Chapter 5
Inclusive Leadership Framework to Promote a Climate for Participation:
A Framework to Address Inclusiveness, Tokenism, Equity, and the Advancement of Female Entrepreneurs

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ABSTRACT

Tokenism and the exclusion of marginalized individuals can inhibit the development of new ideas and innovation in organizations. Using social justice theory to explore the case of female entrepreneurs, this chapter outlines the benefits to be realized via their inclusion in the workplace and presents a framework for fostering a climate that supports their full participation. This framework foregrounds the contribution of organizational characteristics as well as individual and behavioral factors which can work together to deliver more inclusive leadership and practices to advance women. The chapter concludes by considering the challenges and opportunities presented by the practical application of this approach.

INTRODUCTION

Although entrepreneurship is recognized as having a wide range of employment generation, social and economic benefits (Luke et al., 2007; Steyaert & Katz, 2004; Valliere & Peterson, 2009) a lack of diversity in the entrepreneurial workforce has been identified as a key challenge to realizing these benefits. Groups who are underrepresented in entrepreneurship include migrants, individuals belonging to ethnic minorities, individuals who identify as living with disabilities, and individuals with low educational attainment (Blackburn & Smallbone, 2015; Wishart, 2018). Women are also underrepresented in entrepreneurship numbers, accounting for an estimated 10% of entrepreneurs globally (Ge et al. 2022; Saidapur & Sangeeta, 2012).

The benefits of including women in greater numbers include reducing gender inequalities and poverty (Gu & Nie, 2021) and increasing economic freedom (Kimhi, 2010) and economic and social development (Ge at al., 2022; Sajjad et al., 2020). The presence of women can also lead to higher levels of innovation (Price Waterhouse Coopers International, 2019), better idea generation (Burgess & Tharenou, 2002), and improved decision-making and problem-solving (Trehan, 2018). The involvement of women in entrepreneurial ventures has been linked to lead to a greater chance of survival of a new venture (Cunningham et al., 2017; Weber & Zulehner, 2010). On the contrary, having few women can lead to increased psychological distress of those women in the workplace (Elwér et al., 2013) and may work to normalize an unequal gender distribution in organizations as acceptable (Warren & Antoniades, 2016). Despite this a widespread recognition that institutional, cultural and regulatory factors play a large role in women's access to entrepreneurial opportunities, interventions to improve female entrepreneurial outcomes have tended to focus on developing and nurturing women's human and social capital (Wishart, 2018) rather than addressing the structural violence and organizational practices that impede their participation.

In recent years although there has been some increase the numbers of female entrepreneurs, there is significant regional variation in this shift (Elam et al., 2021; Ennis, 2019; Modarresi & Arasti, 2021) and it remains difficult for female entrepreneurs to break into traditionally male dominated industries (Martin et al., 2015; Overå, 2017). As a result, despite attempts to increase the participation of women in entrepreneurship activity, if little is done to change underpinning structures that inhibit the full participation of women or other minority groups (Khadem, 2019) such efforts may be perceived as merely tokenistic (Zimmer, 1988; Devillard et al., 2018).

This chapter commences by outlining the imperative for, and benefits to be achieved by including and supporting more women in entrepreneurial ventures. It then turns to the ways that approaching the greater inclusion of women in entrepreneurial activity through the lens of social justice theory can ensure that tokenism is avoided, and initiatives built on the principles of fairness and justice by granting equal access and participation based on the achievement of basic rights (Rawls, 1971). Connecting with the notion of inclusive leadership (Boekhorst, 2015), this understanding is used to conceptualize a framework for organizational inclusiveness framework which outlines the key dimensions which shape or influence the achievement of an inclusive environment which invites, fosters and supports the full participation of women in entrepreneurial ventures. The chapter concludes by offering suggestions for future research in the area of gender inclusion beyond the binary gender perspective taken in this chapter and potential application outside the entrepreneurial field.

BACKGROUND

Although, the dominant understanding of entrepreneurship is that of a person who owns and leads a business, Fillion (2021, p. 78) defines an entrepreneur as encompassing the following characteristics: "an actor who innovates by recognizing opportunities; he or she makes moderately risky decisions that lead into actions requiring the efficient use of resources and contributing an added value" (Fillion, 2021, p.78). As a result, the idea of the entrepreneur includes a wide range of entrepreneurial roles including "venture creators, technopreneurs, intrapreneurs, extrapreneurs, social entrepreneurs, the self-employed and many others" (Fillion, 2021, p.72). These roles can occur within the for-profit sector (Calvin, 2003) or be associated with nonprofit or social enterprise (Reis & Clohesy, 2001).

Men dominate the entrepreneurial field (Ughetto et al. 2020, and even in countries like Australia, where women represent 42% of entrepreneurs (Moyle, 2020), gender parity in terms of a proportional representation women based on their broader representation in society has not yet been achieved. Many reasons have been put forward to account for these differences. For example, Renando and Moyle (2021) identify that the motives of men and women starting ventures differ. They found that while women are more motivated by making a difference in the world and earning a living because of employment scarcity, men are more often motivated by building wealth or a high income and continuing a family tradition. But motivational differences cannot alone account for this gap.

