot be reached if racial discrimination is not addressed.

While Eva shifted between categories in this extract, the concept of intersectionality and its relevance was more explicitly addressed by some speakers in the series. In Extract 2, quite early in her speech (line 39), Francesca calls attention to the concept of intersectionality in her discussion on bias and cultural stereotypes. Specifically, she argues that women are not a "homogenous group" (38). Also noteworthy in this extract is her reporting of the "movement" on the status of women, prefacing some "positive change" found in research by the Diversity Council of Australia (DCA)[3]. This resonates with Eva's speech above, describing progress won through generational differences in experience.

Extract 2 Francesca

37   just introduce you to a piece of research that we did for International Women's Da↑y .hhh at DCA we
38   recognize that women are not one homogeneous grou↑p, and so we went out to (.) look at some
39   intersectionality amongst women for International Women's Day .hhh and we put out some rese↑arch
40   (.) um you can go on our website if you're a member you can download the full Report (.) even non-
41   members can download summary reports to have a look at this data .hhh a:nd the research we did was
42   on (.) culturally diverse wome↑n in the ASX (.) and we're looking at them in a leadersh- through a
43   leadership lens .hhh so if we look at (.) the status of women at the mome↑nt um where we are .hhh there
44   ha↑s been movement I'll be um reflecting on positive change for women .hhh

Later in the same speech, Francesca draws on social identities for more personal reasons, outlining the diverse cultural groups in Australia including those to which she positions herself as belonging. As she lists these

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[3] Diversity Council Australia – an independent, not-for-profit organization, leading diversity and inclusion work in Australia.

varied groups, she explicitly and directly self-identifies as one from a post-war southern European migrant family.

Extract 3 Francesca

81   people who could be↑ from an Anglo Saxon or Anglo Celtic background so people from northwest Europe
82   .hhh um Germany France um Scandinavian countries .hhh the Netherlands the next group so the group
83   that I'm from I'm (.) from a post-war .hhh southern European mi↑grant family they're only rep- so
84   southern Europe↑ans and ea↑stern European backgrounds were only represented .hhh by about seven
85   per cent (.) .hhh okay so we're talking three generations now of that that massive wave of migration into
86   Australia .hhh

Here, Francesca specifically refers to herself as a culturally diverse woman that is in a minority ("seven per cent"). In choosing to position herself within these diverse cultural groups, she may be placing an emphasis on a minority identity, but also establishes herself as having an authority to speak on diversity. She further stresses the point of the minority status of CALD women by illustrating the very small number of them, about six in a hundred, represented in leadership positions. In these two extracts from Francesca, she categorically refers to her CALD background, is unambiguous in highlighting their minority status in leadership positions, and directly acknowledges the intersectionality of identities among women.

Other speakers referenced their multiple identities in more nuanced ways. The following excerpt is taken from a speech by Bella addressing how she overcame barriers and successfully blazed trails in male-dominated industries. Notably, it is only in the last quarter of her speech (lines 169-178) that Bella refers to her background.

Extract 4 Bella

169   perspectives (.2) some of you may know my story (.2) first generations migrants' kid who overcame
170   child sexual abuse (.) chronic illness (.) .hhh and 1970s white Australia policy-fuelled discrimination and
171   ig↑norance (.) to eventually embrace my own ethnic (.) cultural (.) and linguistic background (.) and
172   gender (.) to dedicate my life to helping others access justice .hhh and helping others find a voice (.)
173   through my unique journey that takes me out of Australia and to Europe (.) the United Kingdom South
174   America and the Middle East .hhh I decided to take a very unpredictable and unexpected turn in my
175   career by commissioning into the British Army as a legal officer (.) .hhh along with posts in Northern
176   Ireland and Germany I served for almost a year in Iraq (.) where I committed to carrying out my role
177   true to my values and always with a sense of humility (.) empathy .hhh and respect for those (.) that I
178   served (.)

This extract also illustrates the entanglement of culture and gender and its intersecting nature. In particular, the extract demonstrates that multiple identities are not merely produced by a sum of distinct parts (Corpuz et al., 2020), but instead are interlocking. An intersectional approach recognizes that the boundaries of multiple identities are unclear, if not indiscernible. Consider how Bella places equal emphasis on these identity components herself ("ethnic, cultural, and linguistic background and gender" 171-172), also referencing chronic illness and sexual assault, in particular her repetitive use and stress of the word "and" in line 171, which demonstrates how she places equal emphasis on these varied components. She also paints the political context of a "1970s white Australia policy-fueled discrimination and ignorance" (170-171) into her speech.

Another interesting feature of this extract is how firmly Bella identifies and owns her story. She uses the word "my" in most of the sentences in the extract – "my story" (169), "my background" (171), "my life" (172), "my journey" (173), and "my career" (174-175), but she emphasizes this word more strongly in her speech when she says, "where I committed to carrying out my role true to my values". In this way, an understanding of how she makes sense of her struggles is revealed – "my background, my life" (176-177) - and thus her perception of her leadership role as a trailblazer in the context of a range of challenges. Previous research has indicated that despite all the barriers they face, CALD women leaders often represent their role as an agent for change and utilize a leadership style that is service-oriented (Nixon, 2017; Reed, 2012). Bella also represents herself as a leader who has overcome multiple disadvantages stemming from chronic illness and sexual assault (169-170)

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and exemplifies overcoming struggle in describing her leadership role and in paving the way for others, despite the difficult political and social context.

Extract 5 is taken from a forum on courage and change. The invited speakers were asked to reflect on their leadership journeys and describe the lessons they learned from facing challenges. The extract taken from Daniella's speech begins as she characterizes Australia as a multicultural country. As she introduces the concept of ethnic diversity, she leads into a story to demonstrate its importance (97).

