Authentic LGBT Leadership: Being 'Out' Isn't Enough

By: Eric Wilken

emw005@marietta.edu

Abstract:

Coming out is the way that LGBT individuals disclose their sexual orientation. This act is often perceived as making an LGBT individual more authentic. This authenticity continues throughout the characterization of LGBT leadership; however, this perceived authenticity does not mean that an LGBT leader is an authentic leader. This paper investigates the relationship between LGBT leadership and authentic leadership by using coming out as a paradigm. Coming out develops self-awareness, a key component of authentic leadership, and it is what creates an LGBT leadership identity. This study determines that coming out may aid in the development of authentic leadership, but there is a distinction between LGBT leadership and authentic LGBT leadership.

Thesis Committee

_____

Dr. Robert McManus, Chair

_____

Dr. Janet Bland, Member

_____

Dr. David Torbett, Member

Chapter 1: Overview and Definitions

Introduction

Homosexuality was removed from the "Diagnostic and Statistical Manual of Mental Disorders," by the American Psychiatric Association, in 1973.[1] This removal marked a change in the direction of research surrounding same-sex attraction allowing for an understanding of what it means to develop a non-heterosexual identity. At least in the western world, it has also become more socially acceptable to be openly lesbian, gay, bisexual, or transgender (LGBT). Still, there are social pressures that push LGBT individuals to conceal their sexual orientation. It is this act of concealment that requires LGBT individuals to "come out" as different from the sexual majority. The experiences unique to the coming out process are theorized to impact more than just someone's sexual identity.[2] Coming out is theorized to develop one's LGBT leadership identity, but this might apply other types of leadership as well.[3] LGBT leaders are often associated with authenticity and looking at coming out may help us understand why.

Gama Perruci and Robert McManus define leadership as "the process by which leaders and followers develop a relationship and work together toward a goal (or goals) within an environmental context shaped by cultural values and norms."[4] This definition emphasizes the dynamic nature of leadership. One strength of this model is that it has five components. Similar models combine environmental context and cultural values into a single category of context. It is essential to separate them when discussing LGBT leadership due to the significant impact that

---

[1] American Psychological Association, "Being Gay Is Just as Healthy as Being Straight," 2003.

[2] Kristen A Renn, and Brent L Bilodeau, "Leadership Identity Development Among Lesbian, Gay, Bisexual, and Transgender Student Leaders," *NASPA Journal (National Association Of Student Personnel Administrators, Inc.)* 42 (2005).

[3] *Ibid.*

[4] Robert McManus, and Gama Perruci, "Understanding leadership: an arts and humanities perspective," London: Routledge, (2015): 15.

cultural norms has on sexuality. Additionally, the five component definition views leadership as a process which means that it is continuously happening and changing. This definition matches the formulation of coming out theory, which is also labeled a process. When discussing leadership, the first thing that comes to many people's mind is the leader. One specific model of leadership that focuses on the leader is authentic leadership. It is a pattern of leader behavior that develops from a leader's positive psychological qualities and strong ethics.[5] Authentic leadership occurs when a leader recognizes their values and then chooses to act upon them. There are multiple conceptualizations as to how a leader learns to identify their values and act upon them, and Chapter 3 will discuss them. Authentic leadership can be divided into developmental, intrapersonal, and interpersonal processes with each type of process having its own set of characteristics and impacts on leadership development.

Leadership develops through the unique experiences of an individual. Certain groups, due to social construction, may share some of these experiences and develop their leadership in similar ways. There is a distinction between homosexual and heterosexual leadership development, and it centers on coming out.

Coming out is a significant life event for LGBT leaders and is a shared experience that most LGBT individuals experience to some degree. For this reason, LGBT leaders tend to differ from heterosexual leaders and go through a unique process of leadership development. Additionally, LGBT leaders face additional hurdles such as the stigma surrounding homosexuality.[6] These challenges and experiences are different for each LGBT leader. For

---

[5] Fred O. Walumbwa et al., "Authentic leadership: Development and validation of a theory-based measure," *Journal Of Management* 34 (2008): 94.
[6] Gregory M Herek, "Confronting Sexual Stigma and Prejudice: Theory and Practice," Journal Of Social Issues 63 (2007); Jeffrey A Goodman et al., "The Impact of a Derogatory Remark on Prejudice Toward a Gay Male Leader," *Journal Of Applied Social Psychology* 38 (2008).

example, one person may receive a very positive response when they come out to their family and others may be kicked out of their home. Even though these differences exist, LGBT leaders still share a common set of behaviors. This collective development is what is interesting about LGBT leadership, and what this thesis will try to clarify.

Purpose

There is a large amount of literature on both coming out and authentic leadership, but there is not yet a connection between the two bodies of research. There is LGBT leadership literature, some of which I alluded to above, that explains how developing an LGBT identity impacts leadership development. Although this literature represents the connection between sexual orientation and the unique experiences that govern leadership development, it only discusses general leadership development. Authentic leadership and coming out appear to be very similar, and this thesis aims to identify the connections between them.

Terms and Definitions

To clarify the terms used in this chapter, I will define *LGBT, Sexual Orientation, and Coming Out,* and provide brief reasoning why they are being used and elaborated on any limitations in the use of the term. I will additionally explain why this paper uses the pronoun "They" when addressing an ambiguous leader during analysis.

LGBT is the shortened acronym for LGBTQQIAAP which is intended to be an all-encompassing term for sexual and gender-identity minorities. The long acronym stands for lesbian, gay, bisexual, trans, queer, questioning, intersex, asexual, ally, and pansexual. This acronym is often criticised for its length and its frequent corrections which make it inaccessible to a large part of the population. This acronym can also appear sometimes as GLBT gay, lesbian, bisexual, and trans. This term has its weaknesses as it will result in the generalization of coming

out experiences between different identities under the LGBT umbrella, but it is an acceptable

substitute for the clinical terms that are a part of sexual orientation terminology. Not every

identity in the LGBT acronym involves sexual orientation, but this paper will primarily discuss

sexual orientation with the assumption that gender identity develops in a similar way to sexual

identity.

Sexual Orientation, or Sexuality in this thesis, is primarily discussed regarding the

development of one's sexual identity. In its essence, sexual orientation is the erotic attraction to

another individual. It can take to form of same-gender attraction (homosexuality), opposite

gender attraction (heterosexuality), attraction to both (bisexuality) or neither (asexuality).[7]

Sexual orientation can be labeled the attraction to another person based on biological sex or

identified gender, so in an effort to be inclusive this paper's definition uses gender since not

everyone identifies with their biological sex. It is important to note that while there are many

identities in the acronym LGBTQ+, they all fit into the four groups of sexual orientation listed

above.

Coming Out is the process of disclosing one's sexual orientation as non-heterosexual to

others. It is the shortened term for "coming out of the closet." This expression started when

society began describing LGBT people as "being in the closet," or "closeted," when they were

LGBT but did not want others to know. Thus, to "leave the closet" an individual had to come out

and self-identify themselves as being attracted to men. This phrase is why LGBT people who are

open about their sexuality are commonly referred to as "out."[8]

---

[7] Alan R. Sanders et al., "Genome-wide scan demonstrates significant linkage for male sexual orientation," *Psychological Medicine* 45 (2015): 1379.
[8] Overall, coming out can be applied to any minority group such as coming out as an atheist, or coming out with a mental illness, but this thesis will specifically focus on the context of sexuality.

They and its derivative forms, *them, their, their's*, and *themself* will be used throughout this paper as a singular gender-neutral pronoun. In English the pronoun *he* is often used as a generic genderless way to replace a noun, but the use of *he* implies gender even if that was not the intent. This implication of gender not only implies that this thesis views leadership as inherently masculine, but that gender is binary (which is explained later on). *They* will be used with the aim of reducing unintended associations between masculinity and what is discussed in this thesis and being as inclusive as possible.

Morals, and concepts relating to morality are used throughout this paper interchangeably with ethics. The use of the word moral or morals throughout this paper comes from the authentic leadership literature. This word choice is intended to reflect the authentic leadership literature where it encompasses the ethical component of the theory. Morality, or rather immorality is often used as a way to condemn members of the LGBT community, but in no means is that the case in this thesis. Being a member of the LGBT community is in no way an unethical or immoral act, and this thesis focuses on a leader's behaviors/viewpoints like lying or murder when discussing ethics or morals in the context of authentic LGBT leadership.

Limitation of the Study

The scope of this thesis and the push for inclusion limit its theoretical strength. This thesis does not aim to provide a literature review on coming out that encompasses all of the research done in the discipline of psychology. Since this thesis is connecting coming out and leadership, the literature is intended to reflect the social causes and effects rather than the more detailed mechanisms associated with identity development. This may mean that there are connections between authentic leadership, LGBT leadership, and coming out that we will not discuss since they are not in the social realm. In an attempt to draw connections from coming out

as a process, the use of the term LGBT in this study ends up constructing a similar coming out experience across lesbian, gay, bisexual and transgender individuals. The use of this term creates a limitation in that each community under the LGBT acronym may have different coming out experiences governed by different social stigmas.

Outline

The rest of this thesis will build upon this idea of an LGBT identity and begin to mention how it is present in each theory discussed. The following chapters will be used to provide a literature review of the topics of coming out (Chapter 2), LGBT leadership (Chapter 3) and authentic leadership (Chapter 4). This paper will conclude with Chapter 5 which identifies the similarities, and differences between the theories presented in the chapters 2-4 to investigate the authentic component in LGBT leadership. Chapter 4 also explains why coming out is used as a way to connect authentic leadership and LGBT leadership. The thesis will end by identifying how the theoretical finding of this study could impact the practice of leadership, and by identifying potential avenues for future research.

Chapter 2: Coming Out Literature Review

Society understands sexuality in such a way that people believe that everyone is straight. According to Jimmie Manning, coming out is the process that LGBT individuals use to distinguish themselves from the sexual majority.[9] LGBT individuals do not come out only once; instead each time they speak to someone new they have to decide if they want to tell them. This process opens up the ability for an individual to be out in some contexts - like to their family and friends, - but not out at a place such as work. Also, a study from Renee Perrin-Wallqvist and Josephine Lindblom, argues that coming-out stories have comparable emotions or methods of delivery, but every individual's coming-out experience is unique.[10] While a person's story may be unique, the process of coming out is not and can be applied generally. Even though many people are becoming more accepting of LGBT identities, there is still a fear associated with coming out. The social barriers created due to assumptions made about sexuality are, in part, what creates a fear around coming out. These assumptions have additional implications on an LGBT identity and have been labeled together as heteronormativity.

Heteronormativity and Entering the Closet

Heteronormativity, or the combination of cultural or religious values, social laws, and privileges that insinuates heterosexual attraction is the only natural sexuality, is how society understands sexual orientation and gender.[11] Heteronormativity does not represent what is "normal" in a clinical sense where being abnormal is negative, rather it categorizes behaviors as

---

[9] Jimmie Manning, "Communicating Sexual Identities: A Typology of Coming Out," *Sexuality & Culture* 19 (2015): 122.

[10] *Ibid.,* 134; Renee Perrin-Wallqvist, and Josephine Lindblom, "Coming Out as Gay: A phenomenological study about adolescents disclosing their homosexuality to their parents," *Social Behavior & Personality: An International Journal* 43 (2015): 479.

[11] Celia Kitzinger, "Heteronormativity in Action: Reproducing the Heterosexual Nuclear Family in After-hours Medical Calls," *Social Problems* 52 (2005): 478.

normative, done by the majority, and nonnormative, done by a minority.[12] This phenomenon is part of three binaries: gender ("real" boys/girls vs. gender deviants), sexuality ("natural" vs. "unnatural" sexualities), and family ("genuine" vs "pseudo" families).[13] The binaries while distinct are often used together to explain how heteronormativity impacts specific events. One study found that students who violated gender norms were thought to be showing a non-heterosexual identity.[14] Additionally, they found that male students who violated gender norms were negatively labeled as LGBT while female students who violated gender norms were viewed as being less feminine, but not necessarily labeled as a lesbian. Heteronormativity in and of itself is not derogatory but can cause an LGBT individual to fear they will not be accepted as "normal."