Women entrepreneurs can face significant barriers to business startup and growth as a result entrenched traditional gender beliefs (Elam, et al. 2021) which can restrict access to the educational opportunities required to access the knowledge needed to progress their careers (Shabaya & Konadu-Agyemang, 2004). However, even if the women attend university men are represented in higher numbers in entrepreneurship courses, both as instructors and students, and the cases on successful entrepreneurship discussed in class predominantly until recently (Fillion, 2021) have focused on male entrepreneurs (Ulvenblad et al., 2011).

Beyond educational or human capital differences, although research has shown the positive effects of women in organizations of any type (Altan-Olcay, 2015; Burgess & Tharenou, 2002; Gu & Nie, 2021; Ge at al., 2022; Helms, 1997; Kimhi, 2010; Price Waterhouse Coopers International, 2019; Trehan, 2018), many are failing to recruit women in equal numbers. It has been argued that women's weaker entry into and advancement within the entrepreneurial ecosystem can also be impacted by a lack of social capital. A key example of this is the entrenched *old boys' club* (Kanter, 1977a). For women, breaking into these social circles can be very difficult for several reasons including misogynistic thinking or the perception of women as a threat (Ranki et al., 2018). As a result, men typically possess higher levels of expert and legitimate power in workplaces which translates into higher levels of influence (Carli, 1999). It can also shape patterns of access and work to disadvantage women as recruitment processes often rely on drawing on these social networks (Acker, 2006). This tendency to hire from one's own social networks can also result in a lack of diversity in other areas. For example, Acker (2006) suggests that recruitment often favors those similar in characteristics such that white men typically hire from within their network of white men. For women who have managed to break into such organizations there can be detrimental career effects if they seek to disrupt this status quo (Smith-Tran, 2020).

More Than Just Numbers: The Link Between Gender Parity and Equality

It has been suggested that strategies seeking gender parity have the potential to address gender inequalities. Gender parity is concerned with achieving equal participation of men and women in terms of propor-

tional representation (Subrahmanian, 2005). In organizations where equality is identified as important by leaders, lower levels of misogyny and benevolent sexism are often evident (Becker & Wright, 2011). One way of seeking to achieve gender parity is to establish reportable benchmarks or quotas, but the implementation of such initiatives must be treated with care.

For example, although gender quotas have been found to lead to an increase in women leaders in organizations, in some instances they have inadvertently disadvantaged not only the women who accept these positions but also other groups of people, often based on ethnic or religious preferences (Pande & Ford, 2012).

Adopting approaches like quotas can also have the perverse outcome of increasing discrimination (Rudman & Fairchild, 2004; Pande & Ford, 2012) and creating a patronizing environment where it is assumed that women have not received a role based on talent but on their gender alone and the company's quota policy. This can result in those stereotyped as receiving their role by virtue of quota alone receiving little career support (Koopman et al. 2016) and being offered "few valued resources but a great deal of seemingly disingenuous praise" (Vescio et al., 2005, p. 659). This impression of tokenism rather than merit can occur at all levels of an organization and undermine women's likelihood of being appointed to top leadership positions (McDonald & Westphal, 2013) and removes all sense of true equality, which may have been the intention for offering such a position. Further, is in direct opposition to treating female entrepreneurs as a human capital collection of resources (Baron & Armstrong, 2007), which should be prioritized because of having different opinions and considerations.

Tokenism is associated with the practice of making a perfunctory or symbolic effort to recruit or support a small number of individuals from underrepresented groups to give the appearance of equality. As such tokenism describes the deliberate, and perhaps one might argue cynical, inclusion situation of an individual characteristically different to the majority of a group (Kanter, 1977a,b). Tokenism can therefore center on gender or other characteristics such as race, beliefs, political affiliation or expressed sexuality (Yoder et al. 1996). However, tokenistic practices do represent, nor necessarily lead to diversity and inclusion (Khadem, 2019). Thus, achieving gender parity is only one step towards gender equality (Subrahmanian, 2005). Gender parity does not equate to gender equality when gender-based disparities in salaries and advancement persist or when social and organizational norms reinforce gendered-biases or fail to address matters such as sexual harassment and gender-based discrimination in the workplace (Raj et al., 2019).

## A Social Justice Approach to Gender Equity

An alternative way of addressing gender equality is through the social justice informed notions of equity, equality, and need (Folger et al., 1995; Wagstaff, 1994) which recognizes that equity and equality are related but not synonymous concepts (Espinoza, 2007). Equality is concerned with the idea that all are treated identically, regardless of their need or individual difference. By contrast, equity is concerned with ensuring individuals are provided with what they need to succeed.