Extract 5 Daniella

```
95      .hhh but gender equality is not the only area where further progress is
96      required (.) for a multicultural country .hhh we're yet to embrace ethnic diversity in the media (.) so
97      why is diversity important? (.) .hhh not so long ago I was at a laneway gig in the Valley (.) please don't
98      ask me what I was doing there apart from feeling very very old .hhh when a beautiful young woman of
99      Middle Eastern origin with curly hair like mine came up to me and asked if I was the ABC news reader
100     (.) and I said yes .hhh and she said I think you do a great job (.) it's so wonderful to see someone who
101     looks like me (.) on TV (.) it's an inspiration to me .hhh now apart from being touched (.) this encounter
102     hit home because what people see (.) the forms of culture that we produce set the norms and ideals of
103     our society .hhh when individuals don't see themselves reflected in society (.) it leaves them feeling
104     marginalized .hhh a representative media sends signals to ethnic minorities that e↑ffort is
105     advanta↑geous and part of a harmonious Australia .hhh so it's not simply an aesthetic principle .hhh
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Stories allow the speaker to connect emotionally with their audience (Duranti, 2006). The selection of the words "wonderful" (100), "inspiration" (101), and "being touched" (101) incites positive feelings in the encounter between the two women, but then is juxtaposed with their shared "marginalized" (104) identities. The description of the encounter with the woman of Middle Eastern origin with curly hair, also allows Daniella to present herself as non-representative of the type of person who would likely be on television (99, 101). The structure of the extract is interesting as it highlights the critical issue of *representation* within a "multicultural country" (96), interacting with feelings of belonging as "part of a harmonious Australia" (105).

By describing this encounter with a woman of Middle Eastern origin, Daniella invokes one of the key arguments for greater representation in leadership roles: *you cannot be what you cannot see*. As Young (2018) argues, "the question of visibility itself is more basic than questions of how something is represented since visibility itself confers membership of the known universe on a particular social identity" (p. 991). This concept is reflected in line 105, highlighting that representation is "not simply an aesthetic principle". It confines CALD individuals to the margins of society as if less deserving than dominant identities (DeTurk, 2021). In fact, research has discovered a particular invisibility of individuals – *intersectional invisibility* (Purdie-Vaughns & Eibach, 2008) – with multiple stigmatized social identities (i.e. gender, race, class, etc.), such as ATSI women, Asian gays, divorced CALD women, and so on (Bowleg, 2017, p. 509). Again, similar to Eva's speech, Daniella emphasizes that in aspiring to achieve equality, the discussion of the issue must not be limited to gender alone.

Mobilizing the collective category woman – creating agency

As could be expected from a forum looking to tackle economic and social development issues concerning gender, a unifying feature in the data is a call to action component in the speeches. Stuart and Donaghue (2012) reinforce the element of *choice* in postfeminist discourses by demonstrating that although there has been progress in the path towards gender equality, and even though women continue to have opportunities previously inaccessible to women who came before them, there has not been significant abolishment of oppressive systems and structures. The extract from Ana's speech below is clear in acknowledging the achievements of the feminist movement so far.

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Extract 6 Ana1

85   I↑ really want to see- I want to see Emma[4] and all those young women bring through: is that you can be
86   the kind of woman that you are:: not play to the boys: and not be what the boys want you to be to succeed
87   (.) .hhh and don't dismiss that kind of thinking because it still exists (.2) don't think that's some kind of
88   feminist ma:dness (.) it absolutely exists: and we have to be able to pla:y it: while retaining our integrity
89   and our ethics (.2) don't diss the women who went before us (.) ever (.2) because you have no: idea and
90   I have no idea: (.) my mo:ther left work- had to leave work as an accounting machine operator .hhh
91   when she fell pregnant with me (.2) we did not ha:ve equal pay in this country until 1971 (.) don't forget
92   it (.) things have changed incredibly quickly .hhh we o:we those wome:n who fought the battle for us (.)
93   we need to pay homage to them constantly: (.) we need to ta:ke up that ma:ntle .hhh and make things
94   better for the women who go behind us (.) so yes (.) I am passiona:te (.)

In this extract Ana implores women to aspire for success and power, while keeping true to "the kind of woman that you are" (86). Simply put, she positions women as needing to learn how to play the game without conforming to male expectations. More importantly, Ana operationalizes her identity and positions herself and her audience as part of the broad feminist movement by establishing the need to "take up that mantle and make things better for the women who go behind us" (93). She illustrates a clear position where womanhood, "we" (93), need to take action and how collective action will contribute to progressing the movement. Through Ana's speech, she forms the notion of success as not only comprising of achieving leadership status, nor attaining the delicate balance of femininity, but that success also requires adherence to integrity and the realization that the individual woman is part of a collective identity. Integrity and the strength of moral principles which aligns with the feminist "aim to produce knowledge that directly benefits women's lives or promotes social justice more widely" (Magnusson & Marecek, 2017, p. 20). Of interest is how Ana uses the disclaimer, "don't think that's some kind of feminist madness" (87-88), to deny her views are extreme or foolish (as feminist critics would perceive them), but as reflecting the reality of the existing challenges to women's success ("it absolutely exists", line 88). Her advice, "to not be what the boys want you to be" (86) reaffirms her call for collective action, for women to follow their own path and to not succumb to men's expectations.

The following extracts also illustrate how speakers mobilize the category *woman* as a collective identity, but also a call to action to mobilize around a global sisterhood.

Extract 7 Bella

192   (.) .hhh I believe (.) we as women must aspire (.) to more than equality of position (.) it is simply not
193   enough for us to aim (.) for filling roles currently filled by men (.) we must fight to be embraced
194   supported and celebrated for the different perspecti↑ves (.) fresh approaches .hhh and new priorities
195   and dreams that we possess (.) .hhh to do otherwise simply seeks to achieve an e↑qual position as
196   participants (.) and dare I say often per↑petrators of many of the inequalities and injustices largely
197   committed by our male rulers↓ (.) we must seek not only equality of position↓ but equality of choice (.)
198   an equal right to choose (.) to participate (.) or not (.) our discussions our battle (.) our aspirations need
199   to grow to become more sophisticated in my humble opinion (.)

What is noteworthy in this extract is Bella's encouragement to earnestly obtain "an equal right to choose" (198) instead of merely seeking to achieve "equality of position" (193). Like Ana's speech, Bella makes reference to hegemonic power, "perpetrators of many of the inequalities and injustices largely committed by our male rulers" (197). As such, she constructs the notion of leadership as more than simply a position or a title. Instead, she characterizes leadership as a role with inherent values such as, to lead with integrity, mirroring the discourse on ethics constructed in Extract 6. Also, in line with hegemonic power, this extract further underscores the permeating war metaphor wherein the collective woman is called on to continue the fight for equality. Significantly, Bella depicts leaders as advocates instead of "rulers" (197) who welcome and receive "different perspectives" (194) and act to protect "equality of choice" (197). The critical perspective that intersectionality

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[4] Emma, as mentioned here, is another panel speaker present during this forum, along with Ana1.

brings to this analysis allows for an understanding of who benefits from the current social structure, highlighting "the role of power in how people identify and how they are perceived" (Bowleg, 2017, p. 517).

Finally, these two extracts demonstrate the use of collective pronouns as discursive devices in creating agency and enacting the collective category of woman. The repeated use of "us" (193), "our" (188), and "we" (192), accomplish the rallying call to action, which was a pervasive feature of the speeches in this corpus. The preceding two extracts also orient to a situational identity of a woman leader speaking at a *Women in Leadership* event, calling on the audience to mobilize and advocate for change.

Shared parenthood

One other prominent identity invoked in the speeches is that of motherhood. Motherhood has been inextricably linked to feminist research and increasingly to the identity of women leaders (Deason, Greenlee, & Langner, 2015; Elvin-Nowak & Thomsson, 2001; Kerrick & Henry, 2017; Lee, 2015). Indeed, the category of motherhood was notable in our data corpus and its emphasis indicates its relevance to the experiences of female leadership. However, contrary to expectations, the data did not demonstrate the more typical discourse of mother's guilt among women who are juggling professional careers, managing their homes, and caring for their children (Budds, Locke, & Burr, 2016; Turner & Norwood, 2013; Whiley, Sayer, & Juanchich, 2021). Instead, the rallying points among speakers was on choice and on achieving equal opportunity through shared parenthood.

In the extract below, Clara argues that there should be no difference between men and women in terms of maintaining both a professional and a family life, and that gender-neutral policies ensure workplace flexibility are critical for both men and women in order to share family responsibilities.

Extract 8 Clara

63	and uh flexibility in the workforce will mean something
64	different to each indivi↑dual .hhh it might mean different hours it might mean working from ho↑me and
65	we also wanted to be a gender-neutral policy because families and individuals should determine who has
66	what responsibilities within the household .hhh or within um family life .hhh and uh hopefully this plan
67	will ease- will ease pressure on people .hhh uh speaking to the their superiors about how they can best
68	manage (.) tsk uh their working- their working life .hhh and we believe this is- this is extremely
69	important and again we want this policy to be gender-neu↑tral because .hhh men and women should
70	not feel guilty about asking for that greater flexibility .hhh and again we also appreciate that it's not only
71	women who are held back by expecta↑tions that society's placed on them↑ but also men as well↑ .hhh
72	and men should be given the support to jubble- juggle their family responsibilities without fear or
73	judgment and I know I have one male staff member who has a .hhh a- a wife in a very high-performing
74	role↑ and I know that if I get him out the door it helps her and so we need to be conscious of that uh in
75	all of our workplace .hhh in all of our workplace decision-making .hhh

Despite the growing number of women who choose to remain unmarried and/or not raise children, most of the references to motherhood in the data corpus still reflect the remaining traditional notions of what a woman is and her role in society: namely cisgender, heterosexual, married, and raising children. Being a mother (or not), her ability, and sometimes willingness, influences not only how a woman views herself, but also how she is viewed by others (Sheeran, Jones, & Perolini, 2019; Sorrentino & Augoustinos, 2016). Dominant constructions of motherhood have affected how individual women perceive their roles and influence their career choices. Deason et al. (2015, p. 144) assess how gender stereotypes affect women's careers in political leadership, putting forward the concept of a "politicized motherhood" which toughens the double bind for working mothers and asserting that "by placing emphasis on motherhood as opposed to parenthood, the trend excludes men from advocating for policies that benefit children".

Rather than explaining how important workplace flexibility is for women, Clara calls for shared parenthood as a societal norm that will benefit not only mothers in their professional lives but for fathers to be more active in the family "without fear or judgment" (72). Clara describes how she seeks to make sure her male staff member

leaves work and gets home in time so he can take on family responsibilities which helps his wife, who holds a leadership role. Flexibility in the workplace, as a gender-neutral policy, will make it possible for both women and men to take equal responsibility in the home and equal opportunities to advance their career. Throughout her speech, Clara remains steadfast in enacting a "gender neutral" (65, 69) stance on workforce flexibility, maintaining that both women and men benefit.

Of particular interest in the following extract from Bella is that after listing a number of professional identities (international humanitarian lawyer, army officer, war crimes and terrorism prosecutor), she ends by highlighting the identity most important to her, a mother of triplet boys.

Extract 9 Bella

184	.hhh this marked the beginning of a
185	two-year battle that culminated in me mounting a landmark discrimination case against the British
186	Armed For↑ces and the UK Government (.) in a quest to seek my own per↑sonal justice: and more
187	importantly to ensure that no wo↑man or member of an ethnic minority would be on the receiving end
188	of such bla↑tant institutional discrimination by the British military again (.2) .hhh this journey and my
189	time as both an international humanitarian lawyer (.) army officer (.) war crimes and terrorism
190	prosecutor (.) and perhaps most impo↑rtantly (.) mother (.) of triplet boys: (.) trying every day to raise
191	more enlightened (.) kind tolerant young men .hhh has taught me a lot about humanity (.) human nature
192	and what it takes to be a trailblazer and a changemaker (.)

As in Extract 4, Bella demonstrates that these social identities are not located on a single-axis, but instead are dynamic and intertwined. Of interest is how Bella gives importance to her identity as a mother of triplet boys in her quest for social justice. Equally significant is how she represents her own struggle for personal justice for the discrimination she faced in the armed services with that of fighting on behalf of other ethnic minority women facing institutional discrimination.

In the following extract, Gabriella responds to the event's theme of strategies to motivate and mobilize for change. She points out that change begins in the home, "of families and households" (251). She identifies herself here as a married woman in a heterosexual relationship (262-263). However, she also presents a contemporary feminist identity by establishing the equal importance of her career to that of her spouse's. Utoft (2021) illustrates how women practice more traditional roles of femininity through motherhood, but by maintaining a professional life and a professional identity, they are also able to assert choice and agency.

Extract 10 Gabriella

251	to my last point (.) of families and households (.) .hhh and about the importance of individual and
252	household choices when it comes to promoting gender diversity .hhh every company around the world
253	can have the most comprehensive gender policy imaginable .hhh but we don't it won't do us any good if
254	the culture around us doesn't change .hhh and the culture around us won't change .hhh unless
255	individuals make personal and household choices that promote gender equality .hhh some of the most
256	successful people in their industries from Warren Buffett to Sheryl Sandberg .hhh have often said that
257	the most important career decision you will make .hhh is who you decide to marry (.) or if you decide to
258	marry at all and I could <u>not</u> agree more .hhh these obviously are not only career decisions but deeply
259	<u>personal</u> decisions that impact your entire life .hhh but they most definitely impact our working lives
260	.hhh and the personal fulfillment we gain from our careers and the ability to provide for our families for
261	those careers .hhh I knew I wanted a career and family and the <u>only</u> way I could do that .hhh was with
262	a spouse that shared my values and my ambitions .hhh who is committed to equitable household
263	management and child care .hhh someone who is invested in <u>my</u> career just as I was invested in his .hhh

In this extract, Gabriella successfully conforms to what is expected of her gender – wanting a family. However, her goal of having both a career and family (261), steps outside traditional gender ideologies which

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assumes that a woman's highest priority should be motherhood (McGannon & Schinke, 2013). Existing workplace expectations of a *good worker* impose constraints on women's ability to perform within the socially constructed identity of a *good mother* (e.g. self-sacrificing, primary caregiver) (Whiley et al., 2021). Gabriella's solution to wanting both a family and a career and overcoming the potential tensions this creates is in choosing a spouse who shares the same values (262). Gabriella enlists the advice of successful people to emphasize the importance of ensuring that one's spouse shares the same values and ambitions for career and family. She enlists the advice of a successful man (Warren Buffet) to support her claim but in doing so, does not disentangle the possible differences in the prevailing systems and structures that continue to privilege working men.