Heteronormativity does not merely influence others' perceptions of sexuality but causes internal conflict as well. The severity of the disclosure can be affected through the intersection of sexuality with race, geographic region, religion, as well as other characteristics as these factors affect the level of social stress and prejudice than an individual may experience.[15] A part of the fear associated with not being "normal" is hiding one's true self. Concealment adds another layer of trouble to an LGBT individual. One study by Clayton Critcher and Melissa Ferguson found that after only ten minutes of concealing one's sexual orientation participants performed worse on a variety of measures and tasks.[16] Since concealing one's sexual orientation is stressful then

---

[12] Ramona Faith Oswald, Libby Baiter Blume, and Stephen R. Marks, "Decentering Heteronormativity: A Model for Family Studies," US: Sage Publications, Inc, (2005): 144.

[13] *Ibid*, 144.

[14] Joyce M. Nielson, Glenda Walden, and Charlotte A. Kunkel, "Gendered heteronormativity: Empirical illustrations in everyday life," *Sociological Quarterly* 41 (2000): 283-294.

[15] Kitzinger, *Op. Cit.*, 478.

[16] Clayton R. Critcher, and Melissa J. Ferguson, "The Cost of Keeping It Hidden: Decomposing Concealment Reveals What Makes It Depleting," *Journal Of Experimental Psychology-General* 143 (2014): 725.

people should be encouraged to come out.[17] One way to empower others to come out is for

LGBT role models to share their coming out story.[18]

Coming Out Stories

Stories are one way that LGBT individuals can share their coming out experience. The

stories usually entail a conversation where an LGBT person reveals their sexual orientation to

another person. The uniqueness of them allows for each narrative to have its themes and

underlying emotions. In many cases, these stories share similarities that can be grouped by

context. These contexts include the initial disclosure of sexual orientation and the disclosure of

sexual orientation to one's parents.

Initial disclosure events encompass all first coming out events and does not imply that the

LGBT individual chose to self-disclose their sexual orientation. In the case of disclosing to

parents or best friend, a negative reaction can leave a lasting impact on the well-being of an

LGBT individual.[19] This impact manifests itself as lowered self-esteem and higher rates of

depression that can lead to an inability to embody one's true self. LGBT individuals who meet

anything other than a negative reaction, should not experience these negative impacts.[20]

Disclosure to parents, while not mutually exclusive from initial disclosure, events can carry its

own unique set of emotions.

Parents have the resources and means to change a child's life dramatically. While parent's

reactions can be positive, the fear of a negative response may provide insight into the

---

[17] Coming out is not guaranteed to make an LGBT person's life better. There are many situations where an individual should not come out as it may result in an adverse outcome ranging from isolation to homelessness to death. For this reason, LGBT people should compare the positive outcomes with the adverse consequences before disclosure.

[18] Brad Forenza, "Exploring the Affirmative Role of Gay Icons in Coming Out." *Psychology Of Popular Media Culture* 6 (2016): 345.

[19] William S. Ryan, Nicole Legate, and Netta Weinstein, "Coming out as lesbian, gay, or bisexual: The lasting impact of initial disclosure experiences," *Self And Identity* 14 (2015): 561.

[20] *Ibid,* 564.

significance of coming out to one's parents. One study on adolescents disclosing sexuality to parents found four underlying themes: feelings of alienation, uneasiness and fear, self-acceptance and being comfortable with one's sexuality, and feeling whole.[21] Themes like this can help in analyzing stories like that mentioned above, or in educating youths in an effort to manage stigma surrounding homosexuality.

In addition to the context of the coming out experience, not every conversation surrounding sexuality is the same. In a study of 258 narratives from 130 individuals, Manning identified seven distinct types of coming out conversations.[22] These conversation types include: pre-planned conversations, emergent conversations, coaxed conversations, confrontational conversations, romantic/sexual conversations, educational/activist conversations, and mediated conversations.[23]

Pre-planned conversations occur when the LGBT person plans to self-disclose their sexual orientation to someone else. Emergent conversations are a non-planned natural progression to the self-disclosure of an individual's LGBT identity. Coaxed conversations involve someone pushing an LGBT individual to reveal their sexual orientation in an environment where the LGBT individual still holds power to decide if they want to self-disclose their sexual orientation. Confrontational conversations often have a negative connotation centered on someone finding information about an LGBT individual's identity and then demanding that they come out. Romantic/Sexual conversations do not directly involve an identity. Instead, they articulate an affinity towards particular sex or speaking about sexual acts. Educational/activist conversations include situations where an individual comes out to a group to

---

[21] Perrin-Wallqvist and Lindblom, *Op. Cit.*, 472.
[22] Manning, *Op. Cit.*, 127-133.
[23] *Ibid.,* 130-133.

prove they understand what they are saying. Mediated conversations are coming out conversations that do not involve face to face conversation instead conversations through text via various media.[24]

Disclosing sexual orientation can take different forms, but the similarities between them are where the lessons can be learned. Stories are a source for information surrounding the coming out experience; however, they only capture a moment of time in a given context. This attached context does not leave room for a general understanding of identity development.

LGBT Identity Development

Models of sexual identity development have thus far have intended to explain how a non-heterosexual identity is acquired. These models fit into four main groups: stage, life-span/process, hybrid, or biological.[25]

Stage models were the first to appear in the literature and focus on milestone events. The first stage models were entirely theoretical and were restrictive in only talking about LGBT males. Vivienne Cass was the first researcher to develop an empirically backed model and included both genders.[26] Cass's Homosexual Identity Formation Model is still one of the most cited models of gay and lesbian identity development and as such is a good representation of stage theory.[27]

---

[24] *Ibid*, 124.

[25] Kathleen Edwards, and Ann K. Brooks, "The development of sexual identity," *New Directions For Adult & Continuing Education* (1999): 51; Kevin Alderson, "The Ecological Model of Gay Identity," *Canadian Journal Of Human Sexuality* 12 (2003): 76-80.

[26] Edwards and Brooks, *Op. Cit.*, 51.

[27] Donna Ann Kenneady, and Sara B. Oswalt, "Is Cass's Model of Homosexual Identity Formation Relevant to Today's Society?" *American Journal Of Sexuality Education* 9 (2014): 232.
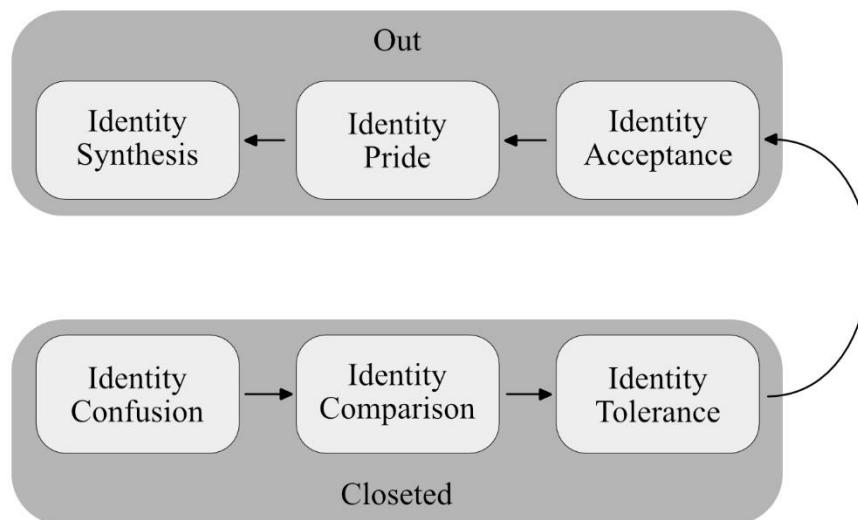
Figure 1: Adapted from Vivienne C. Cass, "Homosexual Identity Formation: Testing a Theoretical Model," The Journal of Sex Research, 1984.

Cass breaks down coming out into six stages, as seen above in Figure 1.[28] In the first

stage, Identity Confusion, the individual thinks they might be LGBT. In the second, Identity

Comparison, one notices a difference between themselves and their heterosexual peers. The

third, Identity Tolerance, the individual needs to fulfil social, emotional, and sexual needs related

to their sexual orientation. In stage four, Identity Acceptance, there is a positive change in

attitude towards an LGBT identity. During the fifth stage, Identity Pride, loyalty to LGBT

individuals as a group forms, and in the final stage, Identity Synthesis, sexual orientation

becomes only a part of one's identity. In other models of coming out the concept of process, or

stage sequence, is focused on, and while Cass agrees, she makes it clear that she did not consider

process within her model.

A weakness of stage models is their lack of including contextual variables and their

assumption that the sexual identity of men and women develop the same way.[29] On the same

---

[28] Vivienne C. Cass, "Homosexual Identity Formation: Testing a Theoretical Model," The Journal of Sex Research, 1984.
[29] Edwards and Brooks, *Op. Cit.*, 52.

note, most research done on stage models has consisted of white LGBT males.[30] The simplistic

nature of stage models also means that they have far more empirical research than other models.

Stage models, while simple, offer an initial look at the development of an LGBT identity.

Life-span models emphasize the importance that context and time have in the

development of an individual. D'Augelli proposes a model that emphasizes five perspectives of

human development that he then applies to the context of an LGBT identity: (1) humans change

over their entire life; (2) human nature is not fixed, but responsive to the environment; (3)

individuals behave uniquely from one another; (4) the individual and their family shape their

development; (5) researching only an individual is not enough when discussing development.[31]

One upside of the human development model is that it discusses development regarding

relationships without focusing on context. This offers the model a large degree of flexibility in its

application.

D'Augelli's application of these perspectives to LGBT identity development comes in the

form of three influencers and six processes as seen below in Figure 2.[32] The three influences that

D'Augelli identifies are: (1) Personal Subjectivities or Actions, which is how an individual feels

about their sexual orientation and how they build it over time; (2) Interactive intimacies, or the

impact of socialization on one's identity over time; and (3) Sociohistorical connections, or how

laws and society impact one's sexual identity over time. These three categories were created

around the perspectives of the human development model and are what govern what D'Augelli

identifies as the six processes of an LGBT identity.

---

[30] Alderson, *Op. Cit.*, 75.

[31] Anthony D'Augelli, "Lesbian and gay male development: Steps toward an analysis of lesbians' and gay men's lives," In *Lesbian and gay psychology: Theory, research, and clinical applications* (1994): 123-130.