This difference is encapsulated in the widely shared image of three people attempting to watch a baseball game shown in figure 1. Both images feature three people decreasing in height from left to right. In the first image, entitled *equality,* all three are standing on a box of the same height, implying an even distribution of resources and support. However, the first person can already over the fence without the aid of the box and standing on it simply raises him higher still. The addition of the box allows the second person to now view the field but even with the box the third can only see the fence and their

view of the field remains completely obscured. This suggests that providing equal or identical support to all does not necessarily result in equal access as individuals have different needs which must be taken into consideration.

This notion of responding to needs and distributing resources and support fairly in way that factors in differences is the focus of the second image entitled *equity*. Again, we are presented with three individuals at the fence but this time the three boxes, which we can conceive of as supporting resources, have been redistributed to allow all to view the field. The tall person receives no box, the second retains their box and their view, and the third, who now has two boxes, is also able to see the game. A key point here is that no additional resources are required but that the redistribution provides access to all without removing access from any.

Figure 1. Equality and equity (Interaction Institute for Social Change | Artist: Angus Maguire)
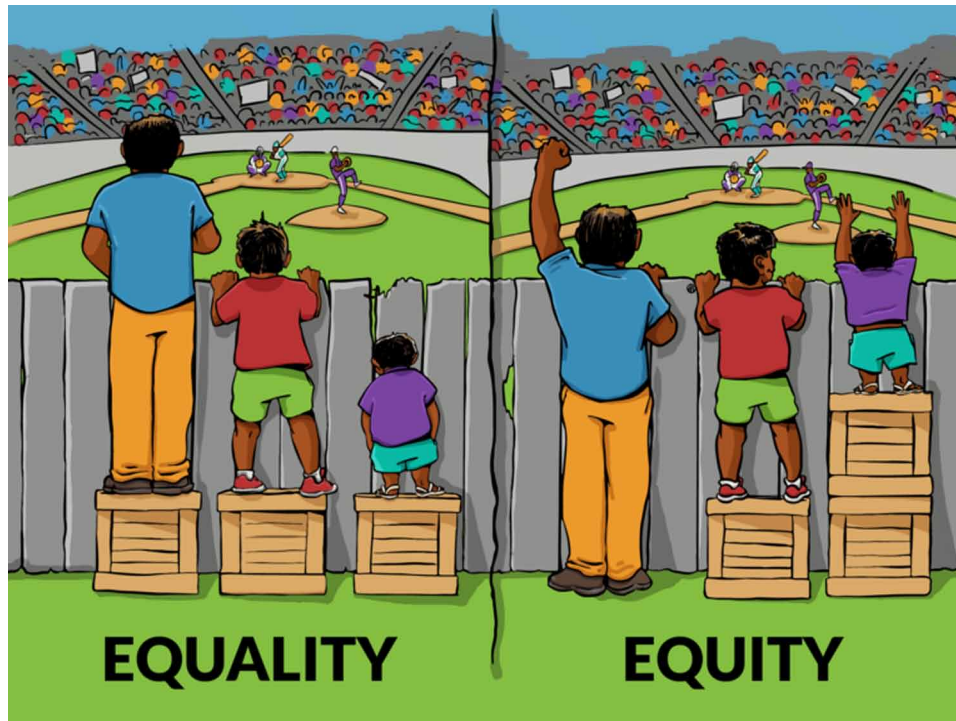
A third version of this figure is sometimes advanced in which the fence is removed, negating the need for the boxes at all. This version is variously entitled *liberation* or *justice* as the barrier to participation and access has been removed for all resulting in long-term, sustainable and equitable access (Centre for Story-Based Strategy, n.d.).

Justice, according to Rawls (1971), is achieved when all individuals are granted equal basic rights and a fair distribution of opportunities which may require giving disadvantaged people additional support.

Social Justice Theory to Explore Inclusivity

Social justice theory concerns itself with society, particularly with social institutions and their allocation of duties and rights (Rawls, 1971). This allocation also determines what people can expect and how well they will do for themselves (Rawls, 1971). Part of Rawls' (1971) theory is the concept of distributive justice, in which justice is regarded as a fair distribution among people. This is highly appropriate for female entrepreneurs as they too deserve a fair distribution of opportunities and chances in their entrepreneurial pursuits. Rawls also sought to offer higher benefits to individuals who have been disadvantaged from birth. This comes with the notion of giving disadvantaged people greater benefits, which aligns more with the concept of equity (offering required resources to achieve equality) than equality (offering the same resources) (National Pro Bono Resource Centre, 2011; The George Washington University, 2020). One particular form of social justice is inclusion (Ryan, 2006). Inclusion incorporates that "individuals or groups of individuals should not be written off, marginalized, left out of things, cut off from their fellows or sidelined" (Wilson, 2000, p. 297). People can be included or excluded based on race, ability, age, class, and gender (Boscardin & Jacobson, 1997; Dei et al., 2002; Riley & Rustique-Forrester, 2002). To work towards inclusive leadership and the inclusion of women in the workplace at large and in entrepreneurial organisations, in the following we propose an inclusive leadership framework, which will be linked to social justice theory.

