CHAPTER FOUR

You Are Never Not a Leader

GIVING VALUE TO INFORMAL LEADERSHIP ENDEAVORS

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REFLECTIONS ON OUR LEADERSHIP EXPERIENCE: OUR STORY ON NEVER NOT BEING A LEADER

Layli's Story on Never Not Being a Leader

In 1994, I was a new assistant professor of psychology and African-American studies at the University of Georgia (UGA)—and by new, I mean I was in my first year of my first job, having one year behind me as an all-but-dissertation (ABD) hire. The nation was still processing 1991's contentious and stunning Hill-Thomas Senate hearings. This was especially true of academic women and of Women of Color (WOC) more generally, so much so that in January of 1994, a group of Black women academics convened the historic Black Women in the Academy: Defending Our Name, 1894–1994[1] conference at the Massachusetts Institute of Technology (MIT).[2] Approximately 1,500 Black women scholars attended, and I was one of them. Wowed by speakers such as Lani Guinier, Johnetta B. Cole, and Angela Davis, as well as conference organizers Robin W. Kilson and Evelynn M. Hammonds, numerous other faculty members,

1 1894 was the year that "the National Federation of Negro Women met in Boston to create a national organization focusing on Black women's issues and to protest the popular image of Black womanhood in the press" (Wikipedia, Black Women in the Academy: Defending Our Name 1894–1994), which led to the formation of the National Federation of Afro-American Women.

2 Sponsors included MIT, Wellesley College, and Radcliffe College, as well as numerous foundations.

college presidents, and public luminaries, I was inspired to rise to the historic moment and, following the lead of my more senior sisters, find a way to lead in higher education. Never mind that I was brand new and had a lot to learn about "the way things work" in higher education.

Upon my return, my colleague Barbara A. McCaskill, who had also attended the conference, and I decided to launch a new publication together. In the spirit of do-it-yourself zines that were all the rage in the early 1990s but with the academic sensibilities of a peer-reviewed journal, we founded what was initially called *The Womanist: An Afrocentric Feminist Newsletter*, and, later, *Womanist Theory & Research*. We invited self-defined womanist[3] academics to send us their work so that we could measurably increase space for womanist scholars and perspectives in the academy. We were lucky that my very forward-thinking chair, R. Baxter Miller, of the Institute for African American Studies (where I had a joint appointment) was willing to put some of his publication funds towards our fledgling effort and that our university press was willing to serve as publisher. Our plans were spotlighted in an article in the *Chronicle of Higher Education*, which noted that "in just two weeks, almost 100 scholars—from fields as diverse as literature and biology—volunteered to write for the newsletter" and "libraries wanted to subscribe; so did women's studies and African American studies programs" (Winkler, 1994).

We had only published a single issue of *The Womanist* before we were alerted that the prestigious Rockefeller Humanities Fellowship Program had issued a request for proposals for a 5-year, $250,000 grant program, which, as my chair suggested, might be able to fund and expand our vision for womanist scholarship, particularly in light of our recent publicity. We swiftly and with great enthusiasm assembled an application package and sent it up the approval chain at our institution. Our proposal, in the spirit of womanism, included three kinds of fellowships—a summer seminar fellowship (meant to bring a group of fellows together around a topic), a flexible fellowship (for people who wanted a customizable residency with regard to time and location), and a fellowship for single parents (which included childcare support). It also included funding to sustain our journal and a graduate student internship to support the next generation of womanist scholars.

We were quite fortunate that the Rockefeller Humanities Fellowship Program "got" what we were doing and expressed interest in our proposal. Where we were

3 Womanism is a social change perspective and praxis pioneered by Africana women and rooted in the Africana worldview as embodied and enacted by Black women historically. Today, womanism is embraced by women of diverse cultural backgrounds who envision and pursue justice, peace, and well-being in ways that are informed by their ancestral heritage, cultural worldviews, and contemporary insights. Alice Walker (1979) has written that "a womanist is a feminist, only more common," highlighting the "everydayness" of womanist thought and action—that is, the connection to vernacular worlds and everyday people.

less fortunate was internally, at our institution, where we caused some consternation to a very senior colleague, head of our institution's humanities center, who had also intended to apply for the grant and had a good chance of expecting to get it in the absence of competition from us. Neither my collaborator nor I were that familiar with this humanities center, and we had not, in our blissfully ignorant newness to the world of big grant-getting at a Research 1 institution, considered the factor of other seekers after the same grant nor done enough due diligence to learn the lay of the land ahead of time. I can no longer remember whether this was a case where each institution could only offer up a single proposal to the program or whether both proposals were ultimately submitted and vetted by the funder. However, thanks to the generosity and vision of the Rockefeller Humanities Fellowship Program, we received the award, with compliments for the creative ways we sought to advance equity for people traditionally less likely to receive such fellowships—WOC, scholars from community colleges and comprehensive institutions, single parents, and people who needed time or place flexibility to make a fellowship possible.