[32] Anthony D'Augelli, "Identity development and sexual orientation: Toward a model of lesbian, gay, and bisexual development," In E. J. Trickett, R. J. Watts, & D. Birman (Eds.), Human diversity: Perspectives on people in context, San Francisco: Jossey-Bass, (1994): 319.
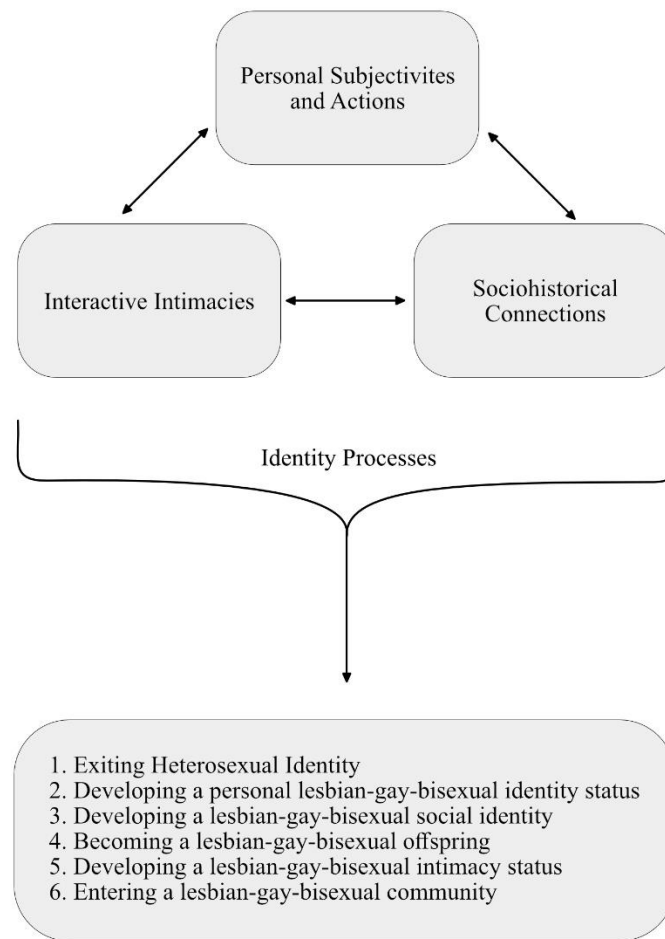
Figure 2: Reproduced from Anthony D'Augelli, "Identity development and sexual orientation: Toward a model of lesbian, gay, and bisexual development," In E. J. Trickett, R. J. Watts, & D. Birman (Eds.), Human diversity: Perspectives on people in context.

The 6 identity processes include: (1) Exiting heterosexual identity, where there is individual recognition of a non-heterosexual identity; (2) Developing a personal lesbian-gay-bisexual identity status, which involves the internal stability of thoughts, and feelings surrounding one's homosexuality; (3) Developing a lesbian-gay-bisexual social identity, where a large, varied group of people know about one's sexual orientation; (4) Becoming a lesbian-gay-bisexual offspring or the inclusion of family in one's sexual identity development; (5) Developing a lesbian-gay-bisexual intimacy status, or entering in same-sex relationships; and (6)

Entering a lesbian-gay-bisexual community.[33] These processes do not occur in any particular order. Instead, they occur simultaneously and interact with one another. They provide an excellent structure as to the ways an LGBT individual comes out and adds complexity to the removal of a stage structure.

The life-span model does a good job modeling the uniqueness of the individual. This can be utilized to pinpoint the mechanism by which a specific trait or behavior started to form an individual. For instance, if a noted change in altruism occurs in a teenager, then the life-span model gives a framework to investigate the prior experiences via contextual lenses. Since life-span models do not have a constructed time frame, the model offers little in the way of predictive capabilities. It states that a human will continue to change but does not allude to any means in which this is possible. Thus, the life-span model is a great descriptive tool in the acquisition of an LGBT identity but offers little in the way of identifying how "out" someone is.

A hybrid model of sexual identity development is a model that has taken developmental stages and included contextual variables into it. Hybrid models are a middle ground between stage and life-span models for identity development; however, their accuracy is still untested. One such model, Alderson's ecological model,[34] uses human ecology theory in combination with stage and process models to create a model that provides solutions for the weaknesses of stage models. Alderson uses the time frames before, during, and beyond coming out to create larger stages that are comprised of several cultural, phycological, and social influences that affect identity development.[35] As seen below in Figure 3, Alderson categorizes the model into five

---

[33] *Ibid,* 319.
[34] Alderson, *Op. Cit.*, 76.
[35] *Ibid,* 76.

groups: societal pressures, family/peer/religious influences, individual behavior, connection to self and gay community, and consolidation of identity.[36]
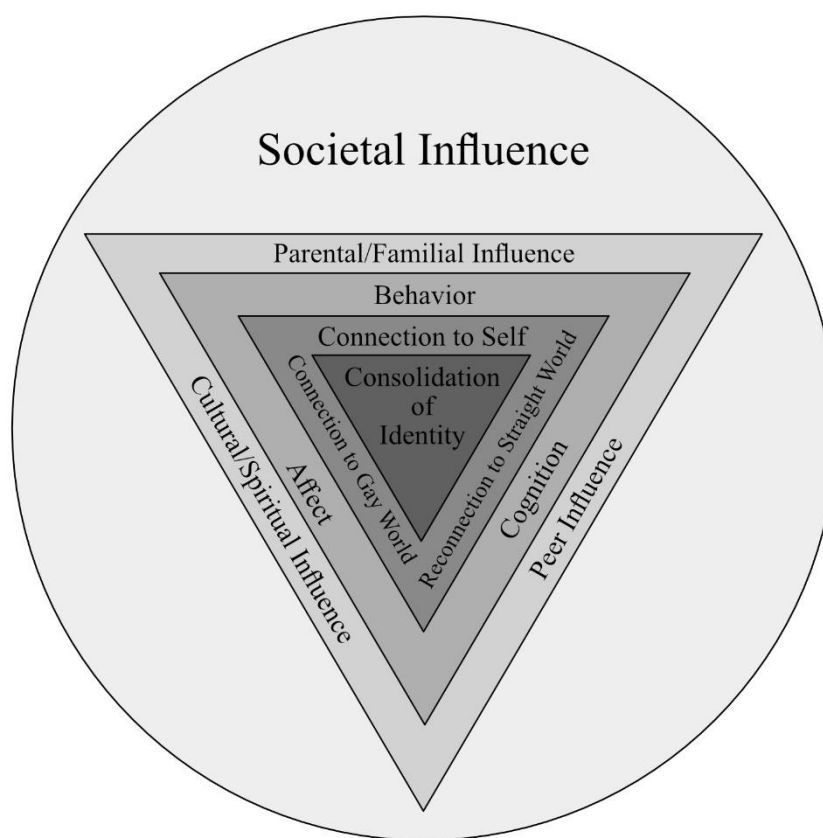

Figure 3: Reproduced from Kevin G. Alderson, "The Ecological Model of Gay Identity," Canadian Journal Of Human Sexuality 12, 2003.

This model offers more prescriptive ability than the life-span model, as it identifies the groups that can be targeted to change the way in which an LGBT person develops their sexual identity. Each stage of the model becomes narrower in scope until the final stage of influence is solely one's ability to consolidate their identity. Sexual orientation/identity can also be looked at via a biological perspective that focuses on physiology instead of psychology.

Biological models investigate sexual orientation through biological mechanisms. They identify behavioral or physical differences, and then researchers try to explain them through

---

[36] *Ibid,* 76.

physical/chemical means. To provide insight on differences in sexual orientation, researchers have investigated gene expression, neurology, heredity, and hormone differences throughout the life of LGBT individuals.[37] One field, neuroendocrinology, initially sparked the most influence when research from LeVay identified a portion of the brain that was of different sizes between gay men and straight men. [38] This study caused a lot of debate over assumptions LaVay made in disregarding the impact of AIDS on a body and of the sexual orientation of his corpses.[39] Recently, studies have been published indicating that genetics may hold the key to understanding homosexuality, specifically epigenetics, the chemical alteration to the human genome without changing the DNA sequence.[40] While biological models fail in explaining sexual identity, they are still important to note as they provide understanding in the acquisition of sexual orientation. This is an area of current research that is promising.

Summary

Developing an LGBT identity means that one must first come out and differentiate themselves from the majority. The process of coming out can be broken down into three broad groups: internal conflicts, social conflicts, and identity development. The groups are differentiated by the way that an LGBT individual's identity is impacted. The research was conducted through the review of stories, interviews, and through psychological instruments to provide both qualitative and quantitative data to the literature. Overall, coming-out research emphasizes the uniqueness of each coming-out experience but notes that the shared themes help to provide insight into the coming-out process.

---

[37] J. Michael Bailey, Anthony R. D'Augelli, and Charlotte J. Patterson. "Biological Perspectives on Sexual Orientation," In *Lesbian, Gay, & Bisexual Identities Over the Lifespan* (1995): Alternative Construal.
[38] Simon LeVay, *The Sexual Brain*, Cambridge, Mass: A Bradford Book, (1994): Thou Nature Arm My Goddess.
[39] Bailey, D'Augelli, and Patterson, *Op. Cit.*, Sexual Orientation: The Empirical Evidence.
[40] Sanders et al., *Op. Cit.*, 1379-1388.

Chapter 3: LGBT Leadership Literature Review

The previous chapter addressed one major difference between LGBT and straight individuals, coming out, but does this mean that there is a difference in their leadership?[41] Most studies on leadership have used white, straight male subjects which do not give us entirely accurate information about the leadership phenomenon. According to the scholar Jean Chin, leadership theories lack diversity, and it is essential to consider not only groups that are underrepresented as leaders but the outdated traits often associated with leadership.[42] LGBT leadership is not a well-researched topic. Most of the existing research was conducted in the early 2000s on the challenges of disclosing one's sexual orientation in the workplace. Current research focuses on the impact that an LGBT identity has on the process of leadership and leadership development. With the previous chapter having explained how someone develops an LGBT identity, I turn now to speak about what comprises an LGBT identity.

An LGBT Reality

Laura Brown proposes that LGBT individuals operate within a reality comprised of three elements: Biculturalism, Marginality, and Normative Creativity.[43] Biculturalism is the simultaneous existence of two cultures. Marginality is the treatment of a person or group of people as insignificant. Normative creativity is the ability to think about problems abstractly that an individual, who does not fit the cultural majority, holds. This LGBT reality centers on the personal growth created from the challenges associated with being a part of the sexual minority. Brown uses biculturalism to explain the dual exposure of an LGBT person to the normative

---

[41] The term 'straight' refers to an individual who is heterosexual and a member of the sexual majority. I have chosen to use the term to remove the clinical nature of the heterosexual/homosexual dichotomy.

[42] Jean Lau Chin, "Introduction to the special issue on diversity and leadership," *American Psychologist* 65 (2010): 152.

[43] Laura S Brown, "New Voices, New Visions: Toward a lesbian/gay paradigm for psychology," *Psychology of Women Quarterly* 13 (1989): 448.

straight culture while learning and experiencing gay culture. She argues that the next element, marginality, saying that due to the nature of being a sexual minority LGBT people are often marginalized. This results in a more innate desire to challenge the status quo. Since there is no one way to be gay, Brown suggests that each has to construct different boundaries for their identity to aid in the development of higher-order problem-solving abilities.[44] The same skills of questioning, conceptualizing, and structuring that an LGBT individual uses to construct an identity can be directly transferred into identifying problems, imagining possible solutions, and creating potential solutions. Each element, separately, is not unique to any one group's experience and can be seen in other minority populations. These three elements, individually and together, could be applied to any minority. They all experience multiple cultures; they all suffer marginality; and they all have to negotiate the boundaries that their race has with their identity. I would argue that what makes an LGBT reality unique, concerning these three elements, is their combination alongside the ability for sexual orientation to be concealed. While not all LGBT individuals can "pass" as straight, all LGBT individuals go through the coming-out process which means at some point they were hiding their identity.

As described in the previous chapter, concealment leads to self-disclosure. Brown's LGBT reality helps to explain why LGBT leaders appear to be drawn to certain goals more often. Having experienced marginality and biculturalism themselves, LGBT leaders can understand the feelings associated with being a minority. This understanding is unique from many other minorities as LGBT individuals come in all races, ethnicities, religions, socioeconomic statuses, etc. The community, as a whole, is not limited to a single thought process or cultural upbringing which allows for a greater desire of inclusion that is seen

---

[44] *Ibid,* 445-58.

throughout the rest of the literature. This understanding lends LGBT leaders a potential

predisposition to focus on people more on technical problems.