ADVANCING A FRAMEWORK FOR GENDER EQUITY AND INCLUSION

Inclusive leadership, and policies for equity have demonstrated to be effective in gaining women access to traditional male roles (Oñate, 2014; Paxton & Hughes, 2015; Valiente, 2008). These definitions are important when thinking about Inclusive leadership. Inclusive leadership within social justice theory is a specific form of relational leadership that establishes the workplace (organizational) climate. In an entrepreneurial setting this can be to help establish shared decision-making within a team or organization (Nembhard & Edmondson, 2006). Inclusive leadership is distinguished from participative leadership. Inclusive leadership refers to a "leadership style in which members' statuses vary according to the degree to which they are considered insiders and behaviors for including the perspectives and opinions of those who might otherwise be ignored" (Edmondson, 1996, p. 9-10).

This chapter discusses the exclusion of individuals based on gender. As this is a social issue, which relates to fairness, we regard social justice theory as the most appropriate lens. This theory focuses on inclusion, the notion of disadvantaged individuals as well as addresses not only equity but also equality, therefore this theory is not only able to address how policies are in place to create an equitable workplace, but also how policies for equality stifle equity.

Therefore, to be of service and of significance in our contribution (Christensen, 2010) to the inclusive leadership literature as well as to assist emerging leaders with establishing inclusive leadership within their organisations in a sustainable manner, Bourke and Titis (2020) offer six inclusive leadership traits that can be applied in relation to the application of social justice theory in the context of entrepreneurial enterprises. This is important as while most business leaders now believe having a diverse and inclusive culture is critical to performance, few understand or know how to achieve it (Bourke & Titus, 2020).

This framework was established through research involving 3,500 ratings by employees of 450 leaders (Bourke & Dillon, 2018). It was found a leader's awareness of personal and organizational biases is

the number one factor that raters care most about, however that leaders consistently overestimate their level of inclusivity (Bourke & Espedido, 2019). Through analysis, (Bourke & Titus, 2020) it found that inclusive leaders share six behaviours: visible commitment, humility, awareness of bias, curiosity about others, cultural intelligence, and effective collaboration. Thus the next section defines each behaviour, outlines how it is applicable under social justice theory and provides an example of usage with female entrepreneurs.

AN ORGANIZATIONAL INCLUSIVITY MODEL FOR ENTREPRENEURSHIP

These six inclusive leadership traits work to build a model for leadership which fosters understanding, equity and ultimately equality. This paper supports Schein's (1983) findings that a leader is pivotal to culture creation, and we add that an inclusive leader is pivotal to an inclusive workplace climate. However, while an inclusive leader's personal beliefs and traits might work to produce this utopian equitable culture, the organisation climate, if not checked, calibrated and constantly adapted to the organization's needs; we believe through workplace structure communication (Laschinger & Wong, 1999), the best intentions of such an inclusive leader will be lost. This is especially true as entrepreneurial organisations experience greatly different levels of organizational structure as they emerge through their growth development phases (Mamabolo & Myres, 2020).

Boekhorst (2015) created a model around inclusive leadership, which in the literature has been used extensively. For example, to develop inclusive leadership research agendas (Shore et al., 2018), to address the impact of psychological safety in the workplace with and without this outlined equality (Javed et al., 2019), and to conceptualise the belonging and sense of value through being unique an employee might feel when working within an inclusive leadership based environment (Randel et al., 2018). This model included authentic leadership, behavioral and dispositional characteristics, inclusive role modeling and vicarious learning in the workplace. However, the Boekhorst (2015) model misses the traits of the inclusive leadership model Bourke and associates (2019, 2020) have established to set up and maintain this culture. While the Boekhorst (2015) model is highly utilised, it does not incorporate sustainable metrics at an organizational level, or address the attributes which drive an inclusive leader to be effective in ensuring they foster inclusion within their organisation. Therefore, we propose a new model (*see below Figure 2*) which is a comprehensive model that includes not only the framework for organizational inclusive leadership, but also the attributes which create inclusive leaders inside this framework. It is our hope that this conflating of theories together is of service to those who are structuring their organisation for an inclusive culture, but also personally inspired for fostering the attitudes they wish to be demonstrated.

Figure 2 illustrates a comprehensive model that presents inclusive leadership, behavioral and organizational attributes that work together to create a climate for inclusion.

Organizational climate involves the associations, meanings, organizational actions and attributes (James & James, 1989). To phrase differently it is the "way things are around here" (Reichers & Schneider, 1990, p. 22). This climate emerges as employees collectively share their perceptions on the nature of the work environment (James et al., 1990). Inclusive Leaders set the tone for this organizational climate. They outline what they accept and reject as common practice, further, they set the workplace understandings for how to respond to different situations. For example, how to handle setbacks or how to offer equal opportunities for different groups of people, such as female entrepreneurs.