Concluding discussion and agenda for future research

By identifying key features of leadership talk by CALD and ATSI women to frame their identities, this paper provides several contributions to the growing body of scholarship on women in leadership. First, the intersectional lens applied in this study demonstrates how speakers drew upon multiple identities to position themselves as leaders in their respective fields, as well as detailing the many struggles they had to overcome to achieve this. These included, across different speakers and extracts, identities associated with gender, race and culture, migrant status, illness and disability, as well as parenthood. This analysis challenges mainstream social identity principles, which assume that individuals categorize themselves into a distinct group to which they primarily identify. Rather, multiple identities are interwoven and implicated in these leadership narratives. The data presented here allows not only for a more complex examination of marginalized groups, but also for critical, provoking questions and new perspectives.

Second, this work contributes to the body of research aimed at bringing to light the experiences of underrepresented groups. Intersectionality permits space for the field of social psychology to recognize how power relations further the intricate and complicated ways people relate to one another. This analytical tool allows for new questions to be asked, such as *who benefits from the status quo, what data is needed to develop effective interventions*, and so on. The ongoing battle to achieve equity with their male peers is a key metaphor that is used throughout the data and dominates the way the speakers talk about not only their leadership journey, but everyday life. Similarly, the rallying call to action also reinforces the battle metaphor and a *call to arms* to all women as a collective. Battle metaphors, then, are powerfully employed by the speakers to both unify a group (the audience) to act on a complex issue (i.e. equal opportunity), as well as to elicit an emotional response (Flusberg, Matlock, & Thibodeau, 2018).

These metaphors were also central to "paying homage" to previous generations of women who "fought the battle". As such, the battle for equality unites women not only across different identity categories such as race and culture, but also throughout the generations. Generational identities, shifts, and differences are significant and indicative of milestones won in the multiple battles invoked by the speakers. Nevertheless, despite generational progress, which speakers alluded to, it is a fight that all speakers construct as still necessary.

Given their multiple struggles, not just as women but also from their ethnic and racial status, all speakers recognize and emphasize the structural and institutional barriers that continue to exist. In being able to curate their identities to achieve positions of leadership in society, the burden of overcoming and of succeeding, still greatly relies on them. The burden still rests on the individual to overcome systemic barriers and to withstand oppressive systems of power. Importantly our findings also offer insights into a moral discourse of leadership central to CALD and ATSI women leaders and that there is shared purpose in being part of the progress towards equal opportunity. These speakers called for a different kind of leadership that resisted traditional models and that did not force women to conform to normative expectations so that they could be the kind of woman they wanted to be.

In conclusion, this study contributes to feminist research by challenging postfeminist claims that equality has already been achieved and, instead, brings to light not only the persisting systemic inequalities for women, but also makes visible underrepresented groups such as ATSI and CALD women into mainstream research. "This invisibility has real-world implications for interventions, public policy, and social justice because you can't research or develop solutions to social problems that you can't see" (Bowleg, 2017, p. 509). Practical steps forward include enacting policies and programs which will support marginalized women in reaching the upper

echelons of their organizations in a similar rate as their Anglo-Saxon male colleagues. Organizations must also reflect on the covert ways in which current systems impact women's identities by earnestly evaluating the workplace culture which drives their policies and programs.

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Appendix

Transcription symbols used

This study made use of a modified version of the Jeffersonian style in its transcript notation.

Symbol	Meaning
Word	Underlining indicates emphasis on that word or syllable.
Wo::rd	Colon indicates prolonged vowel or consonant
Wo-	Hyphens mark the abrupt cut-off of the proceeding sounds.
()	Transcriber could not accurately hear what was said.
(.)	A tiny, noticeable pause.
(0.5)	Decimal numbers indicate elapsed time in silence by tenth of seconds.
(1)	Whole numbers indicate elapsed time of one whole second.
WORD	Uppercases indicates especially loud sounds relative to the surrounding talk. (increased volume speech)
><	Speeded up talk.
<>	Slowing down talk.
((smiley voice))	Words that sound like they have been delivered through a mouth forming a smile.
huh/hah/heh/hih/hoh	Various types of laughter token
(h)	Audible aspirations within speech (e.g. laughter particles)
(tsk)	
.hhh	The sound of inhalation.
hhh	The sound of exhalation.
° °	Utterances are relatively quieter than surrounding speech. (whisper or reduced volume speech)
?	A question mark indicates a rising intonation, less pronounced than upward arrow.
↑	Shifts into higher pitch.
↓	Shifts into lower pitch.
[word]	Indicates the start and end points of overlapping speech.
-	Indicates an abrupt halt or interruption in utterance.
(())	Annotation of sound of non-verbal activity.

«Μπορείς να γίνεις το είδος της γυναίκας που είσαι»: η δια του λόγου διαχείριση των διασταυρούμενων ταυτοτήτων στην ομιλία για την ηγεσία

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ΛΕΞΕΙΣ ΚΛΕΙΔΙΑ

Ρητορική ψυχολογία,
Διαθεματικότητα,
Ταυτότητα,
Αρχηγία,
Φυλή,
Φύλο

ΣΤΟΙΧΕΙΑ ΕΠΙΚΟΙΝΩΝΙΑΣ

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ΠΕΡΙΛΗΨΗ

Η παρούσα έρευνα διερευνά τον τρόπο με τον οποίο οι πολιτισμικά και γλωσσικά διαφορετικές γυναίκες και οι γυναίκες των Αβοριγίνων και των Νησιών του Στενού Τόρες κινητοποιούν διασταυρούμενες ταυτότητες μέσω των ομιλιών που εκφωνήθηκαν κατά τη διάρκεια των φόρουμ για τις γυναίκες στην ηγεσία. Καθώς όλο και περισσότερες γυναίκες φιλοδοξούν να κατακτήσουν θέσεις ηγεσίας, η δια του λόγου ανάλυση της διαχείρισης της ταυτότητας για την κατανόηση του τρόπου με τον οποίο οι ταυτότητες καθίστανται σχετικές, είναι κρίσιμη. Χρησιμοποιώντας μια ρητορική ψυχολογική προσέγγιση, η παρούσα έρευνα εξετάζει την έννοια της διαθεματικότητας ως κοινωνικής δράσης, όπως αυτή διαδραματίζεται στην πράξη, και όχι ως θεωρητικής έννοιας. Ειδικότερα, η εργασία εδράζεται σε εμπειρικά δεδομένα για να διερευνήσει πώς η διαθεματικότητα λειτουργεί στο ευρύτερο πλαίσιο της ομιλίας για την ηγεσία και κυρίως πώς οι διαφορετικές γυναίκες αναπαριστούν τον εαυτό τους ως ηγέτες και ποιες βασικές ταυτότητες αναδύονται. Η ανάλυση καταδεικνύει ότι εξηγώντας τον τρόπο με τον οποίο αυτές οι γυναίκες κατέκτησαν ηγετικές θέσεις, οι ομιλήτριες χρησιμοποίησαν τις πολλαπλές ταυτότητές τους ως στρατηγικούς πόρους. Αυτές οι ταυτότητες περιλάμβαναν τις κατηγορίες της φυλής, της κουλτούρας, του φύλου και της γονεϊκότητας. Οι διαπιστώσεις από αυτή τη μελέτη είναι σημαντικές, καθώς προβάλλουν τα συνεχιζόμενα εμπόδια που αντιμετωπίζουν οι γυναίκες στην επίτευξη ίσων ευκαιριών.

Chapter 5: Study 3

'Leadership is not just a matter of excellence in one's field': The discursive representations of leadership

5.1 Preface

Within the context of this third study, I further develop upon the insights gained from the preceding research, notably revealing the paucity of studies examining women's perceptions and understandings of leadership. This represents a noteworthy area of scholarly inquiry, underscored by the evident influence of culture and race, and the intersectional framework adopted in this thesis.

Furthermore, this empirical study examines the nuanced interplay between gender, race, culture, and leadership, shedding light on previously scarce explorations in this area. The incorporation of an intersectional lens allows for a comprehensive understanding of how understandings of leadership are socially constructed.

5.2 Statement of authorship

Title of paper	'Leadership is not just a matter of excellence in one's field': The discursive representations of leadership
Publication status	□ Published □ Accepted for publication ✓ Submitted for publication □ Unpublished and unsubmitted work written in manuscript style
Publication details	Submitted to the journal, Feminism & Psychology

Principal author

Name of principal author (candidate)	Ember Catherine Corpuz		
Contribution to the paper	Developed the rationale for the study, including the research questions. Performed data collection and analysis. Drafted, wrote and submitted the manuscript, and acted as corresponding author. Revised and responded to reviewer comments.		
Overall percentage (%)	80%		
Certification	This paper reports on original research I conducted during the period of my Higher Degree by Research candidature and is not subject to any obligations or contractual agreements with a third party that would constrain its inclusion in this thesis. I am the primary author of this paper.		
Signature		Date	29 January 2024

Co-author contributions

By signing the Statement of Authorship, each author certifies that:

i.   The candidate's stated contribution to the publication is accurate (as detailed above);

ii.   Permission is granted for the candidate in include the publication in the thesis; and

iii. The sum of all co-author contributions is equal to 100% less the candidate's stated contribution.

Name of co-author	Clemence Due		
Contribution to the paper	Supervised development of work, assisted in data interpretation and edited the manuscript (10%).		
Signature		Date	4/12/2023

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Contribution to the paper	Supervised development of work, assisted in data interpretation and edited the manuscript (10%).		
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5.3 Abstract

A significant amount of leadership literature has looked at women's experiences by investigating gender differences in leadership, outlining the barriers women face, and the typical leadership styles women tend to manifest. However, there is limited research on the leadership experiences and broader understandings of leadership of marginalised women leaders. Using a critical social psychological approach, this study analyses speeches delivered by prominent women leaders with culturally and racially marginalised (CARM) backgrounds, to bring to light the discursive representations of leadership. Specifically, the paper asks: What do CARM women talk about when they talk about leadership? The analysis reveals three key constructions of leadership from the recurring discursive resources used in leadership talk: (1) leadership means overcoming prejudice and stereotypes, (2) leadership means enacting personal values, and (3) leadership means contributing to a collective goal. These findings, drawn from leaders themselves, allow critical insight into understandings of leadership, as well as what it means to be a leader. This study provides practical implications for organisational leadership development programs, especially for marginalised women, as well as contributing to the persisting need for meaningful systemic change.

Keywords: Discursive psychology, leadership, gender, race, intersectionality, feminism

5.4 Introduction

> I think of my life course as a trajectory from a dirt floor to a glass ceiling. When I heard an American woman outlining feminism in Japan in 1970, a new language was introduced to me, and I recognised immediately the vision of being a fully completed human being with a right to achieve my destiny without discrimination. This has not been an easy path, but I recommend to all young women to choose their right to exist in their full potential over any lesser fate. (Eva, lines 28–33)

Although the numbers of women participating in the workforce continue to rise, this has not translated to a proportionate number of women in leadership positions. There continues to be a lack of proportional representation of women in leadership positions within organisations and in society writ large. It seems that barriers to women's pathways to leadership still exist. Moreover, there is a substantial amount of scholarly literature that has investigated these barriers and portrayed these obstacles with the use of metaphors such as a labyrinth (Eagly & Carli, 2007), the glass ceiling (Ayman & Korabik, 2010; Eagly, 2007), glass cliff (Ryan & Haslam, 2005), bamboo ceiling (Hyun, 2012), and sticky floor. Women leaders have also

been characterised using stereotypical images such as the Queen Bee, Iron Maiden and Selfless Heroine (Stead & Elliott, 2009). Ruth Bader Ginsburg, the former Associate Justice of the United States Supreme Court, became the second woman to hold a position on the Supreme Court. Widely recognised as an advocate for equal opportunity, she recounted the many barriers she herself faced in entering the workforce as a lawyer. She talked about the 'three strikes' she had against her – namely, being a Jew, being a woman and being a mother (Ginsburg, 2020, p. 29). In New Zealand, Prime Minister Jacinda Ardern's leadership (T. Brown, 2019; Moore, 2019; Van Wart et al., 2022) has been described as extraordinary, compassionate, empathetic and characteristically 'setting a global standard in leadership' (The Guardian, 2019). However, Ardern remains an anomaly, with only 30 women from 28 different countries positioned as Heads of State and/or government (UN Women, 2022). These examples illustrate that, notwithstanding the increasing numbers of women participating in the global workforce, a considerable number of issues for women remain, including the gender pay gap, persistent stereotyping and discrimination, gender gaps in emerging jobs, and women's under-representation in leadership roles (Lawson et al., 2022; Powell & Butterfield, 2017; World Economic Forum, 2021; Yanadori et al., 2018).

There is now a considerable body of research scrutinising women's experiences and understandings of leadership. Whilst a comprehensive review of all the fields of leadership research is outside the scope of this paper, there are three substantive domains of research. First of all, a large amount of this research has focused specifically on leadership and gender differences (Netchaeva et al., 2022) and on the incongruity between leadership stereotypes and gender stereotypes (Brescoll, 2016; Castaño et al., 2019). Women in general are perceived to lack the necessary qualities and traits for leadership, such as being task-oriented – traditionally seen to be a typically masculine leader characteristic – as opposed to the typically more feminine, less dominant interpersonal style (Gipson et al., 2017). Moreover, women who do possess such qualities, for example women who are self-promoting and those who do not shy from advocating for themselves (Gipson et al., 2017), are seen to contradict gender appropriate norms and behaviour (Eagly & Karau, 2002). This tension translates to a *damned if you do, damned if you don't* dilemma for women. At present, although existing leadership literature indicates overall findings that women leaders tend towards enacting more democratic and transformational leadership styles, there is insufficient evidence to determine unequivocally what the underlying drivers of the differences in leadership style are (Eagly & Johnson, 1990; Gipson et al., 2017).

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Furthermore, scholarly literature has sought to understand what helps women leaders, that is to say, what are the enablers of women's leadership development? A key enabler found in the literature is mentoring (Kulkarni & Mishra, 2022; Shen et al., 2022). A systematic review looking at mentorship programs in the United States for women within academic medicine studied twenty studies out of 3309 and found that, although all of these programs were rated highly by the participants, the systematic review found no apparent best practice model for mentorship (Farkas et al., 2019). The important finding of this paper was that these programs also resulted in improvements to the mentees' careers in terms of retention and promotion (Farkas et al., 2019). Similar to networking, other research has investigated the impact of networks and career advancement on academic leadership positions, such as the systematic review conducted by van Helden et al. (2023). They analysed 35 empirical studies and found that, although there is evidence of benefits resulting from network functions, overall, they concluded that there is still a need to establish more robust findings through longitudinal studies. Their review also suggests that larger systemic changes need to be enforced if the aim is to ensure equal opportunities exist for senior staff members. Liang et al. (2018) described the experiences that Asian-American women had on their journey towards leadership roles. Their analysis showed that engaging in mentoring activities was 'critical' to their development as leaders (Liang et al., 2018, p. 634).

In conclusion, a significant portion of the current leadership literature concerning women focuses on exploring perceptions of their effectiveness as leaders. A meta-analysis carried out by Paustian-Underdahl et al. (2014) delved deeper into the traditional belief that men are seen as more suitable and successful in leadership roles than women. The research indicated that, on the whole, there are no noteworthy disparities in the perception of leadership effectiveness between women and men. What is noteworthy here are the findings that (1) in analysing self-ratings only, men considerably self-rate as more effective and (2) in analysing other-ratings only, women are perceived as considerably more effective than men (Paustian-Underdahl et al. 2014). Studies of this nature add to the investigation of whether there is a potential advantage in women's leadership while also offering a critical examination of factors like subjective performance assessments and the previously mentioned concept of perceived role congruity, which impact the way leadership effectiveness is perceived. Research by Eagly (2007) concurs with the existing literature demonstrating that, although progress has been made in terms of women navigating through barriers to leadership successfully, prejudicial obstacles still impede their access to leadership opportunities.