I tell this story for two reasons. First, it shows that women who are not necessarily in leadership roles can exercise leadership at the institutional level. Even though my colleague and I were junior scholars, we chose not to wait to attempt to transform our institution—in part because we had been inspired by our senior colleagues at the Black Women in the Academy conference, and in part because we saw an opportunity to fast-track change through the Rockefeller grant. We knew that academic institutions around the country were lamenting the sparse numbers of WOC in their ranks—whether as faculty or senior administrators—and we knew that institutions of higher education were working to diversify their curricula to better reflect the lived realities and intellectual histories of their increasingly diverse students. We also knew that getting more WOC recruited, retained, tenured, and promoted in academia required them to publish, so our goal was to support their ability to publish. However, we knew that for their publications to be valued, their perspectives on life—and their particular scholarly methods—also needed to be recognized and validated. Our creation of the Womanist Studies Consortium—the name we gave to our fellowship program, complete with journal and internships, which lasted from 1996–2002—was designed to fulfill all of these aims.

Second, I tell this story because it is how I met my coauthor, Dionne Stephens. Dionne was one of the student interns of the Womanist Studies Consortium, and she was our first to come from outside our own institution. In fact, she was the first and only international intern, because she came to us from Canada. At the time, she was getting her master's degree at SUNY Buffalo in women's studies, and her passionate and well-articulated statement about the need to make space for WOC perspectives in the academy—and her own intent to make a difference in this regard—bowled us over. After an internship at the Womanist Studies Consortium, Dionne ultimately returned to UGA for her doctorate, and from that point, we became colleagues, collaborators, and friends.

Dionne's Story on Never Not Being a Leader

I first met Layli when I was selected for a graduate fellowship at the Womanist Studies Consortium that she was co-directing at UGA. I had no idea what a doctoral degree entailed. But I knew that it was exciting to be around WOC who were supportive of other women and had experience negotiating academic expectations. Creating this space introduced me to a small group in a larger community of WOC faculty. But Layli's willingness to guide my path into this group was the first clue that I could be a part of academia in a meaningful way, despite my sense of confusion and fear. I only applied to UGA when I decided to pursue a graduate degree—mainly because it appeared that this would be an institution where WOC could thrive and develop successful academic careers.

Understandably, I quickly learned that the institution was, like most, not an oasis for WOC. However, UGA did expose me to diverse women and WOC who embraced different leadership ideals—and that is okay! Interacting with some of the leading researchers and administrators in academia as a graduate student allowed me to map my own leadership value system. Not surprisingly, Layli remained as my primary leadership model, not just simply because of her title as a faculty member but as an individual WOC who had successfully managed to negotiate academia to achieve a dream position. While I was a graduate student, she taught the "non-traditional" classes focused on gender, race/ethnicity, intersectionality—all topics that are now normatively part of cutting-edge curricula. Layli also supported my exploration into hip hop culture as a space for exploring sexual risk taking and identities—despite resistance we received from more senior faculty. Her position as a faculty member facilitated my ability to explore a relevant area of research under the guidance of a scholar who valued academic rigor. I also witnessed her efforts to balance her personal values within the harsh, and often unforgiving, culture of academia. Layli always presented her authentic self, whether in a professional or personal setting.

Thus, in writing this chapter, I have come full circle. I am now in a position where I am guiding future academic scholars toward their career goals. Advocating for vulnerable graduate students and faculty, hosting colleagues in my home for various events, facilitating difficult dialogues, engaging in research that is often viewed as "marginal"—these are all normative leadership actions that I observed and learned from Layli. Further, I continue to learn from my larger academic tribe about the ways in which we are viewed as leaders without titles—not only in our institutions, but across academic and community spaces. I surround myself with others who generate opportunities to support others' career trajectories, sometimes creating formal, titled positions, such as being an invited executive committee member on the American Psychological Association's (APA) Institute for Academic Feminist Psychologists. In other cases, we craft opportunities of leadership, such as the APA-funded grant

that Nicole Buchannan (Michigan State University), Kim Case (University of Houston), and I received to develop online webinars to train underrepresented faculty to promote their research.