Figure 2. The Organizational Inclusiveness Framework (adapted from Boekhorst, 2015)
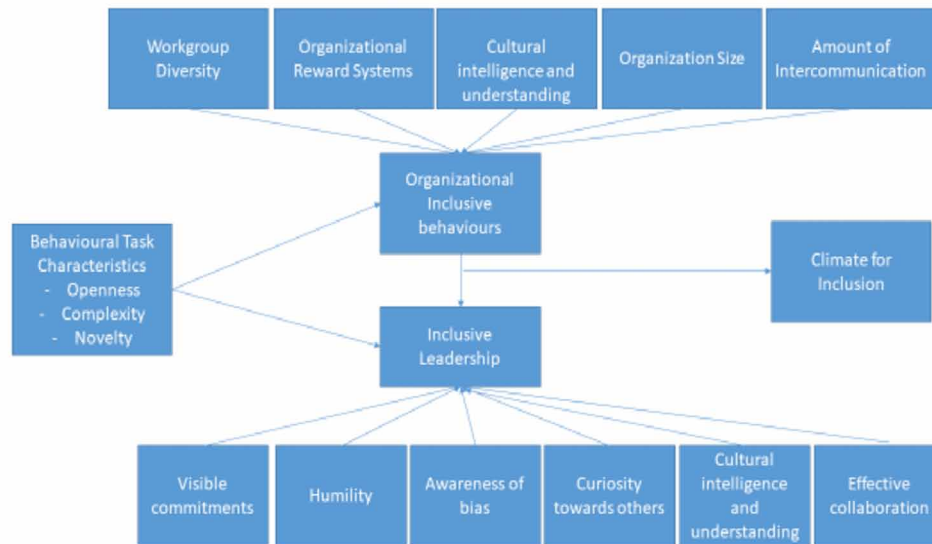
Leaders play an instrumental role in the formation of the organizational climate because it is primarily based on the values and belief systems of leaders (Boekhorst, 2015). Inclusive leaders are the personification of the culture they wish to see within their organisation, demonstrating what is expected from coworkers and subordinates who in turn can positively influence the organizational culture and perceptions of a climate for inclusion. Therefore, inclusive leadership is central to, and a key determinant for a climate of inclusion.

The inclusive leader and inclusive workplace (organizational) climate (Boekhorst, 2015), however, we reposition through Bourke and associates writing (2019, 2020) to be influenced by the six traits listed and described above: Visible commitment, humility, awareness of bias, curiosity towards others, cultural intelligence and understanding, and effective collaboration. A leader can work towards an inclusive organization and empower women, however, without these traits of their authentic leadership and commitment to inclusion may not be understood if not visible. Or worse, communicated in a manner which subordinate and fellow employees do not understand/process. This is why visible commitments are listed as vital (Betts et al., 2009), as without these visible demonstrations, plans by a leader with the best intentions potentially are not in a form that employees acknowledge as being important to the leader, or through manners that fellow employees can reference as behaviours to emulate. Further, these traits demonstrate a leader who is committed to inclusion in a process which is authentic and based on their beliefs, not 'a' person in the the role attempting to lead people towards a company value, which might be thought inauthentic/unimportant, or undertaken to accomplish a greater goal (Breu & Cooper, 2022).

Leadership Factors

The ways that leaders choose to expression and enact their values and beliefs play an instrumental role in the formation of organizational climate as leaders are the personification of the organization and the

organizational culture they wish to create. The actions and inactions of leaders implicitly and explicitly countenance what is expected from employees who in their actions also shape the organizational culture and climate for inclusion (Boekhorst, 2015). Bourke and Titis (2020) offer six inclusive leadership traits considered instrumental to demonstrating a commitment to authentic inclusion (Breu & Cooper, 2022) and effectively achieving this goal within entrepreneurial enterprises—visible commitment, humility, awareness of bias, curiosity about others, cultural intelligence, and effective collaboration.

Visible Commitments

This is when leaders articulate authentic commitment to diversity, challenge the status quo, hold others accountable and make diversity and inclusion a personal priority. These are vital (Betts et al., 2009), as without these outward demonstrations, attempts by a leader to introduce plans and policies may not be acknowledged as being important. For example, this may require questioning if quotas are appropriate and if applied are effective in providing access for marginalized candidates. Boekhurst (2015) continues this thought process outlining that, while their model was for authentic leaders, inclusive leaders show highly visible inclusive behaviours to demonstrate their care and attention. For example, often the most qualified candidates come from privileged positions, as this privilege allows for their accumulation over time of desirable traits. These traits foster greater opportunities for entrepreneurship or intrapreneurship. Typically, men apply for positions when they are not fully qualified, typically trying to achieve 80% of the job application requirements (Flutchmann, et al., 2021). A visual commitment to advocate for women who might also only have 80% of the desired qualifications on job postings would help encourage female applicants and stem the tide of women not applying unless they feel fully qualified (Fluchtmann et al., 2021).