5.4.1 Women with marginalised backgrounds

Prejudice and stereotypes are more consequential for marginalised leaders, that is people with culturally and racially marginalised (CARM) backgrounds and First Nations people (Corpuz et al., 2020; Fitzgerald, 2006). Leadership experiences for people with marginalised backgrounds can be riddled with complex impediments in that they may be the only person with a marginalised background in the workplace. This position results in heightened visibility, performance expectations, social isolation, rigorous scrutiny and unfavourable performance assessments (Cook & Glass, 2014a). This status in the workplace is problematic for women with CARM backgrounds and First Nations women on many levels. For example, the double jeopardy hypothesis (Berdahl & Moore, 2006) theorises that women with marginalised backgrounds experience a type of double discrimination. In other words, beyond dealing with adverse stereotypes and the demands of performance, women from under-represented backgrounds are less inclined to access advantages like social and professional networks and are also less prone to receiving support, information, and help from colleagues and subordinates within the organisation (Cook & Glass, 2014a).

Other existing research examines the role that stereotypes play in influencing perceptions of leadership of those with intersectional marginalised identities (Liang et al., 2018; McGee, 2018; Nixon, 2017). Stereotypes such as the *angry Black woman* not only impact perceptions of leadership, but the intersecting nature of the stereotypes render them problematic for leaders trying to make sense of the basis of the bias. This is evidenced by research from McDowell and Carter-Francique (2017), using interviews from African-American female athletic directors, which identified that stereotyping has an impact on the thoughts and feelings of leaders in particular. They argue that there is a need to develop an understanding of how these biases uniquely influence the experiences of leaders with intersecting marginalised identities. It is important to note here that this underscores the pertinence of leadership research on marginalised women. For example, the *triple bind* that First Nations women leaders face, is described through qualitative research conducted by Fitzgerald (2006) in Australia, Canada and New Zealand. The findings demonstrate the complexities of their experiences as leaders, influenced by their gender and racial identity, but also as they navigate through two different worlds – 'the Indigenous and the non-Indigenous' worlds (Fitzgerald, 2006, p.207). The following is an extract from the data in this study:

> I'm going to be judged on Western values. Therefore I'm trying to work within two
> systems I suppose. But it's more than that you know. I am trying to work within two
> systems but I am also a woman in a white man's world. It's pretty lonely at times. It
> also means I am judged by Western values and the values placed on male leaders.
> Then again, I can be judged as a woman. Somehow that doesn't seem fair. I feel that I
> am always walking between two worlds. (Fitzgerald, 2006, p. 207)

Other areas of research which focus on marginalised women leaders have explored the ways in which they make sense of the challenges they face throughout their careers. Critical social psychological research contributes to the understanding of the intricate and nuanced ways that race, ethnicity and culture influence women's experiences (Brah & Phoenix, 2004; Corpuz et al., 2020). Research on Asian-American women leaders conducted by Liang and Peters-Hawkins (2017) through semi-structured interviews and informal observations reveals that one way they succeed in the face of adversity is by employing agency: 'Their agency to fully assume leadership and fight against the oppressive system was a cooperant process of survival, the "I have to," and resistance, the "I want to and can"' (Liang & Peters-Hawkins, 2017, p. 40). Mentorship has also been identified as a leadership practice that enables marginalised women to manage the impacts of racism and sexism, as identified in the study by Reed (2012) looking at African-American female principals' understandings of their leadership experiences. The mentoring relationships have provided the leaders not only with more diverse opportunities, but also guidance and support as they moved into a principal role in a school.

Within the small yet growing body of qualitative discursive research, studies have sought to understand how leaders construct and attend to their complex social identities in talk. Milesi and Alberici (2019, p. 473), in a study analysing how women construct their identities as politicians, found that the construction of 'women politicians' was managed in talk more as a 'subordinate identity within the interviewees' ideological identity than as a real intersectional identity'. They found that ideological differences (i.e. values and core beliefs) among the respondent women politicians were stronger than their similarities as 'women politicians' (Milesi & Alberici, 2019).

Earlier discourse analysis research has also recognised that symbolic representations employed in conversations frequently carry ideological implications. These constructions can shape the perception of women leaders and shape their identities in ways that may support the acceptance of unequal gender relations. Research like the study conducted by Lämsä and Sintonen (2001) demonstrates how specific discursive resources can uncover the frequently

overlooked and assumed power dynamics between male and female leaders in the professional realm. Their research, conducted from a Finnish perspective, produced a framework which illustrates how multiple discourses, such as gender, race, sexual orientation, ethnicity, age and nationality, exist simultaneously. Additional discourse analysis centred on women's leadership, exemplified by Baxter (2014), provides further evidence that women achieve leadership roles through diverse and intricate approaches that transcend simplistic gender categorisations. This is achieved by not explicitly drawing comparisons with men's leadership. This research examined spoken interaction among an all-woman United Kingdom-based team as they attempted to complete a competitive leadership task – with the researcher focused on analysing how the women 'do leadership' (Baxter, 2014, p. 27). She found that leadership is accomplished in this context in various ways, not limited to expectations of their gender. In particular, the study demonstrated the many different subject positions that the women engaged in and that there were shifts in linguistic dynamics between transactional and more relational leadership approaches (Baxter, 2014). This research sheds light on the various, conflicting and unconventional methods by which women's leadership identities come into being and are expressed.

If 'leadership is not just a matter of excellence in one's field' (Extract 7, Eva, line 142), then how else is leadership constructed and understood? Our study seeks to fill the gap in the leadership literature by moving away from positivist approaches and instead utilises discursive research to examine the leadership experiences of marginalised women – in particular, women with culturally and racially marginalised backgrounds as well as First Nations women. The primary aim of this paper is to explore how marginalised women in leadership positions in Australia understand leadership. In doing so, the paper seeks to identify recurring patterns and key constructions of leadership in their talk.

5.5 Theoretical framework and analytic approach

Mainstream social psychological methods are ineffective in drawing out the unintended impacts of gender, race and socio-economic mobility on the leadership pathways experienced by non-Anglo-Saxon women (Burr & Dick, 2017; Salter & Haugen, 2017). In particular, traditional methods are limited in uncovering how Western and individualistic perspectives may be concealing the impacts of power relations (Augoustinos & Every, 2007).

The approach we employ in the analysis is drawn both from discursive psychological principles (Edwards, 2012; Potter, 2012) as well as a critical discourse analytic approach developed by Margaret Wetherell (1998). This approach investigates what individuals accomplish through social action and interaction, and how they construct identities, attitudes or emotions, and focuses on the action orientation of people's talk as *situated practices* (Edwards & Potter, 1992; Wetherell & Edley, 2014). As such, we moved away from cognitive models of identity and instead analysed recurring discursive regimes that were produced and anchored these to the empirical data, that is the corpus of speeches. We pay attention to what representations of success are constructed through talk (Wetherell & Edley, 2014).

As shown in the presentation of the relevant leadership literature, there are several issues that render certain terminologies problematic, such as 'minority' and 'subordinate'. Although perhaps unintentional, these may have damaging connotations. It is therefore essential to acknowledge the complexities of terminologies. In this paper, we use the term women with culturally and racially marginalised (CARM) backgrounds and Australian First Nations women or Aboriginal and Torres Strait Islander women to refer to the speakers whose talk comprises our data corpus. This language acknowledges the impacts of gender and race on their leadership experiences (Mapedzahama et al., 2023). We thus use the term 'marginalised' women in relation to gender, race, ethnicity and cultural diversity and consequently refer to 'dominant' groups in general as white and/or male or identifying as a man. As such, this term 'marginalised' includes both women with CARM backgrounds and Aboriginal and Torres Strait Islander women. We do not, in any way, use this terminology to assume that the experiences of these diverse groups of women are similar. We recognise that there are substantial disparities in historical backgrounds, identities and life experiences, particularly concerning colonisation and land sovereignty. Nevertheless, our aspiration is to make a meaningful contribution to the broader leadership literature that pertains to marginalised women.

Drawing upon speeches given by marginalised women leaders in Australia, the research questions for this study were: 1) What do women with CARM backgrounds and First Nations women leaders talk about when they talk about leadership? and 2) What constructions of leadership emerge from their delivered speeches?

5.6 Data corpus

The dataset comprises publicly accessible audio recordings (up to 2018) of speeches presented at the Committee for Economic Development of Australia's 'Women in Leadership' series between 2010 and 2017. The series of events was aimed at discussing the pertinent social and economic issues which women faced. As such, the forums featured influential women presenting their own experiences of leadership, which allowed for a critical analysis of the discursive representation of success invoked by women leaders from marginalised backgrounds.

Speeches were included in the analysis if they were delivered by women with CARM backgrounds or First Nations women, which resulted in selection of nine out of over 250 speeches delivered in the seven-year period.[1] Out of the nine speeches used in the analysis, three were delivered by First Nations women.[2] Two of these speeches were given by the same individual but were presented at separate events in different Australian states and on different occasions. By incorporating Aboriginal and Torres Strait Islander women into our study, we do not intend to establish direct comparisons between the experiences of Aboriginal and Torres Strait Islander women and women with CARM backgrounds. Our primary objective is to address the research gap in leadership studies pertaining to marginalised women as a whole. In this paper, we analyse the speeches of women with CARM backgrounds to gain insight into the influence of marginalisation on their experiences.

We transcribed the chosen speeches using a simplified Jeffersonian notation system (ten Have, 1999), which incorporated elements of speech like emphasis, volume, pauses, laughter and so forth (please refer to the appendix for transcription notation symbols). We listened to these speeches thoroughly, and examined the transcripts closely for familiarity, as per the guidelines of Wetherell et al. (2001). In the subsequent phase, we conducted repeated and meticulous reviews of the data to identify recurring discursive patterns and regularities among the speeches. As we present the key identities employed as discursive frameworks, we emphasise the emergent representations of leadership that are constructed through the speakers' discourse.

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[1] Although every effort has been made to de-identify the speakers in the analysis, because the speeches are publicly available and the women are prominent figures, complete anonymity is not possible. The analysis itself will not focus on individuals *per se*, but on discursive patterns across speakers.

[2] Speaker backgrounds were not included in the event information. As such, we have surmised gender and cultural backgrounds based on details from the speeches and from publicly available information.

5.7 Data analysis and discussion

The extracts below indicate the ways in which these women talk about leadership. Three critical constructions emerged from the data:

1) Leadership means overcoming prejudice and stereotypes.
2) Leadership means enacting personal values.
3) Leadership means contributing to a collective goal.

These three constructions are demonstrative of the recurring patterns used to shape understandings of leadership. In contrast to the majority of mainstream research on women's experiences, which typically focus on studying the factors that help or hinder leadership success, the attention here is on representations of leadership as socially constructed through talk.

5.7.1 Leadership means overcoming prejudice and stereotypes

A repeated construction of leadership across the speeches was characterising what it means to be a leader, that is, to be a leader means prevailing over the limitations defined by the existing prejudices and stereotypes that are associated with marginalised identities. Eva, an Aboriginal and Torres Strait Islander woman, highlighted how 'racial abuse' (line 12) and institutionalised racism prepared her for the 'challenges' (line 14) she faced.

Extract 1 Eva 12–21

12   the constant racial abuse and harassment of

13 Aboriginal people here in Queensland (.2) along with a very formal system of legal control

14 separation (.) toughened me for the challenges ahead. I eventually finished a first-class

15 honours degree at the Australian National University and completed my PhD at Macquarie

16 University. I worked here in Queensland in my adulthood for a period in Brisbane (.) and

17 later in the north (.) and undertook the field work for my PhD in Eastern Cape York. I came

18 to this conclusion (.2) both as a result of the wise counsel of older people (.) who had been

19 denied an education but sought equality (.) and as a result of watching those around me (.)

20 with so many odds stacked against them they conceded defeat (.) This was painful to watch

21 and a fate that I refused (.)

In uttering the phrase, 'toughened me for the challenges ahead' (14), she accomplished two things. Firstly, she explicitly acknowledged and bore witness to the existence of prejudices based on her race and secondly, she outlined to the audience, almost depicting an image, the steps she took to overcome the systemic barriers: 'finished a first-class honours degree', 'completed my PhD', and 'worked … in my adulthood' (14–16). To be a leader means prevailing over 'odds stacked against them' (20).

What is also noteworthy here is how Eva, in effect, positioned herself in relation to other people, in particular those who came before her, by referencing the 'wise counsel of older people' (18). To be a leader who seeks 'equality' (19) and overcomes prejudice also means 'watching those around me' (19). This positioning within a large, collective movement towards equality was also identified in other speeches in the data corpus. This also contributes to existing research demonstrating how First Nations leaders, in particular those from Australia, Canada and New Zealand, often exhibit deep commitment to community (Fitzgerald, 2006).

The use of war metaphors – for example the use of 'defeat' in Extract 1 by Eva – is a discursive resource also present in some of the other speeches in the data corpus (see Table 3 below). The metaphorical usage of battles and wars is present in much of the literature on social justice leadership (Armstrong et al., 2020). This is because metaphors serve as compelling linguistic resources that enable individuals to adapt and apply ideas from one realm of thought to another (Armstrong et al., 2020), thereby proving effective in mobilising groups of people from various geographical and historical contexts (Flusberg et al., 2018). While metaphors are conceptual frameworks deeply rooted in our understanding of leadership identity (Fairhurst, 2011), there is a lack of research exploring their application in the context of educational leadership, social justice and micropolitics. Eva's (Extract 1) call against conceding defeat also performs a juxtaposition with seeking 'equality' (19) and 'a fate' she has refused (21), which points to the active nature of this as a refusal in contrast to simply and passively waiting for equality.

Table 2. Battle metaphors in the data corpus

Extract used in this paper	Line/s	Metaphors of fighting, battling or war
1 Eva 12–21	20	Conceded defeat