However, I often only recall the various titled roles I have held when updating my CV or including it on a grant application. I worked hard and was effective in these positions but recognize that they are structured with specific responsibilities that are easily identified and achievable. I found excelling at required administrative, interpersonal, and research undertakings easy but distracting from the nonformal leadership tasks I preferred. Instead, I am more often recognized for the work I do without a title—giving voice to often overlooked issues, advocacy for the most vulnerable students or colleagues, or researching topics initially deemed "not significant" despite their relevant impact on understudied communities. I came to this positionality because of my passions rather than through a calculated plan to enter a leadership position. Essentially, by following the footsteps of Layli and others who had guided my journey, I emerged as a leader because of my willingness to challenge the existing but ineffective norms when necessary—even if this requires branching out with new ideas or efforts. I choose to use my positionality, status, and expertise to effectively advance knowledge production and equitable relationships despite the push back I may receive from the status quo. For example, I created a campus-wide support group for graduate Black women with my doctoral students when it became evident that there were no services that would meet these women's needs as minority women in a space that did not address, or often acknowledge, their unique professional and personal needs. We knew this endeavor had to be formalized so that it would have a lasting impact, provide concrete leadership skills, and be viewed as "legitimate" for access to institutional resources. With this in mind, what became the Black Graduate Women's Association was modeled after other successful WOC professional organizations by focusing on building social capital and upholding the strong ideals of education, integrity, public service, and activism. It has expanded my own circle of support by connecting me with graduate students and other faculty I would not have had the opportunity to meet were it not for the existence of this group. This creation of a hub for personal support and professional collaboration is reflective of what my core beliefs about leading should reflect.

Our combined experiences brought forth our unconscious understanding that the concept of leadership often has unique and different operationalized meanings for WOC and those embracing equality and social justice values in academia. This is not simply a result, as we note, of our race/ethnic and gender identities. Rather, the intersectionality of multiple forces informs our trajectories into leadership positions that are both formally recognized and informally relied upon by academic institutions. We discuss our struggle as Black women to balance the need for "sister"-modeling leadership as well as defined and quantifiable roles as professors and administrators. Our effectiveness at traditional and nontraditional leadership is discussed in the context

of the current research on academic leadership experiences. We end with concrete tools and suggestions to engage in supportive change that will support WOC moving into and remaining active across various leadership contexts.

LAY OF THE LAND

The research has consistently supported what we intuitively know—WOC face greater barriers to graduate program admissions, access to tenure-track positions, tenure, administrative power, professional success, and advancement (Grant, 2012; Grant & Simmons, 2008). Women of Color make up only 2.3% of tenured and tenure-track faculty (Ginther & Kahn, 2013), and this number continues to decline further up the academic pathway, even in minority-serving institutions (Ginther & Kahn, 2013). When specifically considering academic rank—which is associated with positions of leadership and power—WOC (Black and Hispanic) represent 5% of the non-tenure track/contract instructor faculty, 2.3% of the tenure track/assistant professor-level faculty, 1.7% of the tenured/associate professor-level faculty, and 1.2% of the tenured/professor-level faculty (Ginther & Kahn, 2013). Across all levels, WOC's underrepresentation has been found to contribute to increased reports of marginalization and social isolation, which, in turn, adversely affects our acclimation and performance, both key factors for moving into institutional and professional leadership positions (Grant & Ghee, 2014; Grant & Simmons, 2008).

Together, we have held such titles as Department Associate Chair, Program Director, Department Chair, Graduate Studies Director, and Executive Director (of a research institute). Each has come with different expectations, responsibilities, and burdens. Yet, in each role, we have been very clear about how our work and obligations are to support and lead others when in a position to do so—even when we do not have formal leadership roles attached to an institutional title. This is first and foremost because of our womanist values centering collectivism, collaboration, rigor, cultural humility, and empowerment approaches in our engagement with others. When looking at the empirical research, it is clear that these same values align with what have been identified as consistent traits used by those engaging in transformational leadership: charisma, inspiration, intellectual stimulation, and individual consideration (Deluga, 1990). Emphasizing promoting individuals' development while encouraging collective contribution (Eisenbeiss, Van Knippenberg, & Boerner, 2008), transformational leadership moves individuals beyond a typical social exchange relationship to valuing emotional connectivity among all team members. Those who use this leadership lens then view themselves as a facilitator of creativity rather than a manager or director; this has been found to increase productivity, creativity, and team performance (Dong, Bartol, Zhang, & Chenwei, 2017; Eisenbeiss et al, 2008; Kearney & Gebert, 2009).