Humility

An important component of authentic and inclusive leadership (Boekhorst, 2015). It is when leaders are modest about capabilities, admit mistakes, and create the space for others to contribute. In a social justice theory context this includes recognising that a leadership position may not fully understand the situation, or be appropriate to be a leader in certain situations and gauging expectations accordingly, often this might mean external support to fill and lead when an entrepreneur doesn't have the experience to do so. (Bourke & Dillon, 2018). For male entrepreneurs this might include having women set up what is needed for maternity leave for themselves or other women if they chose not to have kids, and what is expected as families make the transition in and out of maternity leave. Further, for paternity leave, how it will be structured so each partner gets a break as paternity is intended (Romero-Balsas, 2012), versus simply allocating time without adequate consideration.

Awareness of Bias

When a leader shows their awareness of personal blind spots as well as flaws in the system and works hard to ensure meritocracy. In a social justice context this includes leaders who outline their capacities and flaws, as to set the expectations subordinates and coworkers can expect from them (Rawls, 1971). In an entrepreneurial setting this can include identifying that a leader does not fully recognize the bias and discrimination against women or fellow female entrepreneurs in the workplace (Panda, 2018), rather than

just trying to overcome their lack of understanding, employing a support person to fill in their knowledge gap. Despite the importance of a leader's awareness of personal and organizational biases in creating a culture of inclusion, many leaders overestimate their own (Bourke & Espedido, 2019). It could be argued that developing an understanding of the needs of others is nurtured by a *curiosity towards others.*

Curiosity Towards Others

When leaders demonstrate an open mindset and deep curiosity about others, listen without judgment, and seek with empathy to understand those around them. Boekhorst (2015) outlines such a trait fosters workplace inclusion. Leaders who seek to act on this curiosity demonstrate an open mindset, listen without judgment and apply an empathetic approach to understanding those around them to understand and effectively respond to their needs, perspectives and experiences. Rather than advocating and making visible commitments to equality for entrepreneurs within the organisation, a curiosity to others as a trait is looking to understand how people perceive the same concept, and further, to understand their perspectives. Female entrepreneurs know the struggles they encounter, and therefore, might work to overcome these as an equality champion, however, each person has their own struggles, which might be different, therefore looking to explore and understand others viewpoints might raise new perspectives. Such an approach recognizes individuals and their experiences as unique and shaped by intersectional identities (Rosette et al., 2018) and seeks to avoid essentializing the experiences of women (Grillo, 1995). Inclusion therefore involves a tension "between affirming individual identities and integrating different groups" (Kulkarni, 2021, p. 107).

Cultural Intelligence and Understanding

Comes from Leaders who are attentive to others' cultures and adapt as required. Social justice in this regard is straightforward, looking to make sure all people are included regardless of race, nationality, (dis)ability, age, class, religion, gender or sexuality (Boscardin & Jacobson, 1997; Dei et al., 2002; Héliot et al., 2020; Köllen et al., 2020; Riley & Rustique-Forrester, 2002). The application of cultural intelligence is incredibly difficult. A sensitivity to the needs and experiences associated with these identities needs to be integrated into organizational culture with the aim of identifying and responding to individual needs and differences and fostering workplace communication around these differences (Coffelt et al., 2019) in a positive and supportive manner. As mentioned prior, rules, benchmarks, and quotas can create opportunities, however, also barriers and unintended consequences. As outlined before this concept therefore needs to be integrated into the culture of the company itself, such that top, middle and lower level managers all have a culture of intelligence being praised and understanding encouraged. This integration could look like each day asking about a new person, or every week a different appreciation of a group member's culture in whatever way that person defines culture. This might be religious culture (Héliot et al., 2020), nationalistic based culture (Köllen et al., 2020) or even coffee culture (Valo & Mikkola, 2019). The goal is to not tag and identify differences, rather to learn how people perceive the environment they operate within as to create a culture of understanding that the same situations are interpreted differently, and so each individual needs to recognise these differences and foster workplace communication around these differences (Coffelt et al., 2019).

Effective Collaboration

These are leaders who empower others, pay attention to diversity of thinking and psychological safety, and focus on team cohesion. In a social justice context this means communicating as a leader to middle and lower management the same commitment to inclusion, equity and equality. Further, to outline this commitment publicly and often to reinforce the commitment to it. To check that initiatives and incentives match with their intended outcomes, and to ensure there is authentic ownership, more than forced coercion by all work members, towards creating a workplace commitment to welcoming all members and offering each the same opportunities. In a small entrepreneurial institution this might include monthly roundtable rallies to share different cultural values, or personally within teams sharing something about their different cultures (even if just how people value the same issue differently, or asking people to take a different viewpoint than their own and comparing what they imagine another person might value from what they actually do. Within larger organisations, this might include having office **organizational** "swaps" where different layers of management and operations imagine the priorities for different levels of employees within the organization. This will help with facilitating workplace communication, but also creates opportunities for women to outline how other women's needs might need to be addressed, and it is our hope that by doing so male employees garner new understandings to how operations within a workplace are different for different cultures, religions and genders.