3 Francesca 122–134	132; 133	Resistance; agitate
7 Eva 141–156	147–148	Survivor syndrome
9 Daniella 89–97	91	She led valiantly
Other extracts from the data corpus	**Line/s**	**Metaphors of fighting, battling or war**
Ana 1 85–94	92–93	Those women who fought the battle for us
Ana 1 85–94	93	We need to pay homage to them constantly
Ana 1 85–94	93	We need to take up that mantle
Bella 184–191	184–185	This marked the beginning of a two-year battle that culminated in me mounting a landmark discrimination case
Bella 192–199	193	We must fight to be embraced, supported, and celebrated
Bella 192–199	196	Inequalities and injustices largely committed by our male rulers
Bella 192–199	198	Our discussions, our battle, our aspirations

Rising above sexism was also a strong recurring theme in the speeches. Clara called attention to the fact that gender bias remains a systemic barrier for women in leadership. She talked about the challenges women continue to face as they strive to rise above unconscious bias, everyday sexism and gendered stereotypes of leadership. Specifically, she noted the continuing 'novelty' (86) of women in high office, drawing on the experiences of the former Prime Minister of Britain, Theresa May.

Extract 2 Clara 83–95

83   a more recent example can be seen in the UK with the

84   appointment of the new Prime Minister Theresa Ma↑y, she's the first female uh to hold that

85   position since Margaret Thatcher, .hhh and as a result the headlines were dominated

86   unfo↑rtunately .hhh by her gender or her choice of clothing and unfortunately that novelty

87   aspect was still- is still there in the year 2016 .hhh and in fact uh one ca- cartoonist in the UK

88   depicted .hhh the challenge for the leadership between two females and Theresa May as a

89   tussle over a handbag which is very demeaning .hhh to politics generally .hhh and as an aside

90   from my <u>own</u> personal experi↑ence at a CEDA event in December last year I actually

91   presented .hhh the half year review update of the state's financial figures of the state budget

92   position .hhh and one journalist chose to focus all his attention on my handbag during his TV

93   coverage rather than the 73 billion dollars I was talking about that day in terms of

94   government expenditure tsk .hhh but uh we also know um tsk that uh regrettably part of this

95   unconscious bia↑s is that traits such as experience strength trustworthiness are usually

96   associated as- as positive male attributes .hhh and unfortunately negatively when women

97   have these attributes .hhh.

In this extract, Clara bemoaned the way in which women leaders such as Theresa May are demeaned by the obsessive focus on their appearance and attire, drawing parallels with her own personal experience of this treatment. She also described the classic *double bind* for women where leadership attributes such as 'experience, strength, trustworthiness' (95) are judged negatively if they are enacted by women. Thus, Clara emphasises the discursive regimes that reproduce gender. For example, while being a leader is understood by women to mean overcoming bias and prejudice, Clara's use of the word 'demeaning' (89) highlights the notion that bias persists for women in leadership. Clara was also showing the audience that women have not gained that same leadership status as men.

In contrast to the earlier extract from Eva, it is interesting that Clara defaulted to focusing on overcoming gender stereotypes and not racial or cultural ones. In the extract above, she referenced Theresa May (84) and Margaret Thatcher (85), both female leaders from Anglo-Saxon backgrounds, which serves not only to provide references for sexism in government leadership but might also function to point towards the notion that, in terms of positions of leadership in government, women in general are highly under-represented, so women with

CARM backgrounds and Aboriginal and Torres Strait Islander women even more so. This framing also provides evidence of the interlocking nature of marginalised identities.

Thus far these extracts demonstrate how prejudice is implicated in the understanding of leadership and is still an institutional barrier that most women face in their pathways to leadership. In the extract below Francesca confronted the popular belief that overcoming prejudice is a burden that women must fight themselves, challenging the idea that women must become 'more confident' and 'network more' (123–124).

Extract 3 Francesca 122–134

122   (.) the final point I will sa:y and this is one of my pet ha↑tes .hhh um

123 when people talk about women leaning in .hhh when people talk about women getting more

124 confident that they need to network more I .hhh feel like I- I- just (.) it upsets me I'll just say

125 that .hhh (audience laughing) because what's happening is that they need- they will be

126 leaning into a biased system↓ .hhh they will be networking in a way that may not be natural

127 to them and it's pretty hard to ne↓twork if you have to pick up the kids from childcare .hhh

128 um: it's pretty hard to lean into an organisation that's .hhh not set up for your success↓ (.) the

129 systems need to change the institutions need to change our definition of leadership needs to

130 change .hhh and the way we recruit (.) promote .hhh identify talent needs to change until that

131 changes .hhh and I recogni↑ze the uncomfortable truth that someti↑mes change is not good

132 for people who benefit .hhh from the status quo↑ which is why you often get resista↑nce .hhh

133 but (.) that (.) only by recognising that change needs to happen and to agitate fo:r that will we

134 get anywhere near equity of our diverse groups and leadership thank you

Francesca was critical of the onerous demands placed on women themselves to achieve leadership: to lean in more, to become more confident, to network, and so on (123–124). She sees these requirements as stemming from a 'biased system' (126) and not from the deficiencies of women themselves. In terms of the construction of leadership as overcoming these barriers, in this extract, Francesca showed an awareness that this is important because otherwise the status quo will remain the same. In other words, leadership is not only defined as overcoming in terms of persisting or keeping on going, but also overcoming in terms of actively resisting these stereotypes associated with gender and race. Francesca called for

change in this system and indeed a change in the definition of leadership itself – 'the systems need to change, the institutions need to change, our definition of leadership needs to change' (129–130). This extract exhibits how the definition of leadership 'success' (128) is constructed as a part of a social practice within particular institutional systems (Tuffin, 2017). Francesca derided these increasing social expectations of women, given that women are still constrained by traditional caretaking responsibilities – 'you have to pick up the kids from childcare' (127). Prejudice against women here is shaped by the 'status quo' (132) and this discursive representation is central to understanding the prevailing social practices that women in leadership positions still must navigate.

5.7.2 Leadership means enacting personal values

A second notable representation of leadership in marginalised women's talk revolves around leadership as upholding integrity and personal values. These recurring themes form a moral discourse of leadership (Fine, 2009). As presented below, through another extract from Eva's speech, 'to speak of leadership is to speak of values' (92).

Extract 4 Eva 90–100

90   one's professional life is

91   shaped (.) yes by family background (.2) education (.) by career experiences (.) and also by

92   values .hhh to speak of leadership is to speak of values .hhh there is little I can say to an

93   audience like this about leadership (.) except to say (.) that for those who face discrimination

94   .hhh be it gender or race discrimination .hhh the notions of equity (.) equality and dignity (.)

95   become the most important in seeking to fulfill our potential .hhh to understand that such

96   potential is greater than others can imagine .hhh becomes a particular kind of personal

97   challenge (.) demanding persistence and fearlessness .hhh I have had to ask myself often (.)

98   what are you afraid of? .hhh for me if the answer is the criticism or disdain of others (.) who

99   do <u>not</u> believe in my inherent potential (.) I can then feel comfortable in pursuing my goals

100   regardless of the obstacles (.) .hhh

It is interesting to note that there are considerable overlaps between the previous discourse on prejudice with this one on values – enacting values as an understanding of leadership is intertwined here with the manner in which leaders 'face discrimination' (94), which is aligned with facing it with 'dignity' (95), 'persistence and fearlessness' (97).

In the extract below Bella constructed successful leadership as one that deviates from traditional models of success and instead is premised on staying 'true to one's values' (201– 202). She outlined the fundamental insights she has gained through her experiences as a leader in her field.

Extract 5 Bella 200–207

200   Well may I share with you my
201   lessons and it boils down to eight essential things in my mind .hhh the first is being true to
202   one's values and this involves great honesty and personal insight↓ .hhh living a life in
203   harmony with your essence↓ that which drives you (.) .hhh the second is having a real
204   purpose or calling .hhh and staying true to that even in the most challenging times↓ (.) this
205   can often mean (.) being consciously (.) blind and ignoring gender cultural stereotypes and
206   barriers (.) .hhh the third is being able to see the big picture (.) this I believe is the key to
207   sustaining one (.) during difficult times (.)

Line 205 where Bella utters 'ignoring gender cultural stereotypes and barriers' exemplifies the way in which intersecting identities disadvantage women with marginalised backgrounds. This call to persist against obstacles also echoes the resistance and defiance of the status quo seen in Extracts 1 and 3.

In another extract from Bella, leadership is shown to entail being able to achieve authenticity (214), being a leader who is 'unique' (215), 'different' (215), and prepared to challenge the status quo. This construction is unlike the masculine archetype of leadership – transactional, autocratic – and instead emphasises the need to uphold personal values, to resist traditional expectations and importantly, to stay 'true to one's values' (Extract 5 Bella, lines 201–202) without compromise, even 'during difficult times' (Extract 5 Bella, line 207).

Extract 6 Bella 213–225

213   .hhh the sixth is simply this being

214   authentic .hhh for me personally that meant embracing everything about me that made me

215   unique (.) yes and different (.) and utilising those characteristics and attributes for good (.)

216   without compromising who I was (.) how I worked (.) how I behaved (.) and what I believed

217   in (.) .hhh the seventh is backing yourself and believing (.) really believing (.) that you can

218   make a difference (.) I call this embra↑cing your individual power to create ripples of change

219   (.) .hhh and finally being prepared to do something uncom↑fortable when it matters (.) that

220   may mean working within a system in order to change the system as I believed was necessary

221   in my journey (.) .hhh it may mean standing up when others remain seated (.) speaking out

222   calling and challenging unacceptable and inecusa- inexcusable behaviour↓ (.2) .hhh in

223   conclusion (.) it is all about <u>choice</u> .hhh in terms of what <u>we</u> can do .hhh making the choice to

224   do what you can (.) when you can to affect change (.) to challenge and breakdown barriers

225   and stereotypes

Throughout this extract, Bella emphasised 'choice' (223) and agency ('in terms of what we can do, making the choice to do what you can, when you can to affect change' 223–224). This notion of choice and agency is hinged on upholding personal values, but as a leader, it is also a commitment to enacting change. Bella also talked about choosing and 'being prepared to do something uncomfortable' (219), which 'may mean working within a system in order to change the system' (220).

5.7.3 Leadership means contributing to a collective goal

The following set of extracts provide evidence for the third key construction of leadership: the notion that leadership is a collective practice, one aimed towards producing change through collective action.

Although there are significant overlaps in the meaning making of leadership across the speeches – broadly reflecting a transformational type of relationship with others, as opposed to transactional – the extract below provides further evidence of the understanding that leadership is not limited to 'excellence' (142), being successful or outstanding as an individual, but that it is 'a matter of values' (142–143), a 'regard for others' (145), and of 'wanting others to do well also' (150–151).

133

Extract 7 Eva 141–156

141   .hhh and many others have

142   shown (.) that leadership is not just a matter of excellence in one's fie↑ld .hhh but also a

143   matter of values (.) each one of my female colleagues in the sciences the social sciences and

144   the humanities .hhh who has made an outstanding contribution .hhh () has resisted the soft

145   bigotry of low expectations (.) .hhh we have in common (.) our regard for others who deserve

146   to reach their potential (.5) .hhh (.) and (.) this requires that we set ambitious targets for

147   the↑m and expect much more from them .hhh I sometimes think of this (.) as (.) survivor

148   syndrome (.) especially in a room full of men who see no <u>need</u> (.) for these measures .hhh but

149   it's more than that (.) that's a negative way of looking at it (.3) I've been fortunate to build up

150   a circle of brilliant colleagues .hhh through (.) having these values of wanting others to do

151   well also .hhh because it improves all our lives (.3) .hhh success is measured fi↑nancially (.)

152   but it is also measured in other ways .hhh our personal assessment of career satisfaction .hhh

153   often lies in whether or not we have contributed to a better understanding of a problem .hhh a

154   better workplace a better society .hhh in our daily lives this often comes down to whether or

155   not we have reached out to others .hhh who are at risk of wasting their potential and offered

156   them assistance in reaching their goal

This extract illustrates how leadership for marginalised women is very closely tied to a vision of pulling others up to that level of excellence, bringing them into the 'circle' (150) of brilliance, so to speak – 'reach their potential' (146), reach 'ambitious targets' (146). Success, although traditionally 'measured financially' (151), is measured as a 'personal assessment of career satisfaction' (152), which is achieved by contributing to the betterment of a whole, including the workplace and society (154). This notion that leadership is tied to a collective is further exemplified in the following extracts.

Extract 8 Ana 1 57–63

57   (.) interestingly: I can remember when I had my second child asking (.) .hhh could I job-share

58   and this was at the working women's centre and the management committee said no:: and not

59   all that long ago right↑ my daughter's ten↑ so it isn't all that long ago: .hhh if that says to you

60   how <u>quickly</u> things have cha:nged and how much we o:we those activists .hhh who've created

61   that change for us .hhh um but (.) I have been able to choo:se those places to work because

62   they've been around and because the women's movement has given me .hhh that capacity but

63   I've also been able to keep mo:ving: in a caree:r (.) um because of ethics (.)

Ana talked about needing a job-sharing role due to balancing this with her role as a mother. We see here opposing repertoires of gender equality as an assumed commonplace value, given that she was 'at the working women's centre' (58) but also as an inauthentic principle (Venäläinen, 2020), when 'the management committee said no' (58). Ana used her story to reference the changes that have occurred over time ('my daughter's ten so it isn't all that long ago', line 59) that have given her and other women more choice. She attributes these advances to the 'women's movement' (62). Ana then paid homage to 'those activists who've created that change for us' (60–61). In doing so, she situated her career success within the collective aspirations of women.

The collective goal for equality is also echoed by Daniella below. The differences and commonalities of leadership here are not defined in individualistic terms but are instead fleshed out with individual experiences of 'contribution' (91) to this collective goal. Leadership as such is not seen as an individual ambition. It is instead something that moves, evolves, 'progresses' (96).

Extract 9 Daniella 89–97

89   recently Kate Torney left the role of Director of News of the ABC .hhh she was the first

90   woman in Australia to run a news division (.) until her appointment in 2009 it had been solely

91   the domain of men .hhh she broke new ground (.) she led valiantly and her contribution to the

92   debate we're having today cannot be underestimated .hhh her exit along with Kate Dundas

93   sees <u>five</u> women directors compared to <u>eight</u> men reporting directly to the managing director

94   .hhh and while those numbers may not read as well as they used to (.) the ABC is not just

95   doing better than most media organisations it's committed to promoting excellent women

96   .hhh but gender equality is not the only area where further progress is required (.) for a

97   multicultural country .hhh we're yet to embrace ethnic diversity in the media (.)

A compelling feature in this extract is the point Daniella made about not limiting equality to 'promoting excellent women' but that headway must also be made in 'ethnic diversity' (97). This mirrors the view that the collective goal of equality is not achieved in a single battle, but instead moves through the many waves of the feminist movement. We see here references to intersecting identities in the utterance 'but gender equality is not the only area where further progress is required for a multicultural country' (96–97).