Although we named it differently, transformational leadership is clearly illustrative of our core values as WOC researchers in academia and in our other daily life practices. Although transformational and service-centered leadership has been noted as something that can be detrimental to Faculty of Color as they progress through the academic pipeline, it is also often noted as a source of inspiration and passion as it fulfills individuals' desire to address the needs of their communities (Turner, Gonzalez, & Wood, 2008). In fact, according to Baez (2000), taking a leadership role that serves to support others "may set the stage for a critical agency that resists and redefines academic structures that hinder faculty success" (p. 363). For many WOC, cultural values, such as communal well-being, spirituality, cultural aesthetics, and social justice work, inform the leadership styles that they bring into academia. For example, WOC leaders may work not only to encourage scholarly productivity and excellence in their units but also group cohesion and a warm and friendly collegiality that extends beyond work. They may also strive to infuse aesthetic elements of their cultures into the workplace—through dress, artwork, artifacts, or even food or music—as a gesture of diversity and inclusion addressed to faculty, staff, and students, as well as a way to both inform others in the college or university community about their cultures and re-balance power relations among different cultures that are present in the academy, especially vis-à-vis the mainstream, White/Eurocentric culture. All of these should be understood as conscious and intentional acts of leadership, often with a social justice-oriented aim.

In writing this chapter we spent time thinking about our own journey through and to our understandings of leadership. This guided the structure of this chapter, which begins with an examination of our early experiences with and entry into leadership identities. This includes an overview of the ways in which we have embraced this role through both informal and formalized leadership positions. Then we discuss the importance of moving into and/or collaborating with those in titled positions within our institutions. Finally, we end with suggestions that can benefit women in diverse forms of leadership. Specifically, we keep with our goal of transformational change by providing concrete ways in which individuals, collectives, and institutions can serve as allies to women leaders across academic spaces.

EMERGENT LEADERSHIP

The reality is our hypervisibility as WOC serves as a signal for others looking for guidance and direction when navigating academia. Dionne did not have a large network of peers or family members who were familiar with academic cultural rules, values, and nuances of communication. Rather, she relied upon the presence of Layli, and other more professionally advanced faculty allies, to lead her. And as we go up the ranks, the cost of this cultural ignorance increases, while simultaneously decreasing

our ability to move into leadership roles. The research has shown that is not a unique situation for WOC in academic spaces. We occupy what Howard-Hamilton (2003) termed the "outsider-within status": we've been allowed into a space assembled by the dominant group but remain invisible and silenced outsiders, as we did not create the culture in which we are expected to operate. Thus, we turn to those who sat (and continue to sit) on these same margins to help us "learn" the how to operate in academia. The fact that we both routinely attract large numbers of students who come from underrepresented backgrounds in academia highlights the necessity of the unsung leadership work WOC are often expected to do (Turner et al., 2008).

However, this is more than simply a form of default leadership. Being a woman or WOC does not automatically mean you feel a personal obligation to lead or represent "the community." More importantly, leadership requires more than passion alone; organizational, interpersonal and administrative skills are critical. Just because someone is a WOC does not mean they are able to embrace leadership roles or want to facilitate others in meaningful ways. We have both met WOC faculty who actively avoided discussions about navigating academia. And others have titles, but their values simply serve to maintain the status quo of their institutions. While this may be a legitimate form of self-preservation and professionally beneficial at the individual level, these actions are not characteristic of long-term effective leaders.