LGBT Leadership Distinguished

Generally, LGBT leadership is relational and inclusive. As stated earlier this inclusive

value is likely unique from other minority statuses due to the fact that LGBT individuals

transcend the boundaries of race, religion, ethnicity, etc. According to William Lucio, many

LGBT individuals find themselves in positions where they are challenging social norms or

protecting others from criticism.[45] One way that they accomplish their goals is through cohesive

and proactive communication.[46] LGBT leaders tend to try to include all of the followers and

bring in everyone's ideas while focusing on each's expertise.[47] Chang and Bowring speak to this

and explain that LGBT leaders not only try to include their followers in their discussions but

build relationships with them.[48] Lastly, LGBT leaders exhibit a future-oriented or "what's next"

type of attitude that continues the progression of the goal at hand.[49] These three behaviors -

communication, inclusion, and future orientation - can be tied back to combatting the marginality

and utilizing normative creativity that is part of an LGBT reality.

Chang and Bowring found that only some leaders felt that their sexual orientation

impacted the way that they related to others; however, Steven Courtney suggests that the way

that a leader understands their sexuality might not be representative of how they act.[50] Chang and

Bowring's study did not analyze the leaders regarding their location on a coming-out model such

---

[45] Steven J Courtney, "Inadvertently queer school leadership amongst lesbian, gay and bisexual (LGB) school leaders," *Organization* 21 (2014): 391.
[46] William Lucio, "Sharing the vision: collective communication within LGBT leadership," *Kansas State University* (2016): 38.
[47] *Ibid,* 55.
[48] J Chang and MA Bowring, "The perceived impact of sexual orientation on the ability of queer leaders to relate to followers," *Leadership* 13 (2017): 291.
[49] Lucio, *Op. Cit.,* 74.
[50] Courtney, *Op. Cit.,* 383-399.

as Cass's, but it is possible that the perception of how one's sexuality influences their leadership correlates to where they are in the coming out process.

These behaviors in connection to Brown's LGBT reality are present through Snyder's 'G Quotient' leadership. G Quotient leadership was developed by investigating the success of gay executives and identifying seven principles surrounding their success. These traits include: inclusion, creativity, adaptability, connectivity, communication, intuition, and collaboration.[51] Snyder claims that G Quotient leadership is useful as it creates a more pleasant work environment, stresses the respect of others, and gives employees agency for their successes and failure.[52] Similar to the other observations on LGBT leadership, G Quotient leadership focuses on the human aspects of leading. While Snyder perceives this leadership as beneficial, there is a potential barrier for LGBT leaders when it comes to their followers.

Leadership as a process emphasizes not only a leader but the interaction between a leader and their followers. The followers perceptions of a leader impacts, in part, the path towards the common goal. A leader's sexual orientation may influence their relationship with their followers. If an LGBT leader is leading an LGBT organization, there is most likely not an inherent issue relating to their sexuality, but if they lead within a heteronormative culture, they may often weigh the costs and benefits of disclosing their sexual orientation.[53] If a person decides to disclose their sexual orientation, they must then navigate the perceptions others have. Some LGBT leaders may strategically come out, or may even change their communication styles to fit

---

[51] Kirk Snyder, *The G quotient: why gay executives are excelling as leaders-- and what every manager needs to know (*San Francisco: Jossey-Bass, 2006), xxvii.

[52] *Ibid,* 108-117.

[53] Bil. Leipold, "Navigating straight waters: The lived experience of how out, White, gay males have successfully navigated the college presidential search process," *Journal Of Psychological Issues In Organizational Culture* 5 (2014): 50.

more into the normative culture.[54] Woods and Lucas claim that LGBT individuals may act in

stereotypically straight ways to hide themselves and avoid the topic of sexuality.[55] Ragins and

Cornwell found a similar phenomenon in which gay employees who perceived more workplace

discrimination held a more negative attitude towards their job than workers around them.[56] Not

surprisingly, they found that when there is a high perception of discrimination in the workplace

LGBT individuals are less likely to disclose their identity.[57] These behaviors potentially are ways

for LGBT individuals to avoid hurtful comments or actions. [58] That being said there are some

positions, such as working in an LGBT center, where the leader is "always out."[59] Goodman et

al. noticed that derogatory remarks by a follower about a leader's sexual orientation could lead

others to view an LGBT leader's leadership less favorably.[60] Immediately following a slightly

derogatory remark, it was shown that followers displayed increased negative nonverbals, which

are noted to create a large amount of ambiguous information that the LGBT leader must then

analyze.[61] Goodman et al. hypothesized that one derogatory remark by a peer made it socially

acceptable for others to discriminate against the leader based on their sexual orientation.[62] The

perception of homosexuality is not always something negative and this perception, in

combination with individuals sharing their identity, is how Woods and Lucas see the integration

---

[54] Lemuel W Watson, and Joshua Moon Johnson, *Authentic leadership: an engaged discussion of LGBTQ work as culturally relevant and engaged authentic leadership*. (Charlotte: Information Age Publishing, Inc., 2013), 19; In my own life, I find myself speaking in my "straight" voice to those who I perceive as potentially reacting negatively to my sexual orientation.

[55] James D Woods and Jay H Lucas, *The corporate closet: the professional lives of gay men in America* (New York: The Free Press, 1993), 85.

[56] Belle Rose Ragins, and John M. Cornwell, "Pink Triangles: Antecedents and Consequences of Perceived Workplace Discrimination Against Gay and Lesbian Employees," *Journal Of Applied Psychology* 86 (2001): 1252.

[57] *Ibid,* 1252.

[58] Woods and Lucas, *Op. Cit.*, 8.

[59] Watson and Johnson, *Op. Cit.,* 9.

[60] Jeffrey A Goodman et al., "The Impact of a Derogatory Remark on Prejudice Toward a Gay Male Leader," *Journal Of Applied Social Psychology* 38 (2008): 551.

[61] *Ibid,* 550.

[62] *Ibid,* 551.

of sexuality into the workplace.[63] One study found that lesbians and gay men are perceived as more skilled in social and technical abilities than equally qualified straight men and women.[64] These observations are limited to describing an LGBT leader, which has led to the development of models aimed at further explaining LGBT leadership.

Observations of LGBT leaders and their interactions with followers led to the development of models to analyze LGBT leaders and their leadership development. Fassinger, Shullman, and Stevenson developed a model to define LGBT leadership in a way that encompasses not only identity but social influences.[65] As seen below in Figure 4, it distinguishes three dimensions that help to explain an LGBT leader: sexual orientation (disclosure or non-disclosure), gender orientation (masculine or feminine), and group composition (LGBT or mixed).[66] This model should be viewed as the intersection between the three dimensions which is why a cube was chosen by Fassinger to represent the model. The model has eight different options possible that are distinguished by the smaller cubes that are divided by the dotted lines. These options are determined by the combination of the three dimensions described above.

---

[63] Woods and Lucas, *Op. Cit.*, 223-252.

[64] Claudia Niedlich, and Melanie C. Steffens, "On the interplay of (positive) stereotypes and prejudice: Impressions of lesbian and gay applicants for leadership positions," *Sensoria: A Journal Of Mind, Brain & Culture* 11 (2015): 75.

[65] Ruth E Fassinger et al., "Toward an Affirmative Lesbian, Gay, Bisexual, and Transgender Leadership Paradigm," *American Psychologist* 65 (2010): 201.

[66]*Ibid,* 204.

Context
Stigma
Marginalization

Sexual Orientation

Non-Disclosure

Disclosure

Gender Orientation

Male/Masculine →

Female/Feminine →

Situation

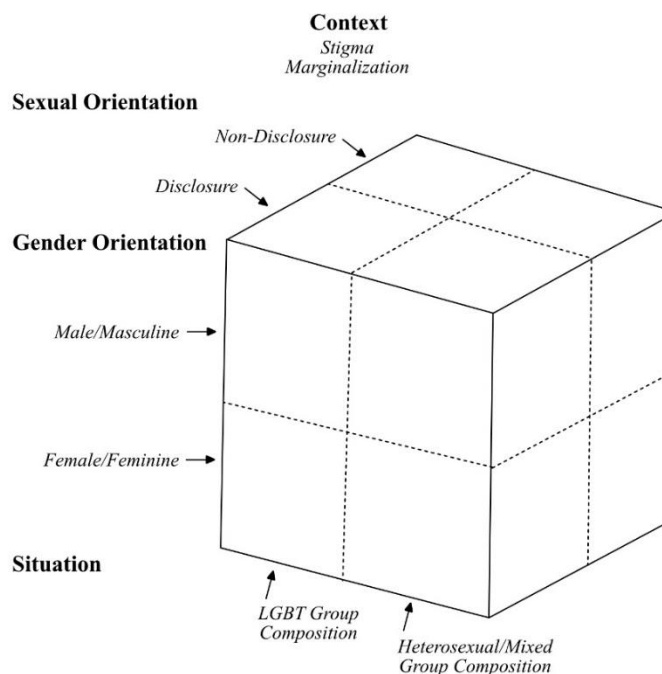*LGBT Group Composition*

Heterosexual/Mixed Group Composition

Figure 4: Reproduced from Ruth E Fassinger et al., "Toward an Affirmative Lesbian, Gay, Bisexual, and Transgender Leadership Paradigm," American Psychologist 65, 2010.

These three dimensions are governed by a context that includes stigma and marginalization.[67]

The marginalization discussed in this model is defined similarly to the LGBT reality proposed by

Brown (biculturalism, marginality, and normative creativity). Stigma in this model is broken

down further into cultural stigma, or individual stigma also referred to as enacted stigma and

internalized stigma.[68] Cultural stigma is systematic and captures society's view of sexuality in

constructions such as laws or religion. Individual stigma is more psychological and personal, and

can be seen as enacted stigma such as hate crimes, or internalized as self-hatred.[69] The model

does not directly include felt stigma, where individuals receive stress due to the possibility of an

enacted stigma from occurring, but this may be present within the individual stigma category.[70]

---

[67] *Ibid,* 205.
[68] *Ibid,* 205.
[69] *Ibid,* 205-6.
[70] Gregory M Herek, "Confronting Sexual Stigma and Prejudice: Theory and Practice," *Journal Of Social Issues* 63 (2007): 910.

The model focuses on whether an LGBT leader has self-disclosed their sexual orientation to the public, arguing that self-disclosure has an impact on leadership.[71] The gender dimension is broken down into masculine and feminine which includes not only biological/identity but gender roles and behaviors.[72] This dimension is meant to describe how the perceptions of gender can color the way that leaders are viewed, such as when a man is perceived as a "leader" while a woman is perceived as a "female leader." While gender can be viewed as non-binary, this model did not address this. However, it can be assumed that followers may often hold a gender normative perception. The third dimension in LGBT leadership is group composition, which is a way to distinguish how leadership might change between a group comprised entirely of LGBT individuals versus a group that is mixed or only straight.[73] This dimension highlights the followers and how their experiences may play a role in a group's values, which may influence a leader's behavior.[74] This model proposes one way to analyze and develop LGBT leadership but does not include the interaction between an LGBT leader's attributes with the context. The authors suggest further research on the topic.