In the following extract taken from a speech delivered by Bella, notice how she constructed the notion of mentoring (209) as a collective action.

Extract 10 Bella 206-213

206   where one can be the target of prejudice and bias(.) the fourth (.) is possessing or acquiring or

207   honing the ability to motivate others.hhh and what I mean by that is the ability to mobilize

208   others men and women .hhh towards a higher purpose (.) a greater good .hhh being prepared

209   to mentor (.) guide (.) and to then to step back and down (.) or in other ways I put it (.) is not

210   being afraid to teach others to fly↑ and then to step back and watch them soar (.) .hhh the fifth

211   is being able to inspi↑re others to be the best version of themselves (.) .hhh accepting the

212   principle that respect is earned through hard work and excellence (.) and not expected (.) not

213   (.) demanded↓

Here, in this discursive construction of leadership as contributing to collective action, she described how to lead as a mentor, 'not being afraid to teach others to fly and then to step back and watch them soar' (209-210). This is different from the usual way that mentoring is discussed wherein it is viewed and experienced as a more individualised process. Mentoring opportunities, as established in the leadership literature, are an enabling factor in developing leaders' skills and competencies, and in growing professional networks (Farkas et al., 2019), and are traditionally focused on an individual.

5.8. Concluding discussion and implications of this study

> My dream was to be a scientist, but racial discrimination prevented me from pursuing
> that course at about the age of 12. I have succeeded nevertheless because of another
> dream, the dream of equality. (Eva 215–217)

The characteristics of the forum series seem to demand this dream from the speakers. As prominent role models, the series is a way for the women to galvanise other women to lead or to follow a particular path. As such, the empirical and qualitative methodology of discourse analysis used in this study allowed for a localised understanding of leadership constructions.

This study has revealed the discursive resources used (i.e. metaphors, ideological dilemmas) when women leaders are talking about success and leadership. By analysing speech excerpts within the dataset, we aim to uncover the concept of success, showing that it encompasses more than just attaining a leadership position (to be a leader means overcoming). Success also hinges on upholding integrity (leadership means enacting personal values) and recognising that an individual woman is part of a larger collective identity (leadership means contributing to collective action). This emphasis on integrity and the steadfast adherence to moral principles aligns with the feminist objective of generating knowledge that directly enhances women's lives or advances broader social justice goals (Magnusson & Marecek, 2017).

This study contributes to the existing literature by highlighting the pervasiveness of sexism and racism even in a so-called post-racial era where *races* may be considered to have been abolished, and yet prejudice still has 'increasing subtlety, sayability, and deniability' (Tuffin, 2017, p. 324). It is interesting to note that women have to talk about overcoming bias and prejudice when they discuss their success, and that it is not just the usual barriers to leadership (such as professional qualifications and the like). In Australia, although it seems that issues regarding racism and sexism are slowly becoming speakable, lasting systematic change and shift in the power imbalance is yet to be seen. Furthermore, this research demonstrates the need to understand how the impacts of gender and race affect not only leadership experiences for women with CARM backgrounds but also their pathways to leadership, such as networking and mentoring experiences. As scholarly research has pointed out (Castaño et al., 2019; Kulkarni & Mishra, 2022; Stead & Elliott, 2009), most approaches to leadership are dominated and centred on men's experiences. Traditional leadership development programs modelled by men's experiences will achieve very little for women leaders with marginalised backgrounds.

This study is limited in that it did not look at data on men – that is, what do men talk about when they talk about success as leaders? Do men talk about mentoring as critical to success? Do they view upholding personal values as fundamental to their success as leaders?

Overall, this research has found a generally moral discourse on success, showing that some feminist principles and ethics play a huge role in influencing women's leadership style and defining leadership success. Definitions and constructions of leadership for the women in this paper are not limited to characteristics and excellence, but contribute to collective goals and support other marginalised people which are important to their understanding of their role as a leader. As part of this, these women's view on leadership is that it comes with the responsibility to uphold the right values and the moral approach of integrity and care for others.

Chapter 6: General discussion and conclusion

This chapter offers a summary and provides insight into the outcomes of the three studies conducted in this thesis. Initially, each study is presented individually, briefly highlighting its key findings without repeating too much information that was provided in the published or submitted papers that appeared above. Following this, the chapter explores the significance of these findings collectively in terms of their contributions to theory and leadership practice in areas related to CARM women's leadership, along with interpretations in relation to existing literature, and implications for future research and ways to promote women to leadership positions. The chapter concludes with the limitations of the research contained in this thesis, and recommendations for ongoing research.

The thesis aimed to study how women with CARM backgrounds and Aboriginal and Torres Strait Islander women leaders attended to and managed their gender and racial identities. The thesis was also concerned with the accounts of women in relation to their identities (and the intersections of those identities) with respect to their leadership. In order to respond to these aims, the thesis included three studies.

The first was a critical review of literature as of 2018; the beginning of this thesis. The second two studies were discursive studies of a collection of speeches made during the Committee for Economic Development of Australia's (CEDA) *'Women in Leadership'* series from 2010 to 2017. As noted in Chapter 2, CEDA is an Australian think tank with over 60 years of history, and by leveraging both physical and virtual events, extends the reach of these discussions to diverse communities, resulting in CEDA events attracting over 28,000 attendees annually (CEDA, 2024). The series that formed the data corpus for this thesis focused on speeches discussing challenges faced by women in leadership across public and corporate domains, with distinguished individuals sharing their insights.

Given the limited scholarly literature on the leadership experiences of women with CARM backgrounds and First Nations women globally, this thesis endeavoured to explore how gender and race, in particular (as well as other identities), are mobilised in talk to make sense of constructions and perceptions of leadership. The findings of this thesis provide valuable perspectives into the significance of an intersectional lens in understanding leadership, especially for marginalised groups such as women with CARM backgrounds. At the time of

submission of this thesis, the first two of these papers (Studies 1 and 2; Chapters 3 and 4) were published in peer-reviewed journals, and the third has been submitted for review.

6.1 Overview of the main findings

The first study in this thesis was presented in Chapter 3. This critical synthesis of the scholarly literature, published in the peer-reviewed journal, *Social and Personality Psychology Compass*, evidenced the under-representation of women with CARM backgrounds and First Nations women leaders around the world in the current academic literature. This study offers a comprehensive overview of available leadership literature related to women with CARM backgrounds spanning the last two decades. It compiles key issues, experiences, and implications that pertain to the career advancement of women with CARM backgrounds, as well as the barriers they face. This critical literature review also highlighted the key research areas that have been explored to date, specifically research that focused on describing the challenges for marginalised women in advancing in the workplace, which contributed to the under-representation in leadership roles, as well as studies which sought to explore the ways in which these challenges can be overcome. The literature highlights the under-representation of women with CARM backgrounds in leadership, emphasising that quantitative studies may identify disparities without delving into contextual elements, while qualitative studies, offering detailed experiences, face limitations in breadth. This study found that intersectionality, which provides a rich understanding of overlapping identities, and in doing so can provide more nuance to other, often quantitative approaches, which typically examine identities separately. Despite the growing recognition of the importance of intersectionality in leadership, it is noteworthy that this review found very few studies that used intersectionality to consider multiply disadvantaged women in leadership contexts; or indeed considered race (or other identities) in conjunction with gender in any capacity. Thus, this study found that limited scholarly attention has been dedicated to examining how overlapping social identities play a role in leadership experiences and pathways. This gap underscores the need for further research to better understand and address the complexities of intersectional leadership and its implications for fostering more inclusive and equitable workplaces.

The second study in this thesis was presented in Chapter 4 and is the first to draw upon the corpus of speeches described in Chapter 2. This study, published in a special issue on intersectionality in the journal of the *Hellenic Psychological Society,* uses discursive

psychological analysis to examine intersectionality as a social action, with the aim of exploring how both Aboriginal and Torres Strait Islander women and women with CARM backgrounds in leadership roles in Australia discuss their overlapping identities, specifically pertaining to gender and race. In general, women in this study spoke of the ongoing quest for equality with their male counterparts. This was identified as a central concern among speakers, influencing discussions in their speeches not only about their leadership journeys but also about everyday experiences, such as shared parenting and caring responsibilities. Notably, the speakers in the data corpus mobilise the category woman as a collective identity and employ it also as a call to action, as discussed further below.

The third study in this thesis was presented in Chapter 5. This study explores linguistic strategies, such as metaphors and ideological dilemmas, used in the data corpus in relation to leadership. A key finding from this study was that women consistently represented leadership as requiring the overcoming of societal prejudices and stereotypes tied to marginalised identities, and thus, that leadership was seen as prevailing over the limits set by the status quo (typically that of men's leadership trajectories and styles). Moreover, women highlighted the idea of leadership as centred around maintaining personal integrity and values, forming a moral perspective on leadership that is less present in existing research or current definitions of leadership more generally, thus also building on the findings of Study 2 in relation to the importance of collective identities. Indeed, women in this study also discussed leadership as a vehicle for driving collective change, focusing on collective aspects such as mentoring. Again, this definition contrasts to more traditional perceptions of leadership and mentoring as an individualised pursuit.

6.2 Overall contributions to knowledge

In this section, I draw upon findings of the individual studies to discuss the key contributions of this research program as a whole.

6.2.1 Contributions in relation to use of intersectionality and critical discursive psychology in areas of leadership

A key overall contribution of the studies in this thesis is the importance of using intersectionality or similar lenses to explore multiple identities when considering understandings and experiences of leadership for CARM and Aboriginal and Torres Strait Islander women. Consistent with the findings of Ospina (2009), this thesis highlights the fact

that research which adopts a more positivist or 'objective' stance to exploring leadership for women generally risks confining and limiting perspectives by focusing primarily on women from dominant backgrounds. Therefore, the research presented in this thesis demonstrates that the viewpoints of this group of marginalised leaders – and indeed others with additional marginalised social identities, such as those related to age, sexual orientation, class/socioeconomic status, relationship status, emotional and developmental abilities, and others – are currently omitted from the literature. This omission represents a large gap in knowledge which also impedes progress in assisting people from marginalised groups to become leaders. As such, research which focuses on these groups is critically important in order to contribute an evidence base to discussions around leadership such as those on public policy reform and workplace practices. This research shows that utilising critical social psychological approaches and the framework of intersectionality enables understandings of how women with diverse social identities experience and understand leadership using both their own language and in ways which can account for nuance in their experiences. Additionally, through this lens, this thesis showed how women talked about addressing challenges to attaining leadership, which is also a useful starting place for further research (and practice) into developing opportunities for other marginalised women to attain leadership positions – an important consideration given their current under-representation in such positions (Gipson et al., 2017).

Overall, then, the synthetic methodological approach using critical discourse analysis and discursive psychology allowed for the exploration of the social realities that were constructed through talk in the particular context of *Women in Leadership* speeches in Australia. This approach is particularly useful in gleaning insight into complex ideas such as intersectionality and is often likely to be lost in other qualitative and positivist methods for analysis. Aligned with the social constructionist paradigm that underpins discursive psychological approaches, identities are perceived as achievements through interaction, emphasising their dynamic formation in talk. The findings exhibit how speakers in the data corpus shift between gender and racial categories in their talk. Another example to demonstrate this is presented in Extract 4 from Bella in Study 2 – 'my own ethnic, cultural, and linguistic background and gender' (lines 171-172) – illustrating how the boundaries between multiple identities are indistinguishable.

Importantly, the conceptual lens of intersectionality is key in this thesis as it is not only a methodological tool that acknowledges the interconnectedness of identities, but crucially

considers the overlapping disadvantages that are entangled within. As discussed throughout this thesis, the intersecting dimensions of gender and racial identities present unique challenges to attaining leadership and being a leader, not least of which is the ongoing gendered racism such women may encounter (Bowleg, 2017). Across the three studies, this thesis has clearly demonstrated how intersecting identities and their implications are not merely additive, and cautions against dissecting social identities when developing programs such as those supporting women into leadership positions (McGee, 2018; Sanchez-Hucles & Davis, 2010).

Finally, in relation to critical social and discursive psychology, this research project underscores the significance of employing discursively informed qualitative analysis on naturalistic data, by demonstrating the usefulness of this approach in relation to the exploration of subtle structural and cultural disparities (including, but not limited to, intersections such as those of gender and race). This research contributes to existing knowledge by highlighting the enduring presence of sexism and racism in a purported post-racial era, where racial distinctions may appear to have diminished, yet prejudice continues to increase with social acceptance, tolerance, nuance, and potential deniability (Tuffin, 2017). The findings in this thesis support the assertions that expressing the importance and the implications of gender and race remains challenging, as these inequalities seem to be deemed 'unspeakable' (Hernandez, 2021, p. 126). Positivist and quantitative studies offer partial generalisability of findings, but a comprehensive understanding of the underlying causes of data disparities requires consideration of contextual factors.

6.2.2 Contributions surrounding additional struggles faced by women with CARM backgrounds and Aboriginal and Torres Strait Islander women

This thesis supports existing scholarly work highlighting the added challenges that women with marginalised backgrounds are confronted with in their experiences at work (Berdahl & Moore, 2006; Burris et al, 2013; Faulkner & Lahn, 2019), but also in their leadership pathways. As earlier noted, however, much of this previous research has been positivist in approach or quantitative in design and has not always addressed the contextual and situational complexities of intersectionality. By taking a discursive approach, this thesis is able to explore the nuances around leadership for the speakers in the data corpus and thus contribute to greater understanding of these nuances to the current literature base. This research project therefore adds additional knowledge regarding women's experiences by