Recognizing this, we embrace the concept of emergent leadership, which typically begins without an institutional title. *Emergent* is defined in the Merriam-Webster dictionary as "arising as a natural or logical consequence" and "arising unexpectedly" (n.d.); this beautifully characterizes the process to which we came into our informal leadership roles. It came from necessity and a core belief in helping to build a supportive culture. Emergent leaders are more than simply advisors or managers of people; through our investment in others, we serve as examples of who they can become, despite the real institutional barriers than may be in place. What does this look like? On a daily basis, we are called upon to use our knowledge of the norms, values, and procedures of the institutional culture and draw from our professional experiences to help our students navigate academia. Sometimes this takes the form of developing concrete activities. For example, Dionne was tapped to develop and teach the core professional development courses for the two graduate programs she was affiliated with. By actively including content to expand the focus to include addressing issues of work-life balance, difficult diversity dialogues, interpersonal skills development, and community building, she expanded several cohorts' understandings of academia beyond a singular focus on research. Similarly, as mentioned, in her first position, Layli formed the Womanist Studies Consortium, which held regular luncheon meetings for WOC academics for both academic networking and social support. Over time, albeit indirectly, these meetings spawned collaborations, publications, and promotions for many of those involved. In a subsequent position, she served as faculty supervisor for the campus organization for Africana LGBTQ students and their

allies—a group that formed in response to an incident of homophobic violence against a Black student at another institution. Ultimately, this group provided not only a safe haven for students but also a place of academic and political mobilizing for students who wanted to impact both the culture of their university and the scholarship of their field, African American studies. In this role, her leadership included adding new Africana-centered, LGBTQ-inclusive courses to the university's curriculum, helping students open up new Black LGBTQ areas of scholarship in their research, and organizing panels for students to present at academic conferences on this research. This work of leadership served social justice aims on multiple frontiers while simultaneously making the campus a safer and more inclusive space for students, faculty, and staff. During this same time period, she led a WOC leadership project within her discipline's national professional organization for 5 years, creating opportunities for WOC across the country to gain visibility and obtain leadership experience that could advance their careers. And, throughout her career Layli always served as a safe haven and support for student-parents, having been a student-parent herself.

This emergent leadership can also occur through relationships with colleagues. We have been told that we are the "only person" they know who does gender, race, or other non-White population-focused research (Ortiz-Walters & Fullick, 2015), or asked if we can connect them to "another" person of color who they need to network with for committees or research needs (Turner et al., 2008). Often, we may be the only person of color they admit to having regular contact with in a space where we are assumed to be at an equal level. While exhausting, the reality of being put in this unplanned leadership role as a WOC should not be surprising given that the racial/ethnic makeup of full-time faculty in United States colleges and universities is 78.1% White, 7.2% Asian American/Pacific Islander, 5.2% African American, and 3.4% Latinx (Chang, Longman, & Franco, 2014). As a result, our underrepresentation creates challenges to diversity in colleagues and a lack of social and cultural capital, both of which are essential to building supportive networks critical for long-term success and upward movement in academia (Guramatunhu-Mudiwa & Angel, 2017: Turner et al., 2008).

Thus, we often become emergent leaders for those across the academic pipeline who share aspects of our identities. As WOC, we recognize that while this is an added load to our already full professional and personal plates, it is one that fits within our social justice framework of "lift as you climb." Our informal guidance across generations of students, colleagues, and institutions has contributed, we hope, to small changes in our academic spaces. The research supports the assertion that graduate students and faculty who have the help of a mentor fare better as scholars and experience higher confidence and morale (Flowers, 2005; Ortiz-Walters & Fullick, 2015; Turner et al., 2008). Further, unintended leadership is equally critical given the clearly small pool of minority faculty mentors who can engage in enculturation of other minorities about the norms of academia (Evans & Cokley, 2008; Ortiz-Walters

& Fullick, 2015). At her third (current) position, where she was awarded the rank of full professor with tenure, Layli committed to forms of academic service work that shape opportunities and careers for people of color on campus, including campus committees and task forces associated with tenure and promotion decisions, new course and new program approvals, and racial equity on campus—opportunities for service and leadership that are often only open to those with the highest faculty rank. Despite the service burden on top of her administrative post, this was a commitment not only to all those who had come before and struggled for advancement as WOC in the academy but also to those who are currently struggling to increase the numbers of women and people of color in faculties and senior staff positions in academia.