LGBT Leadership Development

Understanding LGBT leadership development is another way to identify any differences between LGBT leadership and straight leadership. Komives et al. identified a six-stage model using grounded theory to explain leadership identity develop. Komives et al. coined this the model The Leadership Identity Development (LID) model, as seen below in Figure 5, which is now the building block for many other leadership development studies.[75]

---

[71] Fassinger et al., *Op. Cit.,* 209.
[72] *Ibid,* 210.
[73] *Ibid,* 211.
[74] *Ibid,* 212.
[75] Susan R Komives et al., "Developing a Leadership Identity: A Grounded Theory," *Journal of College Student Development* 46 (2005): 593.
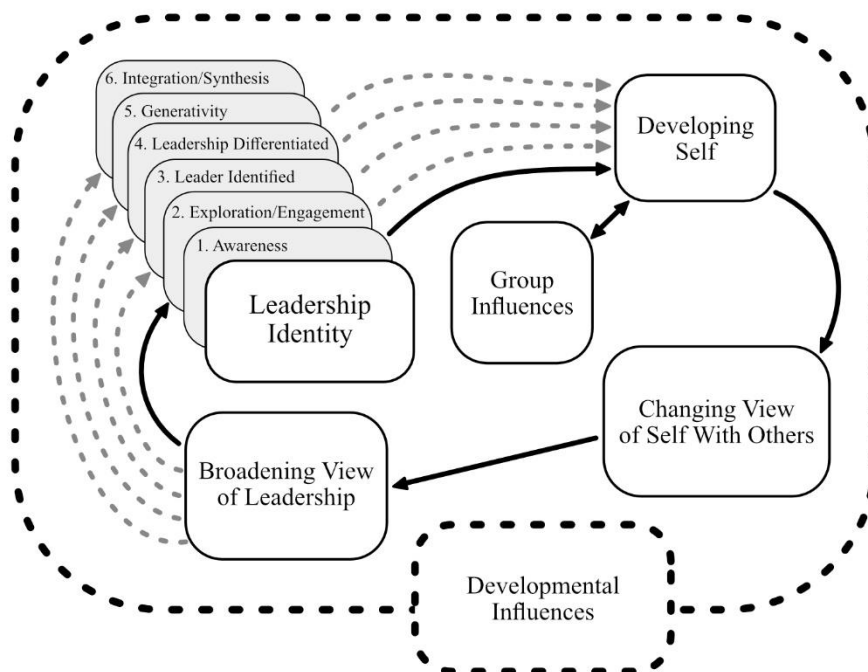
Figure 5: Reproduced from Susan R Komives et al., "Developing a Leadership Identity: A Grounded Theory," Journal of College Student Development 46, 2005.

The author argues leadership development is subject to "developmental influences," such as adult influences, peer influences, meaningful involvements, and reflective learning.[76] While these influencers affect each stage of leader development, the magnitude and way they affect each stage are different. For instance, an adult influences a young leader as more of a role model, whereas an adult becomes more of a mentor or friend once the leader has reached young adulthood.[77] The process of moving between stages in leadership development is facilitated through the development of one's self through group interactions. As the person develops through their interactions with others, they broaden their initial view of leadership.[78] The six stages of LID include: Awareness, or the recognition that leaders exist; Exploration/Engagement where intentional involvement occurs alongside group experiences; Leader Identified where the

---

[76] *Ibid,* 596.
[77] *Ibid,* 596.
[78] *Ibid,* 606.

leader is identified as being responsible for outcomes; Leadership Differentiated where

leadership is recognized as being a process and not solely designated by a hierarchy in business;

Generativity where commitment is focused on broader purposes; and Integration/Synthesis

where leadership becomes part of one's identity.[79]

In 2005, Renn and Bilodeau applied this model to LGBT student leaders and found

evidence that the six stages of the LID described their leadership identity.[80] Utilizing the same

model, Renn performed another study focused on LGBT students who were actively involved

with sexual identity groups on campus.[81] Renn found that LGBT leaders were engaged in a

leadership-identity cycle where their involvement developed their identity which shaped their

future participation.[82] Also, Renn and Bilodeau found evidence that D'Augelli's process of LGBT

identity development, a non-stage model of coming out, was observable in LGBT student leaders

and assert the involvement of being an LGBT student leader also develops a sexual identity.[83]

This leadership-identity cycle was further supported by a study done in 2016 on LGBT student

leaders and was found to occur even when the organization did not involve sexual identity.[84]

Coming out literature may have a more direct connection to LGBT leadership development

depending on the time in which an individual comes out, and this should be further researched.

---

[79] *Ibid,* 606-7.

[80] Kristen A Renn, and Brent L Bilodeau, "Leadership Identity Development Among Lesbian, Gay, Bisexual, and Transgender Student Leaders," *NASPA Journal (National Association Of Student Personnel Administrators, Inc.)* 42 (2005): 361.

[81] Kristen A Renn, "LGBT Student Leaders and Queer Activists: Identities of Lesbian, Gay, Bisexual, Transgender, and Queer Identified College Student Leaders and Activists," *Journal of College Student Development* 48 (2007): 326.

[82] *Ibid,* 318.

[83] Kristen A Renn, and Brent L Bilodeau, "Queer Student Leaders: An Exploratory Case Study of Identity Development and LGBT Student Involvement at a Midwestern Research University," *Journal of Gay & Lesbian Issues in Education* 2 (2005): 65.

[84] Terry Ryan, "The Deepening of Identity: How Leadership Affects Lesbian, Gay, and Bisexual Student Sexual Identity Development," *New York Journal of Student Affairs* 16 (2016): 44.

While the literature on LGBT leadership provides insights, nearly all studies suffer from the same weaknesses and limitations. The LGBT individuals discussed in the literature are in the later stages of identity development. For an individual to participate in the study, they must first identify as a sexual minority and then feel comfortable enough to self-disclose and participate in a study. This excludes the perspective of an entirely closeted individual from the literature. Since most LGBT leadership literature is qualitative, the findings should be viewed with caution due to their small sample sizes. While there are instances where different researchers from different areas of the United States have reported similar results, there is still an inability to generalize the findings to a larger population. Additionally, research of LGBT leaders often occurs in locations where support for the LGBT community is universal and as such results might not be able to be generalized between regions that are not as accepting of LGBT people. The LGBT leadership literature is in need of replication in hopes of starting to generalize the findings of the studies better.

LGBT leadership is characterized by the complexities that occur between the cultures and identities that the leader must maneuver. The same stigmas and marginalization that governs sexual identity development appear to play a role in what it means to be an LGBT leader. The lessons learned through coming out become part of the reality for an LGBT leader and position them to approach situations more creatively and include followers in such a way where they feel that their voices matter. There seems to be an inherent authenticity residing within LGBT leaders as they disclose their sexual orientation, or sharing part of their identity that they have the potential to conceal, but what does it mean to be an authentic leader?

Summary

LGBT leadership distinguishes itself from straight leadership through its emphasis on inclusion and communication. These characteristics are likely influenced by the way LGBT individuals experience the world differently from straight individuals. Part of this experience is the presence of stigmas around sexual/gender orientation. These stigmas shape one's sexual identity development and their LGBT leadership development throughout their life. One's sexual identity is connected to their LGBT leadership status, and as one's sexual identity develops so does their LGBT leadership. Overall, LGBT leadership has much to be researched, but it seems to have the power to create cohesive groups that have the skills to fight abstract problems.

Chapter 4: Authentic Leadership Literature Review

Authentic Leadership is one of the newest theories in the field of leadership studies. As the name implies, it focuses on the leader's authenticity. For this chapter, authenticity is defined as being true to one's self and behaving in a manner that reflects one's true self to others.[85] This definition is not perfect as it relies on the expectation that people can identify when someone is or is not being true to their self. There is also an opportunity for someone to be labeled as authentic but may be manipulating their actions with the goal of being perceived as authentic. That being said, in the discussion surrounding authentic leadership many authors suggest that authentic leadership is more than merely being true to one's self.[86] The differences between authenticity and authentic leadership are in the assumptions made for each.[87] For example, authenticity does not imply morality, but authentic leadership scholars assume that authentic leaders are inherently ethical.[88]

Authentic Leadership Defined

Since authentic leadership is a relatively new theory, it is defined in a variety of ways, and there is no one agreed upon definition.[89] These definitions fit into three categories (intrapersonal, interpersonal, and developmental) where each category is organized based on what it aims to emphasize. The intrapersonal viewpoint emphasizes the individual leader and what happens to them psychologically. It distinguishes authentic leaders based on characteristics

---

[85] Bruce J Avolio, and William L Gardner, "Authentic leadership development: Getting to the root of positive forms of leadership," *The Leadership Quarterly* 16 (2005); Boas Shamir and Galit Eilam, "What's your story? A life-stories approach to authentic leadership development," *The Leadership Quarterly* 16 (2005).

[86] Shamir and Eilam, "What's your story," 396-398; Fred Walumbwa et al., "Authentic leadership: Development and validation of a theory-based measure," *Journal Of Management* 34 (2008): 90.

[87] Puck M Algera and Marjolein Lips-Wiersma, "Radical Authentic Leadership: Co-creating the conditions under which all members of the organization can be authentic," *The Leadership Quarterly* 23 (2012): 125.

[88] *Ibid,* 125.

[89] Shamir and Eilam, *Op. Cit.*, 395.

that are related to self-knowledge. Boas Shamir and Galit Eilam defined authentic leadership intrapersonally focusing on self-concept and the expression and understanding of that concept.[90] They investigate authentic leadership through leader's life-stories, which they claim are connected to leadership self-development. In this model, there is a focus on the development of the leader internally and their self-discovery.

Shamir and Eilam offer a life story approach to developing authentic leadership through self-knowledge and self-concept.[91] Jan Shaw argues that since the life story of an authentic leader forms within a set of normative pressures, there is little in the way of uniqueness between stories.[92] Additionally, Shaw acknowledges that anyone can author their own narrative and then behave in a way that aligns with the previously constructed narrative.[93] This is not to say that narratives are useless, but Shaw mentions that there is a disconnect in the way in which we look at stories and use them. Instead of focusing on patterns about one's own life, it may be worthwhile to focus on one's life through their interaction with others.[94]

The interpersonal viewpoint emphasizes the interaction between the leader and their followers. Alice Eagly proposes that authenticity is relational and requires that followers acknowledge the leader's authenticity.[95] Eagly argues leaders must get their values from their community, and that their followers must personally identify with those values.[96] This makes it impossible for a leader to engage in authentic leadership by themselves.

---

[90] Shamir and Eilam, *Op. Cit.*, 399.
[91] *Ibid.,* 402.
[92] Jan Shaw, "Papering the cracks of discourse: The narrative identity of the authentic leader," *Leadership* 6 (2010): 103.
[93] *Ibid.,* 102.
[94] *Ibid.,* 105.
[95] Alice Eagly, "Achieving relational authenticity in leadership: Does gender matter," *The Leadership Quarterly* 16 (2005): 461.
[96] *Ibid.,* 361.

The developmental viewpoint emphasizes the ability for authenticity to be developed within the individual. The intrapersonal and interpersonal viewpoints include leader development as part of the definition, but do not place it at the center. Also, focusing on development means that there is a focus on both the interaction between leaders and followers and a leader's self-concept. The developmental perspective is the most researched of the three discussed in this chapter, and while there is no single definition, nearly all include the leader's authentic self, their authentic interactions with their followers, and the context of their interactions.[97]

The current research in authentic leadership is based on two different approaches: practical, which relies on personal experiences and practices; and theoretical, which relies on social science methods.