shedding light on the different ways they experience leadership, and also how they construct what leadership means.

Across the three studies in this thesis (including the published critical review of the literature) there is a depiction of leadership involving the continual challenge of societal biases and stereotypes linked to marginalised identities. Indeed, a remarkable amount of existing leadership literature on women has explored the myriad of barriers to leadership (McGee, 2018; Sanchez-Hucles & Davis, 2010). It is perhaps no surprise, therefore, that leadership was spoken about by the women in this study as a force capable of overcoming the limitations imposed by the existing status quo (Lloyd-Jones, 2009; Nixon, 2017). For example, the extract below from Eva, (lines 90-100 in Extract 4 of Study 3, Chapter 5) explains that,

> '…to speak of leadership is to speak of values… that for those who face discrimination, be it gender or race discrimination, the notions of equity, equality, and dignity, become the most important in seeking to fulfill our potential to understand that such potential is greater than others can imagine becomes a particular kind of personal challenge demanding persistence and fearlessness. I have had to ask myself often, "What are you afraid of?". For me, if the answer is the criticism and disdain of others who do not believe in my inherent potential, I can then feel comfortable in pursuing my goals regardless of the obstacles' (Eva, lines 90-100, Extract 4, Study 3, Chapter 5).

A further contribution with respect to women with CARM backgrounds and Aboriginal and Torres Strait Islander women's experiences of leadership – and again a contribution linked to the discursive approach taken in the thesis – is the way in which the speakers in the data corpus shift between their intersectional identities of gender and race, as well as other diverse components, which also encompass experiences such as 'child sexual abuse' and 'chronic illness' (line 170, Extract 4 Bella in Study 2, Chapter 4). Through a critical discursive approach, this thesis adds to the existing scholarly work on intersectionality, by presenting evidence for how talk plays a constructive role in shaping our perceptions and experiences, as well as how the social practice of discourse achieves specific social objectives. The speakers in the data corpus drew upon their multiple identities in leadership talk, demonstrating how leadership accounts, but also the challenges they surmounted, intricately involve these intersecting identities (Corpuz et al., 2023).

As such, while the findings of this thesis are consistent with earlier studies highlighting how intersecting, multiple subordinate identities of gender and race, but also of social class, create

unique barriers to leadership for women with marginalised backgrounds and for Aboriginal and Torres Strait Islander women, it extends this research by demonstrating the ways in which women themselves talk about their own intersectional identities in the context of leadership. In doing so, this thesis makes visible, the underrepresented groups in the current leadership literature for women, including in terms of barriers to leadership and experiences and understandings of leadership itself. It underscores the need to move beyond conventional leadership frameworks that may not adequately capture the complexities of leadership experiences for those with marginalised identities (Fitzgerald, 2006; Ospina & Foldy, 2009; Ryan, 2023; Sanchez-Hucles & Davis, 2010. These common and widespread leadership programs, based on micro-level frameworks, tend to focus on how to integrate and develop women into established workplaces that are predominantly male-dominated (Metz & Kumra, 2019).

Examining women's talk about leadership sheds light on the impact of societal structures, biases, and systemic barriers. Despite the progress that has been achieved over the recent decades, the insights gained from this thesis suggest that in the Australian context, women with marginalised backgrounds still contend with sexism and racism (Corpuz et. al., 2023; Sorrentino & Augoustinos, 2016). This is also evidenced in the prevailing use of battle metaphors through the data corpus with a call to action, indicating that the metaphorical war for equal opportunity has not been won yet. In addition, an understanding of how the speakers in the corpus data view their roles as leaders is important in the design of leadership programs.

6.2.3 Contributions in relation to collective understandings of leadership for women with CARM backgrounds and Aboriginal and Torres Strait Islander women

Attaining equality is not indicated solely by the presence of women in the workforce or in leadership positions. As suggested in the existing literature, there is a considerable rise in the numbers of women in the workforce, but this rise is not reflected in the proportion of women in leadership positions (Gee & Peck, 2018; Hardy-Fanta et. al., 2006; Key et. al., 2012). As indicated in the findings of this thesis, the persistent struggle to attain parity with their male counterparts serves as a central metaphor prevalent in the data, influencing how the speakers discuss not only their leadership journey but also their everyday experiences, including home and family life (Corpuz, et. al 2023). Perhaps surprisingly given the emphasis of much feminist literature on the topic (Maushart, 2001), this thesis did not find the discourse of

'mother's guilt' in leadership talk by the speakers in the data corpus, but instead presented a prominent discourse of shared parenthood as a domain for equal opportunity wherein they endeavoured to exercise choice and agency – whether it was in advocating for gender-neutral policies in the workplace (for example, flexibility) or in sharing parenting responsibilities (for example, school and childcare pick up and drop off (Corpuz, et. al., 2023). This points to one of the key findings – the ways in which CARM and Aboriginal and Torres Strait Islander women typically talk about leadership in collective rather than individualistic ways.

As mentioned earlier in this chapter, this thesis found that a collective identity of *woman* was prominent in the data corpus but was also a key identity used in a call to action to future and other existing women leaders, but also to businesses, organisations, and governments. Although this may be expected from a series of leadership forum sessions curated to discuss women's issues, this contributes evidence for existing literature on collectivist cultures and leadership. The concept of collectivism is connected to the idea that the self is intricately entwined within meaningful social relationships (Markus & Kitayama, 1991). The findings support a collectivist understanding of leadership which helps women with marginalised backgrounds overcome the barriers discussed throughout this thesis, and gives meaning to their struggle (Bastian et al., 2023). Recall Extract 7 Eva, lines 151, 154-156 in Study 3, Chapter 5, '..success is measured financially, but it is also measured in other ways.. often comes down to whether or not we have reached out to others who are at risk of wasting their potential and offered them assistance in reaching their goal'. Collective contexts allow for empowerment through shared and aligned values, thus reinforcing common goals and social support (Bastian et al., 2023). This underscores the significance of adopting a collectivist perspective on leadership, indicating that nurturing shared values and social support within collective settings has the potential to empower women with marginalised backgrounds to surmount obstacles and discover purpose in their challenges. For future research, this implies a need to further explore and understand the impact of collective identities in leadership contexts, particularly in supporting individuals facing challenges. This is true not only for women or men from collectivist culture backgrounds, but also for the teaching that this approach to leadership may have for all leaders, and indeed for organisations and businesses themselves.

Finally, this research also showed how the speakers talk about strategically regulating the representation of their social identities so that they stay true to the 'kind of woman that you are' (Extract 6, Ana 1, in Chapter 4, Study 2) by demonstrating the traditional notions of

leadership, without overly adhering to societal expectations (Corpuz et al., 2023). The collective category of 'woman' here is not used to define women *per se,* but instead mobilises this identity to create agency. It goes beyond a static label and becomes a dynamic force, allowing women to assert themselves and collectively influence change. This may also be seen as enacting and performing transformational leadership principles (Ayman & Korabik, 2010; Lord et al., 2017). Transformational leadership involves inspiring and motivating others toward a common vision, and by invoking the collective identity of 'woman', individuals may embody these principles by fostering collaboration, embracing diversity, and challenging traditional norms. In essence, the use of the collective category 'woman' becomes a means of empowerment and a catalyst for transformative leadership actions within diverse contexts.

6.2.4 Summary of contributions to knowledge

This thesis led to several key contributions in terms of advancing knowledge regarding leadership for women, and in particular women with CARM backgrounds. Firstly, the research overall makes noteworthy contributions by employing intersectionality and critical discursive psychology frameworks in the examination of leadership, offering insightful perspectives on how these theoretical approaches enhance understanding of leadership – particularly in terms of the collectivist focus of leadership for many CARM women leaders. The research also addresses the additional challenges encountered by women with marginalised backgrounds; again particularly those resulting from intersecting marginalised identities. By spotlighting these unique struggles, the study contributes to a more nuanced understanding of the intersectional complexities shaping their experiences. This contribution sheds light on shared understandings and societal expectations, enriching the discourse on women's leadership experiences within these specific cultural contexts.

6.3 Interpretations and implications of this research

This research has several critical interpretations and implications for future scholarly work but also for guiding practice around leadership and in developing policy.

6.3.1 Implications for conceptual lens and theory in future work on leadership

As discussed in Section 6.2.1, this thesis highlighted the importance of drawing on critical social psychology and intersectionality, in terms of women's experiences and understandings

of leadership. The research showed that this was important because individual – typically disadvantaged and marginalised – identities are not 'additive' but rather compounded and nuanced, such that CARM and Aboriginal and Torres Strait Islander women experience compounding disadvantage in the workplace and particularly in attaining leadership (Corpuz et al. 2023). This is crucial because without recognising this, societies cannot achieve equitable opportunities for all. The intersectional lens also acknowledges that in varying circumstances, individuals may experience both disadvantages and advantages associated with a particular social identity. Without considering intersectionality, research may oversimplify complex social dynamics and fail to capture the nuanced ways in which different aspects of identity intersect to shape leadership experiences (Ryan, 2023). An example of this can be drawn from experiences of the glass cliff phenomenon (Ryan & Haslam, 2005) discussed in Section 1.8.1, which considers not only when women are selected for leadership positions, but also various other contextual factors such as social and financial resources (Rink et al., 2012). Incorporating intersectionality in leadership research promotes inclusivity and helps identify and address disparities that may be overlooked in a more singular analysis of identity factors.

Relatedly, this thesis highlights that taking an intersectional approach in future research around leadership for women (and indeed, for men) is also important in order to consider social constructions of women (and men) leaders with marginalised backgrounds. Understanding such constructions has multiple benefits including, for example, in considering how to work with companies to support women leaders with CARM backgrounds and Aboriginal and Torres Strait Islander peoples, as discussed further below, as well as consideration of the significance of allyship and advocacy (Biles et al., 2023; Faulkner & Lahn, 2019; Oscar, 2019; Reimer et al., 2023; Rennie, 2018) and examining how other identities like class, sexual orientation or disability intersect with gender and race in leadership talk and interaction.

Finally, using the intersectional lens in this research helps bring the perspectives of marginalised identities into the fore. This is crucial for ensuring that co-design processes result in interventions and leadership support in the workplace that are inclusive and acknowledge the unique challenges and opportunities faced by individuals with multiple disadvantaged identities. Researchers may find it necessary to create and enhance research methodologies that are attuned to the intersection of gender and race. This entails devising strategies for data collection that effectively capture the unique experiences and obstacles

encountered by women with marginalised backgrounds in leadership roles. Motivating scholars to work together with women with marginalised backgrounds in leadership roles in various cultural and geographic settings can offer valuable perspectives on how these experiences or approaches to leadership (such as collectivist approaches) differ and are shaped by sociocultural influences. Critical social psychological principles and methodologies are useful especially as working together successfully requires shedding light on power dynamics (Bowleg, 2017; Salter & Haugen, 2017).

6.3.2 Implications for guiding policy and practice around leadership

This research provides real-world insights into what factors support women in traversing pathways to leadership. The leadership roles of women in organisations are progressively characterised by the need for a subtle harmony between femininity and masculinity while managing workplace identities (Corpuz et al., 2023; McDowell & Carter-Francique 2017). Research on women with marginalised backgrounds highlights the importance of cultural competency and cultural intelligence in leadership effectiveness (Fitzgerald, 2006). It prompts researchers to explore how leaders can navigate and leverage cultural diversity within organisations. Again, this thesis indicates that intersecting identities and their implications are not simply additive, and so, diversity and inclusion programs and initiatives are unlikely to succeed if they simply 'add' more individual components into programs. To effectively address impediments to women's leadership globally, it is crucial to examine women's leadership programs with a broader perspective of intersectionality (Gardiner et al., 2023). For example, adding a section on multicultural insights into an already existing women's leadership program might not equip participants with the support they need to tackle the leadership labyrinth. There are very few programs specifically curated for women with marginalised backgrounds. Conventional and mainstream leadership development programs, which are commonly designed based on the experiences of men (Ely & Kolb, 2011), are unlikely to yield benefits for women leaders with marginalised backgrounds. This is because these programs often fail to address the unique challenges and perspectives that these groups of women encounter. The additive approach to cultural diversity initiatives is also unlikely to address the barriers which constrain participation in top roles by women from marginalised backgrounds. For example, a commissioned report by Faulkner & Lahn (2019) explored the factors influencing the career advancement of Aboriginal and Torres Strait Islander employees in the Australian Public Service (APS), drawing insights from fifty in-

depth interviews with current or former employees, primarily at Executive and Senior Executive Service levels. While their research acknowledged the benefits of formal mentoring programs, such as 'Indigenous Champions', their participants overwhelmingly underscored the significance of fostering informal connections (Faulkner & Lahn, 2019).

To adopt meaningful and effective leadership development for CARM and Aboriginal and Torres Strait Islander – and other groups of marginalised – women, it is essential to tailor programs that consider and incorporate the diverse and intersectional experiences that women from marginalised backgrounds bring to leadership roles, and the support and strengths they have to attain leadership roles in the first place. The first step to such an approach is around co-design, as discussed previously in Section 6.3.1. 'Identity-safe spaces' promote building connections across different boundaries and a readiness to accept challenging feedback which create an environment that is favourable for learning and personal development (Showunmi et al., 2016 p.932). Workplaces should also consider how reviewing their existing policies and practices on recruitment, selection, and promotion might be made more effective and meaningful by understanding intersectionality (Carandio et al., 2021). The implications emphasise the need for political initiatives to acknowledge and address the inherent lack of neutrality in Australian workplaces, highlighting the importance of unveiling and assessing concealed privileges like whiteness.