Organizational Factors

While the exercise of inclusive leadership is fundamental to culture creation (Schein, 1983), it is arguably "the middle management team's performance [that] will determine whether it is a success or a failure" (Byrnes, 2005, p. 3). As a result, regardless of good intentions, equity is unlikely to be achieved unless a range of organizational factors which support an inclusive climate are developed, calibrated and constantly adapted to meet changing circumstances and expectations (Laschinger & Wong, 1999). This is especially true in the context of entrepreneurial organizations as their needs and structure evolve significantly as they progress through growth development phases (Mamabolo & Myres, 2020). However, as Jonathan Byrnes observes, "regardless of what high-potential initiative the CEO chooses for the company, the middle management team's performance will determine whether it is a success or a failure" (Byrnes 2005, p. 3). The organizational factors which support the development of this culture are workgroup diversity, organizational reward systems, cultural intelligence and understanding, organizational size, and amount of inter communication.

Workplace or Workgroup Diversity

Associated with the composition of people who make up an organization (Triandis et al., 1994) and the variety within this. The benefits of workgroup diversity in creating an inclusive climate cannot be underestimated and without this diversity can be difficult to maintain a culture of inclusion without critiques of tokenism. Furthermore, a diverse organizational membership can help to avoid groupthink to established norms and practices (Riordan & Riordan, 2013), particularly those that might work to further marginalize some members. Workplace diversity provides the impetus to create an environment of accountability, and to recognize potentially marginalizing norms and practices. Achieving workgroup diversity requires attention to recruitment and selection practices but it also requires a commitment to

creating organizational policies and practices which support diverse staff members once they have joined the organization.

Organizational Reward Systems

These can work to support workgroup diversity or to undermine it. Female entrepreneurs face different challenges from men (Birley, 1988), therefore a system which rewards time in the office over the time and resources to produce results (Young et al., 2007), compared to just the results themselves (Kosheleva, 2012) creates a challenge for female entrepreneurs who may have other commitments. Therefore, reward systems need to be highly focused on benefits to the company and not putting in more time outside office hours (Boden Jr, 1999).

The organizational **cultural intelligence and understanding** to recognize the strengths by have a diverse working group is where an organization's commitment to inclusion is tested. Cultural intelligence is the understanding of different situations and approaches employees take within the organization to accomplish their and the company's goals by fellow coworkers, stakeholders and those engaged within an organization (Earley & Mosakowski, 2004). Further, it is not only the recognition of these differences within an organization, but also the application to accommodate for them and because of these differences, by seeing them as strengths and benefits to the organization rather than accommodations made in good faith. However, to have such cultural understandings requires knowing the people within an organization and being able to recognize and respond to their different and individual needs and strengths. The understanding of different individuals' strengths and working to leverage them at an institutional level is different based on the number of employees

Organizational size

Organizational size matters in this regard. For example, although larger organizations may have more resources at their disposal their size may impact their ability to recognize and respond to individual needs and instead to use scale as a means for offering programs and services which help no one (Grant et al., 2008). This lack of help, despite programs and supports/ different payment and reward structures stems from not knowing the needs of employees, a workplace communication program. This is also why the amount of intercommunication is included as a key organizational behaviour for a climate of inclusion.

Intercommunication

Where larger organizations rely on strong communication from subordinates and communication chains the best intentions from a leader can be lost in this trickle down of communication and implementation. Emerging entrepreneurial organizations, however, too often suffer from communication breakdown (Freeman & Varey, 1997) and why it is not only the organizational size which impacts this climate of inclusion. The intercommunication of coworkers allows for the understanding to differences, situations, and context (Koester, 2010). We thought about including this factor as a key driver towards a climate to inclusion, however, on reflection, in itself it is not a complete factor to driving the climate for inclusion. Rather, intercommunication amongst a narrow diversity, or poorly focused reward system would not stimulate a climate of inclusion, rather stimulate a reinforcement-based culture (Falk & Alber, 1980),

and therefore it is a factor towards the organization's inclusive behaviors which ultimately stimulate a culture of inclusion.

Behavioral Factors

In the center driving an organization towards a climate of inclusion is the inclusive leadership traits and behaviors. If adopted early, these behaviors establish inclusive expectations which over time become the day-to-day organizational practices embedded in recruitment for workgroup diversity, organizational rewards systems, cultural intelligence and understanding, organizational size and amount of intercommunication at the organization.

Behavioral characteristics of the task undertaken (Cummingham et al., 2002) in the context of the Organizational Inclusivity Model are task specific; and, based on the openness, complexity, and novelty, which its members are undertaking.

- **Openness** relates to how well any projects and tasks are publicized, such that diverse people may know about them and participate. This relates to the old boys' club, if tasks are completed in secret, or with poor communication it prevents female entrepreneurs not "given a seat at the table" to participate, produce results and ultimately develop their capabilities at different levels such as to progress in their careers.
- **Task complexity** can create a reliance on different perspectives and understandings to complete the task (Campbell, 1988). Tasks with a high complexity often require a higher level of workplace communication, this can overtime foster the opportunities for a greater understanding of coworkers (Hollinger, 1986). Where understanding your coworkers can foster more understanding of their situations and differences, the complexity of the task can influence this relationship. The more complex the situation, the higher the chance for interdependence.
- Lastly, the factor of **novelty** of the behavior being performed. Similar to complexity, the more novel the task, as traditional norms have not yet been established (Nieto & Santamaría, 2007), the more likely for openness to new understandings and collaboration (Wagner et al., 2019). These unique behavioral task characteristics thus mediate the relationships of the leader and the organizations composition to guide whether an inclusive environment is established or not.