When dealing with colleagues' own racial/ethnic limitations, we select those cases in which it benefits our students, program culture, or other professional needs. We have no illusions that we are being asked to do emotional labor that others cannot or would not do and that is, in fact, exhausting (Guramatunhu-Mudiwa & Angel, 2017; Johnson-Bailey & Cervero, 2002). However, how we respond and what we choose to do sets the foundation for how and what people will approach us with in the future. For example, Dionne was more than happy to provide guidance to a colleague who genuinely asked for suggestions on how to be an ally to her marginalized student; Dionne saw it as a benefit to the culture of collegiality, to the work environment, and to students' relationships. However, when a college-appointed "diversity advocate" asked Dionne to provide names of who the advocate could send a job ad out to, where to look for the email addresses, and what to say to them, Dionne pointed out that given the "diversity advocate" has this quantifiable title to list on her CV, yet she was essentially asking Dionne to do her work without giving it value. To help increase this colleague's knowledge base and guide her toward more equitable leadership in her formal role, Dionne suggested that she consider how she would expect a graduate student to find out answers to practical research issues and what she would be willing to ask of another colleague or student in the same position (Guramatunhu-Mudiwa, & Angel, 2017; Johnson-Bailey & Cervero, 2002). Despite initially looking stunned, she did recognize that, in her formal role, she needed to be more aware of the ways in which she was actually undermining her stated goal of increasing diversity. By taking time to educate herself about what resources already exists in our professional organizations' appropriate divisions, she has not only removed the burden from Dionne but also achieved her intended goal of ensuring a diverse pool of candidates (Han, 2014; Hirshfield & Joseph, 2012).

Together, these reflect the intrinsic values of our positionality as WOC scholars and, often by default, unnamed leaders. It is not enough that we do work to engage with those who fulfill us personally, but it is critical that we also participate in ways that improve the academic cultures and spaces in which we work. Working with others to explore phenomena that directly affect lives is our greatest pleasure and the reason we continue in this profession. It is a joy to spend time with others, learning

about them as people, not just as students or colleagues. This taking responsibility of contributing to a community of knowledge centers our identities and is a feature of a womanist approach to academic life.

While, in theory, we serve as informal leaders across the academic pipeline just by our very presence, there are very real costs for taking on these roles, and they are high. The research notes that WOC carry the bulk of the emotional and social leadership services that directly contribute to our academic pipeline chugging along. There is a large body of research exploring the ways in which WOC spend their time helping students manage the day-to-day difficulties of life at university in a leadership capacity but without the leadership perks (Flowers, 2005; Turner et al., 2008). Specifically, this emergent leadership is often not structured in such a way that there is a title associated with the tasks, which could then be listed as part of service or administrative leadership. As a result, it rarely can be utilized in evaluations that translate into salary increases or awards nor can it be justified as a legitimate activity to include in promotion evaluations. Much of this work relies on word of mouth and personal recommendations. As such, these type of emergent leadership activities, while rewarding emotionally, may not contribute to long-term, sustainable, systematic changes. Thus, while this type of unintended leadership is critical to continued support of those in our immediate academic spaces, we need to—and are obligated to—bring about a larger culture of change.

WEARING THE "LEGITIMATE LEADER" LABEL

The reality is that we recognize the importance of the eventual move into named leadership positions as WOC in academia. By taking a seat at the table, we can make contributions to the upper-level dialogues shaping the direction of not only our institutions but the entire culture of academia. Our stories illustrate that being at the table—and getting ourselves there—is important but that identifying issues that are "flying under the radar" and addressing them informally in a time-sensitive manner and with cultural relevance is, at times, equally important.

Unfortunately, what is needed is not necessarily what is practiced. We both know most of the WOC holding leadership positions in our respective fields—simply because there are so few. And this is consistent with the research on leadership across academic institutions. In their study analyzing data on more than 9,700 individuals in senior leadership roles across 852 institutions, King and Gomez (2008) found that when combining all racial/ethnic campus administrative leaders, their numbers ranged from 10% among chief academic officers to 20% among executive vice presidents and chief student affairs or enrollment management officers. The proportion of presidents who are racial or ethnic minorities decreased from 14% in 2006 to 13% in 2011; this was more pronounced when minority-serving

institutions were not included in the analysis, as the numbers dropped to 9% (Cook & Kim, 2012).

There are many institutes to develop women leaders and many online support sources geared toward pushing us up the leadership trajectory. Increasingly, these are targeting WOC and providing nuanced skills on how to negotiate our marginalized identities in these spaces. However, there is a need to encourage more WOC to embrace the possibility of taking on these titled roles. For example, when Layli was first invited to apply for her current position as head of a large and well-known women's research institute, she was terrified and didn't think that she could do it. Layli was worried that her training and experience as a professor had not qualified her. It took a heart-to-heart with a mentor—a very accomplished, more senior WOC in the women's philanthropy sector—to coax and coach her into applying and, ultimately, negotiating for the position. Today, Layli wonders what she was ever so afraid of, but we recognize that many women go through that same moment of uncertainty and that without scaffolding and accompaniment by those more seasoned, some never take the plunge and thereby deprive the world of their leadership gifts. By limiting our vision and cutting ourselves off from these opportunities, we are sending a message that we do not feel we are deserving, skilled, or able to sit at the table.