In reflecting on the findings of this thesis, workplaces should be able to gain a nuanced understanding of the importance of mentoring and sponsorship for women with marginalised backgrounds. Again, an understanding of how women with CARM backgrounds may be motivated to become leaders, as well as what leadership means to any given woman with a marginalised background is critical in ensuring the success of any sort of mentorship or training program. Comprehending the challenges faced by women with marginalised backgrounds in leadership roles can pave the way for the creation of mentorship programs and initiatives designed to empower and foster the development of future leaders from under-represented backgrounds (Ospina & Foldy, 2009; Reed, 2012). Public policy reform initiatives such as those on parental leave, school hours, childcare, and superannuation, might also be strengthened by considering an intersectional approach. In Extract 8 from Clara in Study 2, 'and I know that if I get him out the door it helps her and so we need to be conscious of that uh in all of our workplace in all of our workplace decision-making' (lines 74-75), she conveys an understanding of supporting a male colleague to leave work on time as a means to support his wife who is employed in a high-performing role.

In the Australian context, a one-size-fits-all process to mentoring does not exist (Bainbridge et al., 2014; First Nations women in governance, n.d.; Gardiner et al., 2023; Gower et al., 2022; Hickey et al., 2018; Vassallo et al., 2021), and therefore requires creative and co-designed approaches to mentoring that go beyond traditional existing models. What is clear from the overall findings of this thesis is that co-constructing approaches means incorporating insights about collectivist perspectives, and the implications of transformational leadership styles which are grounded in motivation to support communities and advocate for others. For example, 'culturally safe mentoring' (Biles et al., 2023, p. 173) in Australia is regarded as a tool for bolstering retention in the workforce, and in organisational change. However, research on such approaches to mentoring – and indeed co-designing interventions around leadership more generally – are in their early days and require future efforts to assess and evaluate impact of any programs which are developed (Gardiner et al., 2023). Indeed, the practical implications of 'intersectional invisibility', experienced by women from marginalised backgrounds, impact interventions, public policy, and social justice efforts, meaning that issues marginalised women (and men) may face are often invisible or unacknowledged – thus posing challenges in research and policy development (Bowleg, 2017). Research in this area is in its infancy but work by Biles et al. (2021) drew insights from a qualitative study on a mentoring project, emphasising the importance of creating culturally safe environments that support mentoring relationships. Additionally, it is integral that the design and approach of such interventions are not ad hoc but go beyond general principles to ways which can also be bespoke to individuals where required.

6.3.3 Summary of contributions in relation to workplace leadership practices

The overall findings of this research point to the need to specifically consider women with CARM backgrounds (and also specifically First Nations women) in designing innovative leadership programs that support women to become leaders. As noted in the previous section, to facilitate this, an intersectional approach is of key importance so that further identities are not simply added onto existing programs.

6.4 Limitations of the current thesis and future research

As with any research, this thesis is not without its limitations. A key limitation is that the research reported here relied on speeches by women with CARM backgrounds and Aboriginal and Torres Strait Islander women from a particular event series from one

particular institution – CEDA. Additionally, this specific series asked women to talk about both their achievements and the persistent challenges that continue to hinder their progress (CEDA, 2023). However, this choice of data was intentional, with the aim of gaining understandings of women's talk in the context of leadership. Consistent with qualitative research more broadly (Hill et al., 2015; Merino & Tileagă, 2011; Milesi & Alberici, 2019), it was not an aim to produce findings that are representative of all women with CARM backgrounds or all Aboriginal and Torres Strait Islander women leaders. I contend that the method of data selection and analysis still allowed for a critical inquiry into the issues that the women included made relevant. The examination of the complexities in women's leadership experiences discussed above serves to emphasise that, even in the absence of these data collection limitations, adequately representing all leadership experiences of women with marginalised backgrounds in a single thesis would be an unattainable task.

In the previous section, I discussed the interpretations and implications of the findings of this research. The data corpus includes a small cohort of speakers, with only two Aboriginal and Torres Strait Islander women. Although all the speakers were prominent in Australia, this research recognises that leadership is enacted in all kinds of places, and thus a further limitation is that this research only considered relatively prominent leaders from large organisations. Future research should therefore consider how leadership also plays out at a more community level, including how community leaders perceive themselves and their roles and the barriers and facilitators they experience. Relatedly, it is important to note that there is no singularity of Aboriginal and Torres Strait Islander experience (Evans & Sinclair, 2016; Moore, 2020). Again, this thesis does not claim that the perspectives of the Aboriginal and Torres Strait Islander women leaders included in this research are representative of all Aboriginal and/or Torres Strait Islander women leaders. The research reported in this thesis may therefore not be representative of how leadership is understood in communities more broadly. It is therefore imperative that research – led by Aboriginal and Torres Strait Islander communities – further explores leadership for First Nations peoples in Australia including how organisations can support this group of women leaders.

This thesis found different perspectives in thinking about leadership – such as a collectivist approach and the transformational leadership style – and what it means to be a leader. In particular, the studies illustrate the understanding that leadership is not only an individual ambition, but that it contributes to a shared goal – advancing equality and social justice. In the Australian context, even though there is more talk in communities about diversity and

equality, true progress towards systematic change and the continuous efforts to dismantle power imbalance remains to be seen. Aboriginal and Torres Strait Islander women face unbelievable constraints but the women in this study spoke of their strength and dreams – 'that such potential is greater than others can imagine' (line 96, Extract 4 Eva in Study 2, Chapter 4) – and this is something to build on in future research.

In writing this thesis, I recognise that both non-white and non-Aboriginal Australians have benefitted from the displacement of Aboriginal and Torres Strait Islander peoples, and that Aboriginal and Torres Strait Islander peoples continue to live within the constraints and violence of colonisation. It is very important to extend research concerning leadership further to explore the experiences of Aboriginal and Torres Strait Islander women with more nuance. This is important in shifting away from the status quo with a focus on re-creating equitable systems for the benefit of all. Ultimately, a more nuanced understanding of leadership for Aboriginal and Torres Strait Islander women proposes a different perspective on closing the gap, centred on understanding, openness to change, and equitable practices (Reimer et al., 2023). This research could include more discursive work given the importance of talk in action, but also use Aboriginal and Torres Strait Islander methodologies and co-design approaches, especially in the development of any programs or policies. One potential outcome from Study 3 that looks at constructions of leadership is that we also need to have better governance 'for a non-groupist intercultural perspective, and not categoric Aboriginality' that is 'relational, emergent, negotiated, and flexible' (Moore,2020, pp. 241-242). Moore emphasises that this be 'directed at the capacity to be culturally different and at the same time equal'. In other words, leadership policies and interventions must be designed not only with an understanding of the complexities of intersecting, marginalised identities, but also of ensuring organisations, governments, or institutions are able to earnestly undertake the endeavour (Moore, 2020). For example, (and building upon the example in the previous section), leadership development programs – and in particular, mentorship programs with Aboriginal and Torres Strait Islander women – should be co-designed and curated to the specific goals of the individual.

Another limitation of the present research is that it does not examine differences in leadership talk between women from the privileged group and women with CARM backgrounds or Aboriginal and Torres Strait Islander women. Examining any differences might be useful in further understanding how certain systems and practices create obstacles to career advancement and meaningful participation in the workplace. Insights from these might also

allow for more curated and bespoke approaches to tackling inequalities. Future research might also look into any differences in leadership talk between the speakers in this corpus data and with men with CARM backgrounds and Aboriginal and Torres Strait Islander men. Finally, this study is limited in that it did not look at data on men and did not examine data on men's discursive representations of leadership. This means that this current research cannot draw implications about men's management of intersecting identities (i.e. men with CARM backgrounds and Aboriginal and Torres Strait Islander men).

It is hoped that this thesis highlights the enduring systemic disparities faced by women and hopes to bring the experiences of underrepresented groups closer to mainstream research. Insights from this research might demonstrate the significance of adapting workplace practices to ensure fairness in recruitment, promotions, and leadership development. Embracing systemic change to reduce stereotypes and stigma surrounding women with CARM backgrounds or Aboriginal and Torres Strait Islander women in leadership is vital for creating more inclusive workplaces. Moreover, investigating potential gender distinctions in communication patterns, particularly among men, despite the limited empirical data in this area, can offer insights into how to foster more effective communication and collaboration in diverse teams. This research agenda is essential in creating an equitable and inclusive work environment for all women, with a particular focus on those from underrepresented backgrounds.

A critical and comprehensive research agenda is required to address the specific challenges faced by women leaders with marginalised backgrounds in today's workplace. First and foremost, research needs to assess the effectiveness of existing policies in promoting gender equity and work-life balance for women of colour. This research can be instrumental in shaping more inclusive and supportive policies for shared parenting responsibilities, which in turn can empower women in leadership roles. Additionally, research should concentrate on prejudice interventions and their impact on marginalised groups, particularly women of colour (Hsieh, 2022). By evaluating the current interventions and exploring innovative strategies, we can work towards mitigating bias and discrimination in the workplace, ultimately fostering a more inclusive and equitable environment. These research areas are crucial for improving the professional experiences of women of colour and ensuring they have equal opportunities for career advancement.

To conclude, the quote below, although drawn from research in the educational field, conveys that the path to fully incorporating marginalised perspectives into mainstream research still lies ahead, but that slowly, non-traditional research approaches are being used.

> 'Mainstream non-Aboriginal methodologies dominate the way teaching and research is conducted in Australian universities and Aboriginal methods have long been deemed as unreliable and inauthentic for rigorous academic practices. Slowly, our ways of being, knowing and doing are being accepted for utilisation in teaching and research methodologies within Australian universities. We still have a long way to go to embed our knowledge and culture in mainstream university education, but Indigenist research is increasingly being utilised across the world to create understanding about our ways of being, knowing and doing.' (Mooney et al., 2018, p. 268)

6.6 Concluding remarks

This section is dedicated to reflecting on the spectrum of findings, complexities, and implications that emerge from this thesis. This research contributed to the growing body of scholarly research on women in leadership (Kalysh, 2016; Koenig, 2011; Sojo, 2016; Zucker, 2020) and also literature on other marginalised identities in leadership (Canen, 2008; Cook, 2014a; Davis, 2015), with the specific goal of using intersectionality as a conceptual lens to consider the experiences of women with multiple disadvantaged identities (here especially gender and race).

Overall, the research – and especially Studies 2 and 3 highlight that CARM and Aboriginal and Torres Strait Islander women's talk about leadership points to an urgent call for a deeper understanding of intersectional identities in the workplace including across all areas (e.g., mentoring, pathways to leadership, leadership development programs, and leadership itself). This next stage involves acknowledging that individuals do not experience the world through a single lens but through the intersecting layers of their various identities. For both CARM and Aboriginal and Torres Strait Islander women, this means recognising and addressing the compounded challenges arising from both gender and racial dimensions. By doing so, it moves beyond a one-size-fits-all approach to a more nuanced understanding of the diverse and interconnected experiences of individuals.

Importantly, in the Australian context, Aboriginal and Torres Strait Islander women continue to contend with the ongoing impacts of colonisation. In this research, Aboriginal and Torres Strait Islander women spoke of their unique challenges including lack of education as well as discrimination and racism. However, they highlighted their strengths and the power of their dreams in enabling them to become leaders. As such, an important insight drawn from this

research is to develop and put in place programs and practices which build on those strengths, and to actively support Aboriginal and Torres Strait Islander women in navigating and leading within the spaces they choose. This emphasises a shift from a passive acknowledgment of diversity to a proactive engagement that amplifies Aboriginal and Torres Strait Islander voices so that their contributions are not only recognised but central to decision-making processes across organisations and workplaces. This means creating environments that not only 'accept' but actively promote the perspectives, experiences, and leadership of Aboriginal and Torres Strait Islander women. As such, workplaces need to have a clear understanding of the intersectional nature of disadvantage especially for Aboriginal and Torres Strait Islander women, as highlighted in this thesis.

All in all, this research indicates that the emphasis on intersectional identities is particularly crucial when confronting systemic and institutional disadvantages embedded in society and therefore, also in workplaces. Addressing this disadvantage requires a collective and holistic approach, which intentionally draws upon the understandings of leadership of women with CARM backgrounds and Aboriginal and Torres Strait Islander women. As noted, for Aboriginal and Torres Strait Islander women, adopting collectivist approaches means identifying and recognising not only the individual challenges one must overcome, but also of understanding the implications of historical and continuing systems of oppression. By studying the complexities of intersectionality and acknowledging the different approaches to leadership – such as collectivist understandings – workplaces, and the broader Australian society, can move beyond surface-level 'diversity efforts' to create a more inclusive and equitable society where marginalised voices are heard in earnest and actively influence policies and practice, but that their voices also shape the discourse.

Appendix

Appendix 1: Transcription symbols used

This study made use of a modified version of the Jeffersonian style in its transcript notation.

Symbol	Meaning
Word	Underlining indicates emphasis on that word or syllable.
Wo::rd	Colon indicates prolonged vowel or consonant
Wo-	Hyphens mark the abrupt cut-off of the proceeding sounds.
()	Transcriber could not accurately hear what was said.
(.)	A tiny, noticeable pause.
(0.5)	Decimal numbers indicate elapsed time in silence by tenth of seconds.
(I)	Whole numbers indicate elapsed time of one whole second.
WORD	Uppercases indicates especially loud sounds relative to the surrounding talk. (increased volume speech)
><	Speeded up talk.
<>	Slowing down talk.
((smiley voice))	Words that sound like they have been delivered through a mouth forming a smile.
huh/hah/heh/hih/hoh	Various types of laughter token
(h)	Audible aspirations within speech (e.g. laughter particles)
(tsk)	
.hhh	The sound of inhalation.
hhh	The sound of exhalation.
° °	Utterances are relatively quieter than surrounding speech. (whisper or reduced volume speech)
?	A question mark indicates a rising intonation, less pronounced than upward arrow.
↑	Shifts into higher pitch.
↓	Shifts into lower pitch.

[word]	Indicates the start and end points of overlapping speech.
-	Indicates an abrupt halt or interruption in utterance.
(())	Annotation of sound of non-verbal activity.

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