FUTURE RESEARCH DIRECTIONS

Future research is needed to explore the extent to which the framework advanced in this chapter builds the pipelines to and within organizations for female entrepreneurs by tracking their career progress and perceptions of the extent to which organizational climate and in particular the present or absence of inclusive and authentic leadership has played a supportive role.

It is also important to note that these relations are highly contextual. Further research could also explore the extent to which changing work patterns and reliance on technologically mediated communication created as a result of COVID-19, such as the move toward working from home or working from anywhere (Mikus et al. 2022), have altered organizational climate in way that is more or less supportive of women and their participation and advancement in entrepreneurial roles. Specifically, how will tech-

nology such as online communities and Augmented Reality/ Virtual Reality change such inequalities taking place today?

Further, if by creating opportunities for, or socially forcing equity into society, does this reduce the chance for true equality, as perception of equality may be overshadowed by questions of capability and capacity to fulfill job roles? As outlined prior, we question how the structural violence against female entrepreneurs, through tokenisnism or giving the impression of quota position hiring removes these female entrepreneurs' chance for real equality; or do these quotas and benchmarks need to be established to give female entrepreneurs access to "build the pipelines" for fellow entrepreneurs? Therefore future research is needed to track the progress of female entrepreneurs to understand their career progression and how it differs from that of their male counterparts. Specifically to ask the question: How has the journey for female CEOs changed, and what difference exists for female CEOs of nonprofit and for-profit organisations, and in comparison to male CEOs?

Finally, future research could explore the extent to which the framework advanced in this paper could result in positive participation and advancement outcomes for members of other equity groups, such as Indigenous people, and people with diverse sexual orientation, gender identity and expression, and sexual characteristics. Further in how their roles are different, does gaining access for these groups to certain roles matter more than equality, what theories apply for female entrepreneurs? How should public policy be drafted to foster female entrepreneurship equality or female access to key positions? These questions are outside our research focus, but contribute to the push for equality for all members of society and therefore collectively support working towards the ideals we strive to embody.

CONCLUSION

Organizational leaders set the climate for inclusion through the organizational culture they produce, even only striving to achieve their envision. This is especially true with leaders starting new organisations. Entrepreneurs by starting something new have the opportunity to develop a new workplace culture climate. However, equality within an organization is a greater pursuit and requires introspection on those involved or influencing the behaviours demonstrated to achieve it. The starting point for creating this culture is diversity. Paradoxically, diversity is also its outcome. However, for leaders to achieve true equity they must be prepared to redistribute resources and ensure their envision for an inclusive culture permeates the entire organization and maintains an inclusive climate. This requires a commitment to humility and an openness to collaboration created by providing an environment which supports a diverse range of voices into decision making at all levels of an organization.

Inclusive leaders might have the greatest intentions but are blinded by their actions and the perceptions they create, further, that their intentions may not trickle down to middle and lower management based positions, where segregation and other social injustices are most common.

Our writing outlines the advancement of entrepreneurs to foster equity and ultimately equality by providing the Organizational Inclusiveness Framework as an ideation to compare against and measure if equity or equality is reached. It is our hope that in time equity is fully achieved and the tokenistic actions often displayed in corporations no longer exist.

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KEY TERMS AND DEFINITIONS

Benevolent Sexism: Attitudes about women that seem positive in tone (e.g., women should be cherished) but nonetheless connote inferiority to men based on fragility, lack of competence, or need of help and protection (see Glick & Fiske, 1996).

Entrepreneurship: The process of doing something new and something different for the purpose of creating wealth for the individual and adding value to society.

Equality: Offering the same resources, opportunities, and chances to everyone, without considering their background or situation.

Equity: Providing equal opportunities and equal constraints. Comparable to fairness.

Gender: Identity based on identification rather than biological difference. A binary view divides gender into male and female, a non-binary view sees gender as neither male nor female and allows for non-identification with one or both of these genders (see Abrams, 2022).

Gender Parity: Achieving equal participation of men and women in all aspects of a workplace based on their proportion within the company.

Inclusive Leadership: A specific form of relational leadership that establishes the workplace (organizational) climate.

Organizational Climate: The atmosphere within an organization created by the organizational culture.

Organizational Culture: The norms, values and behavior adopted within an organization.

Social Justice: A theoretical practice which concerns itself with society, particularly with social institutions and their allocation of duties and rights (see Rawls, 1971).

Tokenism: Perfunctory or symbolic efforts recruiting a small number of people from under-represented groups to give the appearance of equality within a workforce the difference of one member of a group from most of the group. Tokenism can occur based on gender, race, or other characteristics (see Yoder et al. 1996).