And once WOC are in these roles, there is a need to also acknowledge the ways in which they simultaneously face two sets of negative competency assumptions (Biernat & Kobrynowicz, 1997; Eberhardt, Dasgupta, & Banaszynski, 2003; Williams & Dempsey, 2014). Specifically, the research shows that mistakes made by Blacks tend to be judged more harshly than all other racial/ethnic and gender groups (Williams & Dempsey, 2014). And if they do not fail, the reason assumed is they were lucky rather than their own merit (Williams, & Dempsey, 2014).

ADDRESSING THIS LEADERSHIP LABEL IN LIMBO

As we both value informal and formal leadership labors, we want to make clear that leadership is not an either-or situation. As feminists and womanists, we both recognize the importance of embracing the concept of speaking truth to power, whatever the costs. We position these suggestions as WOC, but recognize these can be applicable to any group that is underrepresented in academia. This is because real change will only happen if we have a seat at the "big kids" table.

1) *Support for those individuals who take on leadership positions and who genuinely value and validate equality.* It is not enough to give a WOC a leadership title and assume that "diversity concerns" have been addressed. There is a need for ethical and inclusive leadership, particularly when it comes to supporting WOC across the academic pipeline. This requires supporting them when they do something decisive to make change and taking actions to bring more women into these influential

leadership positions (Turner et al., 2008). These actions include funding their portfolios appropriately and providing administrative support where needed. On the flip side, there is a need to challenge collectively the consequences WOC face when they "call out" power holders for their lack of real commitment to addressing marginalized groups and providing only token appointments. Supporting this type of focus will contribute to the creation of a culture that benefits not only WOC leaders but those who would be supportive of a more diverse and equitable environment (Turner et al., 2008). Last but not least, it is important to tie those whose formal role is to make change in the direction of diversity and equity to senior administration, preferably at the presidential level, so that it is clear they are supported in their institutional mandate.

2) *Encourage women to develop relationships that are specifically focused on career skills and expanding their professional network.* Research has shown that women's networks in academia often primarily serve as psychosocial support (Kersh, 2018). However, women need to embrace the fact that there are times where there is a need to be "selfish" and focus on those skills that specifically benefit your ability to move to the next level. This means learning and embracing the instrumental aspect of leadership skills that we are often socialized to minimize. Develop a list of contacts you can refer to or refer others to for specific cases that are beyond your qualifications or will take up too much emotional labor beyond your personal goals. This way you are still providing leadership guidance while focusing on your long-term leadership trajectory. For example, Chapman (2018) discusses the "Thrive Mosaic" developmental framework, which she describes as a "systems activist approach" to marginalized scholar success. In this system, WOC (and others similarly situated) are taught to look strategically for a self-tailored group of mentors, sponsors, and facilitators in their own "ecology of academia" so that the labor of ensuring one's own career advancement is distributed across a broad, but effective, group of individuals.

3) *Give value to the nonquantifiable—but costly—labor women are doing for academia.* There is a large body of research noting that women and Faculty of Color often have higher burdens of service and emotional labor expectations (Evans & Cokley, 2008; Flowers, 2005; Ginther & Kahn, 2013; Ortiz-Walters & Fullick, 2015). Even among tenured women, research has recorded heightened stress associated with increased emotional and social labor expectations, a result not found among tenured males (Isenbarger & Zembylas, 2006; Tunguz, 2016). For others contributing to their academic community, these efforts may be viewed as a personal obligation and important role (Ortiz-Walters & Fullick, 2015). It would therefore be ideal to validate the importance of these forms of leadership on official evaluations. For example, include as an item in evaluations tasks done on behalf of others in the service section of annual reviews or tenure-and-promotion materials. Or quantify the number of hours spent each week engaging with students in unofficial but student-initiated capacities, including dates and brief descriptions. The success of giving value to these efforts

will rely on the extent of administrative support, both financially and in spirit—that is, in promoting mentoring as a normative expectation of advancement across faculty and leadership positions (Johnson, 2007; Turner et al., 2008).