Practical Approach to Authentic Leadership Development

The practical approach to authentic leadership primarily focuses on how authentic leaders can be developed so they may introduce positive outcomes. A significant portion of this research is closely tied to management and the workplace. That being said, the research for this approach does not just apply to the world of work. Instead, it outlines a clear set of skills to develop the positive outcomes associated with authentic leadership. Bill George argues we need a new kind of leader who leads with positive values and integrity.[98] George conducted interviews with 125 leaders who he believed were successful and authentic.[99] He found five themes and conceptualized them into a model. Shown below in Figure 6, George defines authentic leadership as being comprised of five dimensions: understanding one's purpose, practicing solid values,

---

[97] Bill George, *Authentic leadership: rediscovering the secrets to creating lasting value*, San Francisco, CA: Jossey-Bass (2003): 36; Walumbwa et al., "Authentic leadership: Development," 94; Bruce Avolio et al., "Unlocking the mask: A look at the process by which authentic leaders impact follower attitudes and behaviors," *The Leadership Quarterly* 15 (2004): 802-3.
[98] Bill George, *Op. Cit.*, 5.
[99] *Ibid.*, 5-17.

leading with heart, establishing connected relationships, and demonstrating self-discipline.[100] While George uses these dimensions to define an authentic leader, they also make mention of followers and their interactions with the leader.
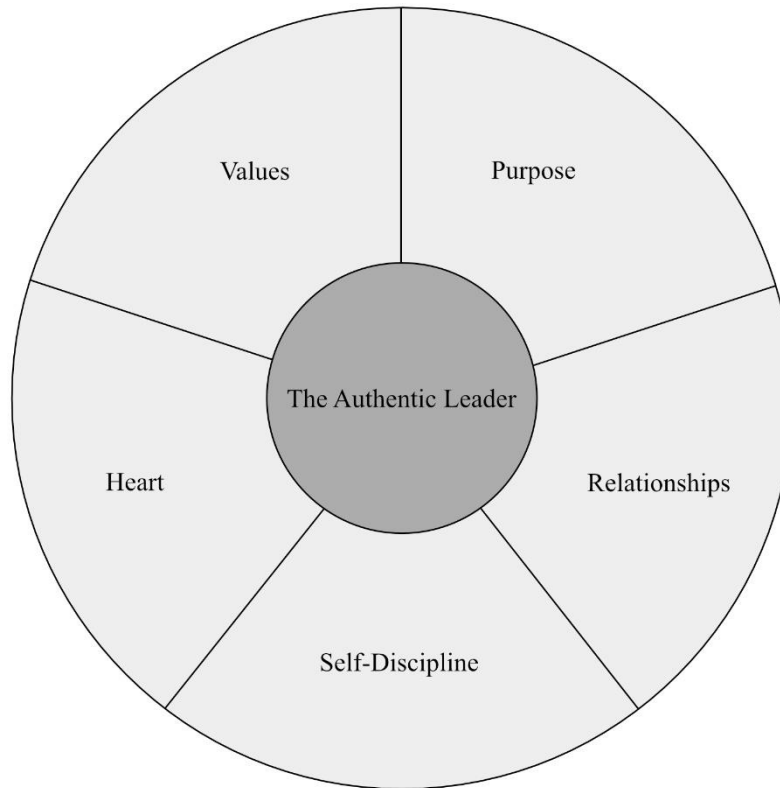

Figure 6: Adapted from Bill George, Authentic leadership: rediscovering the secrets to creating lasting value, San Francisco, CA: Jossey-Bass, 2003.

George claims that it is crucial for a leader to understand their purpose because without doing so no one would want to follow them and that they are vulnerable to narcissistic impulses.[101] To develop purpose, a leader must understand themselves, their passions, and underlying motivations and find an environmental context that suits them.[102] The moral component of George's model is 'practicing solid values.' He stresses the importance of gaining

---

[100] *Ibid.*, 18.
[101] Bill George, *Op. Cit.*, 19.
[102] *Ibid.*, 19.

trust with followers and doing the "right" thing.[103] This is expressed and shaped by one's

values.[104] While this component speaks to doing the "right" thing, it does not explicitly state

what is correct. This includes the following law and not using other people merely as a means to

an end. Since these dimensions were determined as themes from interviews, it is unlikely that

any leader would ever admit to doing the "wrong" thing. Additionally, doing the right thing for

your followers is not always doing the right thing for everyone who is impacted by the situation.

It is hard to know exactly what the right action is, and it is likely something that needs to

be negotiated between leaders and their followers. George defines leading with heart as being

open and willing to share personal information with others.[105] It is a way for followers to build

trust with their leaders. This can take place through the transparency of the organization,

transparency of the leader, or both. Transparency does not mean oversharing or being

inappropriate; preferably it is a way for a leader to show their followers that they too struggle.

Establishing connected relationships is a way to build group effectiveness. Self-disciple is

defined as having the perseverance and control to accomplish the task at hand. Demonstrating

self-discipline is important as George claims without it a leader cannot gain the respect of their

followers.[106] George uses self-discipline as the avenue in which the other components work.

These dimensions do not occur in any sequential order; instead, they are simultaneously

developed throughout a leader's life.[107] These dimensions are manageable offer direct actions

that can be taken to develop as an authentic leader. While the manageability of the model is a

strength, it is not necessarily robust in its construction. George's experiences with authentic

---

[103] *Ibid.*, 21.
[104] *Ibid.*, 20.
[105] *Ibid.*, 22.
[106] Bill George, *Op. Cit.*, 24.
[107] *Ibid.*, 18.

leaders are just that, his experiences, and may not represent the wider understanding of authentic leadership. Further research on this conceptualization of the model could provide a meaningful advancement for the practical approach.

Theoretical Approach to Authentic Leadership Development

The theoretical approach to authentic leadership also tries to capture the phenomena of authentic leadership. Many of the researchers of authentic leadership have collaborated with each other in recent literature, which has resulted in a similar construction between groups of authors. Walumbwa et al. view authentic leadership as:

> "a pattern of leadership behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development."[108]

This often results in conceptualizations of authentic leadership that are complex and not easily applied.

Walumbwa et al. start their definition of authentic leadership by defining what influences they identify are crucial to becoming an authentic leader. They separate these influencers into the internal positive psychological capacities and external positive ethical climate. Positive psychological capacities refer constructs such as hope, optimism, resilience, and self-efficacy.[109] Avolio et al. use these constructs as identified by Walumbwa et al. as what authentic leaders

---

[108] Fred Walumbwa et al., "Authentic leadership: Development and validation of a theory-based measure," *Journal of Management* 34 (2008): 94.

[109] Bruce J Avolio, Jakari Griffith, Tara S Wernsing, and Fred O Walumbwa, "What is authentic leadership development," In *Oxford handbook of positive psychology and work*, New York, NY: Oxford University Press (2010): 43.

need to develop themselves.[110] A positive ethical climate similarly is an environment where leaders are encouraged to behave ethically and demonstrate concern for others.
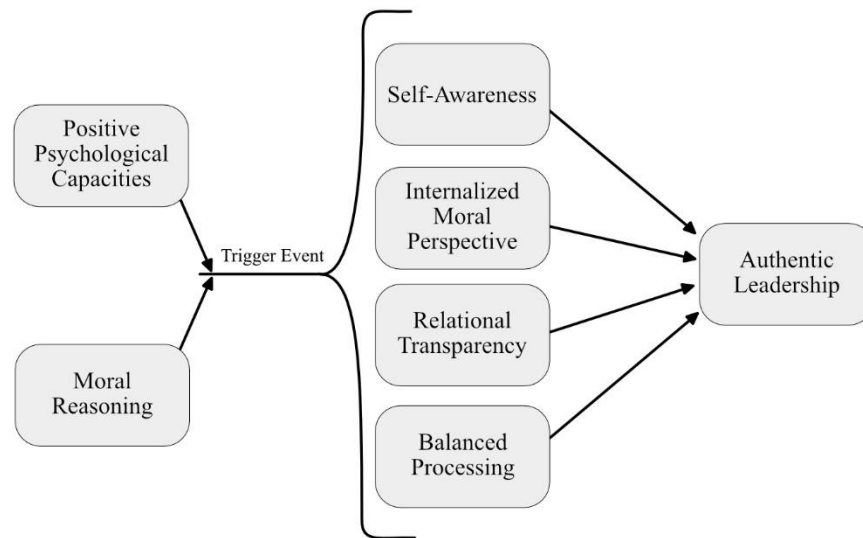

Figure 7: Adapted from Fred Walumbwa et al., "Authentic leadership: Development and validation of a theory-based measure," Journal of Management 34, 2008.

As seen above in Figure 7, the four components of an authentic leader as identified by Walumbwa et al. include self-awareness, internalized moral perspective, balanced processing of information, and relational transparency.[111] Self-awareness refers to one's understanding of the world and how the world impacts them over time.[112] It includes the understanding of one's self, such as their strengths and weaknesses, and how those impacts other people. Internalized Moral Perspective refers to use of one's internalized moral values to determine their behaviors rather than the use of external influences.[113] Balanced Processing refers to one's ability to analyze data before coming to a decision objectively.[114] This component is never completely obtainable because no matter how hard one person tries they will always have bias in their analysis. Lastly,

---

[110] *Ibid.,* 43.
[111] Walumbwa et al., *Op. Cit.*, 94.
[112] *Ibid.*, 95.
[113] *Ibid.,* 96.
[114] *Ibid.,* 95.

Relational Transparency refers to one's authentic behavior and being true to one's self. Together these components form the most basic description of authentic leadership.

William Gardner et al. constructed a similar model of authentic leadership but started with two broader categories: self-awareness and self-regulation.[115] He applied these categories directly to the components of authentic followership. Self-awareness is the more influential category. As a leader increases their self-awareness, they need to develop their ability to self-regulate. Gardner et al. noted the impact that a trigger event has on the development of authentic leadership. Specifically, trigger events were defined as being catalysts for higher levels of leader self-awareness.[116] A trigger event, also called a 'crucible moment' by George, is a moment in a leader's life that significantly impact the way that the leader approaches the world. This could include divorce, marriage, the death of a loved one, or specific to this thesis, coming out. In addition to Gardner et al., Ilies, Morgeson, and Nahrgang utilize the same categories as Walumbwa et al., but apply the model to support the claim that leaders with a positive self-concept will have greater self-awareness; and leaders with more self-awareness will experience greater self-acceptance.[117] Ilies et al., also argues that the followers of authentic leaders feel supported are happier.[118]

Since authentic leadership is largely constructed based on perception it is possible for the existence of a pseudo-authentic leader. This leader may appear to express the four components that are outlined in Walumbwa et al.'s model, but they are simply putting on a show. For example, a leader who appears to be sharing information about themself, but it is only for the

---

[115] Gardner et al., "Can you see the real me? A self-based model of authentic leader and follower development," *The Leadership Quarterly* 16, (2005): 346.

[116] *Ibid.,* 347.

[117] Remus Ilies, Frederick P Morgeson, and Jennifer D Nahrgang, "Authentic leadership and eudaemonic well-being: Understanding leader-follower outcomes," *The Leadership Quarterly* 16 (2005): 378.

[118]*Ibid.,* 385-387.

intent of manipulating their followers then they are likely not an authentic leader. It can be difficult to distinguish between authentic leadership and pseudo-authentic leadership while in the leader-follower exchange, but perspective often allows for the determination of whether or not a leader is just being perceived as an authentic leader or if they actually are an authentic leader.

Outcomes, and Correlations

Authentic leadership has gained momentum in research in recent years as it has shown to have positive correlations with mental health and effectiveness like the ones seen in the Ilies and associate's study above. However, Christa Kiersch and Zinta Byrne have found opposing correlations. They state that the perception of authentic leadership in a multi-level model may cause individual stress and turnover intentions.[119] This is a place where more research is needed to clarify what behaviors of authentic leadership may cause stress and which parts result in positive outcomes for followers. Nearly all of the studies attempting to correlate authentic leadership to a positive outcome utilized the Walumbwa et al. definition of authentic leadership.