4) *Create contextually appropriate spaces that support critical conversations exploring how power and privilege frame women's diverse leadership experiences.* Our hypervisibility, often as the only woman or person of color on committees or in our departments, requires that we dismantle the color-blind approach to collegiality. Just as faculty value transparency and openness in faculty governance (Han, 2014; Hirshfield & Joseph, 2012), the same values should be given to decisions that influence the various pathways to leadership. Those institutions committed to making university culture hospitable to all employees should bring in experts on organizational change, given that universities are complex and can be difficult to change if existing institution figures are given the charge (Kearney & Gebert, 2009).

5) *Provide space and resources for culturally specific mental health and emotional support for diverse women in leadership roles.* Research suggests that women administrators are employing effective strategies when dealing with daily work stressors and have developed a degree of learned resourcefulness (Kersh, 2018). However, mental health and well-being concerns over the long term have emerged as critical to consider, for women in both informal and formal leadership positions. This is particularly true for WOC, who are traversing additional layers of stress due to their intersectional identities in a predominately White institutional space. Research has shown that WOC faculty often get trapped within polarizing racial stereotypes when they are in leadership positions (Grant, 2014; Han, 2014). Thus, creating spaces, groups, or resources that address the various needs of women and WOC is critical (Evans & Cokley, 2008). Further, these endeavors would be an ideal complement to the creation of difficult dialogue spaces where individuals can safely share and address diverse leadership role experiences (Guramatunhu-Mudiwa & Angel, 2017).

CONCLUDING THOUGHTS: YOU ARE NEVER NOT A LEADER

Although the academic spaces are increasingly focused on bringing WOC to the table via various leadership positions, the numbers that are actually getting there have not kept pace with stated goals (Ginther & Kahn, 2013; Grant, & Ghee, 2015; Turner et al., 2008). As academic institutional contexts shaped by power relations informed by gender, race/ethnicity, and other hierarchical values, greater attention must be paid to the contributions that WOC bring through alternative leadership roles often not labeled, considered, or quantified. For this reason, it was critical for us to name how our informal activities, energies, and efforts to motivate, serve, support, manage, and empathize and collaborate with those at all levels align with traditional leadership expectations in academic settings.

Our goal was to provide valuable insights into the intersectionality of women's identities and its influence on the ways in which leadership is conceptualized beyond formal titles. Further, the ways in which our leadership values and beliefs are reflected through our work serve to contextualize how our efforts are dissimilar and complementary to leadership values viewed as most effective in the literature (see Dong et al., 2017; Eisenbeiss, et al, 2008; and Kearney & Gebert, 2009). That is, the shared experiences of both inclusivity and individuality are centered whenever we are engaged in a leadership role across diverse contexts. The suggestions for change we put forth can also, hopefully, help other WOC, women, and their allies better identify the varied covert and overt leadership skills, knowledge, and experiences they bring to the table. This information can then be used for the next step of identifying innovative, alternative conceptualizations of leadership that are reflective of the unique experiences of faculty in their individual contexts and across academic spaces. Finally, this chapter is a celebration of our ability to thrive, despite often feeling like we just needed to survive, in academia. We are defining our professional success on our own terms while simultaneously leveraging our positions in the academy to advocate for the values we embrace. From this position, we are firm in our continued commitment to guiding and supporting those around us, no matter what title, role, or position we hold!

KEY TAKEAWAY POINTS

- We can *always* exercise leadership, whether we are in formal, named, or "legitimate" leadership positions or not.
- Emergent leadership occurs when we decide to use whatever power and position we have to help create supportive community for ourselves and others around us, especially those who have been marginalized by "the system" in some way or because of their social identities.
- Because it is typically informal and often goes unrewarded, emergent leadership can have very real costs—physical, emotional, social, and professional—and, thus, conscious self-care activities and social support networks are essential to long-term surviving and thriving.
- Institutions can be helpful by recognizing the presence, value, and costs of emergent leadership, particularly by WOC and others who belong to groups that have been traditionally marginalized but whose activities are improving campus climate.
- As emergent leaders move into formal leadership positions, their work can be amplified by assuring sufficient funding and personnel support, providing clear access to top decision-makers, giving value to "nonquantifiable" labor, creat-

ing space to discuss and address issues of power and privilege, and providing culturally specific mental health and emotional support resources within the larger set of institutional wellness offerings.

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