Steven Norman, Bruce Avolio, and Fred Luthans investigated the interaction between communication transparency, positivity, trust, and perceived effectiveness.[120] The study found that higher levels of transparency and positivity ended up with the perception that a leader was more effective and more trustworthy.[121] Transparency and positivity are not necessarily correlated with actually *being more effective* as a leader; rather, they increase the *perception of* effectiveness. Similarly, a study by Fred Walumbwa et al. found evidence that authentic

---

[119] Christa Kiersch and Zinta Byrne, "Is being authentic being fair? Multilevel examination of authentic leadership, justice, and employee outcomes," *Journal of Leadership and Organizational Studies* 22 (2015): 299.
[120] Steven M Norman, Bruce J Avolio, and Fred Luthans, "The impact of positivity and transparency on trust in leaders and their perceived effectiveness," *The Leadership Quarterly* 21 (2010): 350.
[121]*Ibid.,* 358.

leadership is positively correlated with psychological capital and group trust.[122] A third study completed by Anna Weischer et al. also found evidence that perceived authentic leadership was positively correlated with follower trust and positive emotions.[123] This suggests authentic leadership does not only increase individual follower trust, but also the trust of the larger group.

Matthias Weiss et al. investigated the impact that authentic leadership had on the mental health of the leader.[124] They found that being authentic sustains a leader's mental health and promotes an effective work environment.[125] Additionally, the study provides some of the first evidence that authentic leaders can achieve more in situations where they have to interact more with other people.[126] Authentic leadership improves more than just results, it inherently puts leaders in a position to continue to develop positively.

Claudia Peus et al. investigated the correlation between individual components of authenticity as a predictor of authentic leadership.[127] Earlier a distinction between authenticity and authentic leadership was made, but the idea that the two definitions are correlated would mean an additional avenue for authentic leadership development. Peus et al. found evidence to support their claims that self-concept and self-knowledge are both predictors of authentic leadership.[128] This was followed up by evidence that indicates a correlation between authentic leadership and higher satisfaction with the leader.[129] According to Margaret Diddams and Glenna

---

[122] Fred O Walumbwa, Fred Luthans, James B Avey, and Adegoke Oke, "Authentically leading groups: The mediating role of collective psychological capital and trust," *Journal of Organizational Behavior* 32 (2011): 16.

[123] Anna Elisabeth Weischer, Jürgen Weibler, and Malte Petersen, "'To thine own self be true': The effects of enactment and life storytelling on perceived leader authenticity," *The Leadership Quarterly* 24, (2013): 489.

[124] Matthias Weiss, Stefan Razinskas, Julia Backmann, and Martin Hoegl, "Authentic leadership and leaders' mental well-being: An experience sampling study," *The Leadership Quarterly* (2017): 2.

[125] *Ibid.,* 10.

[126] Weiss, Razinskas, Backmann, and Hoegl, "Authentic leadership and leaders," 10.

[127] Claudia Peus et al., "Authentic Leadership: An Empirical Test of Its Antecedents, Consequences, and Mediating Mechanisms," *Journal of Business Ethics* 107 (2012): 334.

[128] *Ibid.,* 338.

[129] *Ibid.,* 338.

Chang, there may be a connection between self-disclosing weakness and greater follower

cohesiveness, satisfaction, and decreased follower uncertainty.[130] Since showing weakness can

be as an act of authenticity, this offers the chance for authentic leadership to be used in situations

where the group at large lacks formal power.

Donna Ladkin and Steven Taylor argue that the ability to be perceived as authentic is not

accomplished by just naively "being authentic."[131] Ladkin and Taylor describe the concept of

"performing authentically." It seems like a paradoxical concept. Acting authentically means that

the leader is choosing to match their feeling with their actions. As an example, human

physiology can explain what it means to act authentically. We know that someone can make a

conscious effort to smile, but if they do not actually feel happy their smile will look forced.[132]

This is because certain muscles in the face are involuntary and will only activate when the

underlying emotion is at the front of the brain. Ladkin and Taylor assert that actually to be

perceived as authentic, a certain amount of acting must occur to align the values in your thoughts

with the actions that are intended to represent those values.

Weischer et al. support Ladkin and Taylor's study through the testing of the following

claims: (1) strong as opposed to weak performance by the leader helps followers perceive the

leader's authenticity; (2) telling the leader's life story helps followers perceive the leader's

authenticity; and (3) the telling of negative turning points in the leader's life story help followers

perceive higher levels of authenticity.[133] The study found strong support for claim one, and

---

[130] Margaret Diddams, and Glenna C Chang, "Only human: Exploring the nature of weakness in authentic leadership," *The Leadership Quarterly* 23 (2012): 599.

[131] Donna Ladkin, and Steven S Taylor, "Enacting the 'true self': Towards a theory of embodied authentic leadership," *The Leadership Quarterly* 21 (2010): 67.

[132] Ladkin and Taylor, *Op. Cit.,* 68.

[133] Anna Elisabeth Weischer, Jürgen Weibler, and Malte Petersen, "'To thine own self be true': The effects of enactment and life storytelling on perceived leader authenticity," *The Leadership Quarterly* 24, (2013): 480-481.

partial support for claims two and three.[134] This adds to Ladkin and Taylor's study as it suggests that one way to perform authenticity is through telling life stories. This reinforces that authentic leadership is not entirely internal and follower perception is important.

Authentic leadership comes with its own set of criticisms. A large number of the criticisms of authentic leadership focus on the contradictions that lie within the theory and the idealized perspective that the theory may take. Julia Storberg-Walker and Rita Gardiner note that there is a problem with a lack of critique of authentic leadership.[135] One such critique is that authentic leadership may have barriers to certain groups of people, such as LGBT individuals when being truly authentic may negatively impact their lives.[136] The authors who have started to critique authentic leadership primarily have focused on the challenges they have had in developing authentic behavior. Daniel Nyberg and Stefan Sveningsson note that practicing authenticity in the workplace is difficult as there is a chance that acting authentically could backfire.[137] If a leader is acting authentically, and they want to speak often, but the followers of them in an organization want a leader to listen, then the leader has to negotiate the way they behave.[138] The dislike of a leader's authentic behavior in this situation may be enough to even disqualify the leader from having a positive relationship with their followers. Ford and Harding also note the push to remove all negative qualities about one's self in pursuit of authentic

---

[134]*Ibid.,* 489.

[135] Julia Storberg-Walker, and Rita Gardiner, "Authentic Leadership in HRD-Identity Matters! Critical Explorations on Leading Authentically," *Advances in Developing Human Resources* 19 (2017): 350.

[136] *Ibid.,* 356; I see this as an opportunity, to further change the mindset of the discussion surrounding authentic leadership in LGBT individuals. LGBT people do have a cost of disclosing their true self, but part of being a leader is taking on the additional costs so that one's followers do not. This is more applicable to LGBT leaders who are specifically working with other LGBT people and should be further discussed.

[137]Daniel Nyberg and Stefan Sveningsson, "Paradoxes of authentic leadership: Leader identify struggles," *Leadership* 10 (2014): 447.

[138] *Ibid.*, 446.

leadership.[139] All theories have their criticisms and understanding them allows for a complete picture of the leadership process.

Authentic leadership is a complex process that focuses on the leader, followers, the interactions between them. George offered a practical approach to authentic leadership development but sacrificed robustness and complexity for ease of use. The theoretical approach to authentic leadership is often complex and has room for further research. Many terms and concepts do not have an agreed-upon definition as well as there is an overall confusion as to who or what determines if a leader is authentic or not. Is authenticity housed in the perception of the followers, within the leader, or a combination of both? Authentic Leadership may be new, but it offers positive insights into the leader-follower relationship and is inherently ethical in its construction. Authentic leadership holds the ability to empower followers and make a positive lasting change in society.

These positive outcomes and correlations to authentic leadership are important not only as a reason to continue authentic leadership research but as an indicator that authentic leadership had the potential to be utilized by groups that historically have been oppressed.

Summary

Authentic Leadership is being true to one's values and acting upon those values. There are three perspectives on authentic leadership: intrapersonal, interpersonal, and developmental. Each focus on a particular aspect of the authentic leader and how they engage in authentic leadership. The development of an authentic leadership is further broken down into two approaches: practical, and theoretical. The practical approach investigates the tangible skills

---

[139] Jackie Ford and Nancy Harding, "The impossibility of the 'true self' of authentic leadership," *Leadership* 7 (2011): 476.

needed to be developed to engage in authentic leadership while the theoretical approach focuses

more on the overall path to becoming an authentic leader. Authentic leadership is a current hot

topic due to its correlations with positive outcomes, but there is a need for additional research.

Chapter 5: Coming out as a Paradigm for Authentic LGBT Leadership

Authenticity is observed throughout the LGBT leadership literature and is often associated with coming out. Since our current culture views sexual orientation through the lens of heteronormativity, as seen in Chapter 1, most people assume that everyone is straight.[140] This means that an LGBT leader is continuously deciding to disclose their sexual orientation and that most straight leaders will not.[141] While coming out is an act of authenticity, as it defined in Chapter 3, sexual orientation only makes up a part of someone's identity. This may indicate that the authenticity present throughout the LGBT leadership literature may need further clarification. Authenticity does not guarantee authentic leadership, so is there a difference between an LGBT leader and an authentic LGBT leader? To investigate the idea of authenticity in LGBT leaders and if LGBT leaders are inherently authentic leaders, this chapter will use coming out as a paradigm for bridging the theories of LGBT leadership and authentic leadership.

Coming out is useful in exploring the connections between LGBT leadership and authentic leadership as it is it holds apparent connections to each theory. The most obvious connection is that LGBT leadership could not exist without coming out because coming out is what establishes a non-heteronormative identity. Coming out also shares a common construction with authentic leadership because each theory can be broken into an intrapersonal, an interpersonal, and a developmental perspective. The more detailed connections will be explained throughout this chapter and will be organized using the three perspectives listed prior. The beginning of the coming out process focuses on one's thoughts, so this paper will start its analysis in the intrapersonal perspective as well.

---

[140] Kitzinger, "Heteronormativity in Action," 478.
[141] There is the possibility that a straight leader's behaviors may not reflect what their followers view as straight. For example, a male that is conscious of their emotions, which is often called feminine, might be assumed gay and they would need to come out as straight.

The intrapersonal viewpoint of authentic leadership focuses on the acknowledgment of characteristics that relate to one's self-awareness. In Chapter 3, Shamir and Eilam define authentic leadership as an individual's idea of self through four descriptions which boil down to the identification of their values, and how an individual chooses to understand and express those values.[142] The idea of the self is seen in the coming out literature primarily as the discourse caused by internalized homophobia and the intersectionality between sexuality and the other components of one's identity.[143] This overlap in identity is a continuing theme among LGBT leaders and was termed biculturalism by Laura Brown.[144] Her definition of biculturalism implies that LGBT leaders in general benefit from the balancing the different cultures and identities that they have to reconcile. This reconciliation allows an LGBT leader the opportunity to choose what they want to associate with between their multiple identities thus constructing their own unique identity. Brown also describes the creativity associated with being different from the majority and terms it normative creativity.[145] It appears through an LGBT person's deconstruction of sexual norms and construction of their LGBT identity. Since there is no one way to be a member of the LGBT community, coming out often requires people to think about who they want to be, and what has helped shape them. Leaders can share these internal thoughts and develop from them through the life stories.

Shamir and Eilam developed an approach that uses personal life stories as a way to develop self-knowledge for authentic leaders.[146] The use of life stories is one way a leader can share their self-knowledge with others. While coming out begins with internal reflection, one

---

[142] Shamir and Eilam, "What's your story," 398-399.
[143] Kitzinger, "Heteronormativity in Action," 478.
[144] Brown, "New Voices, New Visions," 450.
[145] *Ibid,* 450.
[146] Shamir and Eilam, "What's your story," 402.

does not "exit the closet" until their initial self-disclosure. This initial disclosure is not always

intentional for LGBT individuals, and this can leave a lasting impact on an LGBT person's life.

For example, if someone tries to have a coaxed or confrontational conversation about a closeted

person's sexuality, it could result in them further hiding their sexual identity.[147] Authenticity

implies there is an internal acceptance with external action, which is not always the case for

LGBT individuals in the early stages of coming out. Authenticity becomes associated with

LGBT individuals after they have exited the closet, but they are becoming more authentic

throughout the formation of their LGBT identity. The process of coming out exposes an

individual to situations where they must think about their self in a new light, and so they begin to

learn more about themselves. This eventually leads to the development of one's identity which

results in coming out. This slow development of authenticity is what stories help capture so that

it can be shared and analyzed by others. At some point, it becomes necessary to take one's

knowledge of their identity and express it to others which is the purpose of the interpersonal

viewpoint.

The interpersonal viewpoint of authentic leadership focuses on the interaction between an

authentic leader and their followers. Eagly claims that authenticity is relational in that followers

must acknowledge its existence for it to matter.[148] In other words, even if a leader is acting in

accordance with their values, if they are not perceived as doing such they can be labeled as

inauthentic. Communication and inclusion are two themes that were identified in Chapter 2 as

being associated with LGBT leaders.[149] These themes support the idea that LGBT leaders have a

relationship, at least in some capacity, with their followers. The strength of this relationship is up

---

[147] Manning, "Communicating Sexual Identities," 133.
[148] Eagly, "Achieving relational authenticity," 361.
[149] Snyder, *The G quotient…,* xxvii; Chang and Bowring, "The perceived impact," 291; Lucio, "Sharing the vision," 38.

for question, as well as the extent in which LGBT leaders derive their values from their

community. Brown suggests that LGBT leaders try to reconcile their values between the multiple

communities in which they are members, but this does not mean that they succeed. The fact that

an LGBT leader has to determine where to draw their values from is a place where conflict can

present itself because there is a chance that the values may conflict with each other. This conflict

is, in part, caused by heteronormativity.

Heteronormativity does not just impact internal thought processes, but it also governs the

relationship between leaders and their followers. This cultural phenomenon creates fear in LGBT

individuals that results in the need for the coming out process and is one reason that the LGBT

community has its own unique culture.[150] Heteronormativity creates a need to construct

accepting communities as a means to counteract negative implications of not being a part of the

majority. LGBT leaders have to reconcile the norms of the LGBT community with the norms of

their organization and the norms of the society at large.[151] This leaves the potential for an LGBT

leader to select their values from a place that may not align with their followers. This does not

mean that the leader cannot still lead towards a common goal, but it may create challenges in

groups whose members are not all LGBT. Interpersonal and intrapersonal perspectives provide

great descriptive insight but are not great in offering leaders ways to improve.

Instead of just describing what is happening in a given leadership situation,

developmental models offer a structure that can be used to understand how someone can better

engage in the leadership process. These models do not rely solely on internal or external

thoughts/actions and, in the case of authentic leadership, give a more holistic picture. Walumbwa

et al.'s model of authentic leadership first looks into an individual's influencers, both internally

---

[150] Kitzinger, "Heteronormativity in Action," 478.
[151] Shamir and Eilam, "What's your story," 399.

and externally. These influencers include positive psychological capacities and a positive ethical climate which are needed before a leader can engage in authentic leadership.[152] There is also an accompanying trigger event, or crucible moment, which dramatically changes the way that a leader views the world.[153] Coming out can be the trigger event that significantly changes the life of an LGBT person. Since coming out is continuous, it can be difficult to recognize at what point any person would have their trigger event. Coming out models, as explained in Chapter 1, come in many constructions, and one is to break coming out into milestone events.

One way to organize coming out is through a stage model which is a stepwise model that groups people into stages based on their most recent major event. Vivienne Cass is one of the most renowned researchers for gay and lesbian development, and her Homosexual Identity Formation Model is one of the most cited models of gay and lesbian development.[154] Cass's coming out model is structured in the same way as a stage model and identifies six stages. The stages, as described in Chapter 1, include Identity Confusion, Identity Comparison, Identity Tolerance, Identity Acceptance, Identity Pride, and Identity Synthesis.[155] Identity Acceptance is the stage where an LGBT person would begin to start identifying as such and feeling comfortable with self-disclosing that information. Colloquially, this is the stage where an LGBT person is considered to have "come out of the closet." The rest of Cass's model explains how a person reconciles their new sexual identity with their preexisting self and how that manifests itself. On a different note, there is an overlap in terms of leadership development.

Kristen Renn and Brent Bilodeau use the Leadership Identity Development (LID) model to describe LGBT leadership development. This model recognizes that leadership development is

---

[152] Avolio, Griffith, Wernsing, and Walumbwa, "What is authentic leadership development," 43.
[153] Gardner et al., "Can you see the real me," 346.
[154] Kennedy and Oswalt, "Is Cass's Model of Homosexual Identity Formation Relevant to Today's Society," 232.
[155] Cass, "Homosexual Identity Formation," 143.

subject to developmental influences which include both external interactions and internal

reflection.[156] These influences help explain as to why not all leaders develop the same even if

may follow the same structure of development. The LID model, similarly to Cass's model of

homosexual identity development, is broken down into six stages which include: Awareness,

Exploration, Leader Identified, Leadership Differentiated, Generativity, and

Integration/Synthesis.[157] As a leader develops their self through group interactions and personal

reflection they progress through the stages outlined in the LID model.[158] These stages and the

focus on self-development match up to Cass's model.

For example, the first stage of Cass's model, Identity Confusion, describes the moment

when an LGBT individual first realizes that they might be different, and the first stage of the LID

model, Awareness, involves the self-recognition that someone has the capacity for leadership.[159]

While both first stages involve the identification of something, as seen in Table 4.1, the two

models do not always show similarities in the stage number. For instance, the second stage of

Cass's model, Identity Comparison, is the moment when an LGBT person begins to notice how

they are different from their heterosexual peers; the second stage of the LID model, Exploration,

is where there is intentional involvement on the part of the leader in a group setting. Stage three

of Cass's Model, Identity Tolerance, better matches the LID stage of Exploration as it is about an

LGBT person going out into the LGBT community to fulfil social and biological needs and

figuring out being LGBT means to them. Not all of the stages of the LID model share an

intuitive connection with Cass's model. The stages of leader identified, and leadership

differentiated are two such stages that do not share an intuitive connection. This is likely because

---

[156] Komives, "Developing a Leadership Identity," 596.
[157] *Ibid*, 606-607.
[158] *Ibid,* 606.
[159] Komives, "Developing a Leadership Identity," 606; Cass, "Homosexual," 143.

they involve situations and thoughts that are specific to leadership which makes it difficult to compare to LGBT identity. The final two stages of the LID model match up well with the final two stages of Cass's model. Identity pride describes the beginning of greater loyalty to the LGBT community and generativity is the start of a leader focusing on larger purposes. These two stages show a change in perspective where there is a shift to the group rather than the individual. The final stages of both models are Identity Synthesis, and Synthesis, which have an obvious relationship as they both involve the combination of parts of one's identity. The similarities between Cass's model and the LID model can be summarized into the overall themes of identification, shift in perspective, and integration.

These themes manifest themselves in different ways between the models with the theme of "perspective" being the most different. In Cass's model, perspective best encompasses the change in attitude towards the LGBT community and the desire to be a member. Perspective in the LID model instead represents the change in thought of what leadership is and how it can occur. These differences can explain why the middle stages of the two models do not line up as closely as the beginning and ending stages of the models. What needs discussed is the way in which an individual can move between stages. This mechanism appears to be the same between the models and focuses on self-knowledge, and reflection. Authentic leadership development similarly relies heavily on self-knowledge and the two development models discussed above may provide new insight into this theory.

The development of authentic leadership, as described in Chapter 3, is best shown using Walumbwa et al.'s model which best encompasses the literature. Walumbwa breaks authentic leadership into four main components: self-awareness, internalized moral perspective, balanced

processing of information, and relational transparency.[160] These components are not directly given based on the stages in Cass's identity formation model, but share a connection that may make these four components more readily accessible for someone who has gone through the process of coming out.

Self-awareness as a component is already the driving mechanism of the coming out process. If an LGBT person has progressed through the stages of Cass's model to the point where they are visible, or no longer in the closet, then they must have developed at least some self-awareness. This self-awareness is not just about an LGBT person's sexuality, but about more abstractly what it means for them to be themselves. Balanced processing of information is most connected to the second theme identified within the two models, a shift in perspective. This shift in perspective allows LGBT people to view information differently, specifically in stages like identity acceptance in Cass's model an LGBT person has reconciled a large source of bias in their life caused by external stigmas. Additionally, the negative impact that stigmas have on a person likely will result in them caring more about their internal moral perspective. Since some LGBT people understand what it means to be treated poorly for who they are, they may be more inclined to construct values that amplify their positive experiences and reduce the chance that their negative experiences continue to happen to others. Lastly, relational transparency is given as a part of the coming out model. A closeted person is arguably less relationally transparent as someone who is open about their sexuality. If a person is closeted, they have a preference to stay closeted and as such will think about what they do and say before they do it as not accidentally to disclose. This censorship often includes thoughts and parts of an LGBT person's identity that do not directly have to do with sexual orientation, but actions that may elude to it. For example, if

---

[160] Walumbwa et al., "Authentic Leadership," 94.

some closeted male likes to write poetry, they may censor that part of themself in fear that it will make them too feminine. This does not mean that someone who is out is as relationally transparent as an authentic leader, but they are more likely to be transparent than someone who is not out. In looking at LGBT identity formation it is important to look at other models as well, since the stage model is not the only structure.

Life-span models are an additional type of LGBT identity development model where context and time are stressed rather than a stepwise progression.[161] These models offer less in the way of direct similarities to LGBT leadership and authentic leadership but emphasize the fact that development is not necessarily linear, and that it occurs over a lifetime.[162] Renn noticed a loop in LGBT leadership development that occurred simultaneously with the level in which a leader was out. Renn coined this loop as the leadership-identity cycle which states that the more an LGBT leader becomes involved in LGBT groups, the more out and open they become about their sexuality which then results in them becoming more involved.[163] Leadership and identity development explain how leaders form their identity, but it does not elaborate what that identity ends up being.

Observing LGBT leaders have allowed for behaviors to be identified that appear to occur in general as a part of LGBT leadership. Kirk Snyder compiled one set of behaviors of LGBT leadership that he coined "G Quotient leadership.[164] G Quotient leadership was developed by investigating the success of gay executives in business and identifying seven principles surrounding their success which are: inclusion, creativity, adaptability, connectivity,

---

[161] D'Augelli, "Lesbian and gay male development," 123-130.
[162] *Ibid,* 123-130.
[163] Renn, "LGBT student Leaders and Queer Activists," 326.
[164]" Kirk Snyder, *The G quotient: why gay executives are excelling as leaders-- and what every manager needs to know (*San Francisco: Jossey-Bass, 2006), xxv.

communication, intuition, and collaboration.[165] These seven principles, as elaborated on in Chapter 2, focus on the interaction that a leader has with their followers, and Snyder claims this focus results in positive outcomes regarding efficiency and workplace cohesiveness.[166] These principles appear to relate to the practical approach to authentic leadership which Bill George initially developed due to the positive outcomes he saw from authentic leaders. Georges model of authentic leadership focuses on five dimensions, which are elaborated on in Chapter 3: understanding their purpose, practicing solid values, leading with heart, establishing connected relationships, and demonstrating self-discipline.[167] George's dimensions appear to be satisfied by the principles that Snyder has identified as a part of G quotient leadership, and a closer look can help solidify the possible connection.

It comes naturally to start by investigating George's dimension of "establishing connected relationships." This dimension appears to follow most logically from the seven principles of G Quotient leadership as the whole point of G Quotient leadership is to include everyone and make them feel as though they are contributing to the group. This does not guarantee established relationships, but it means that relationships are the goal. Additionally, practicing solid values also appears to follow logically from G Quotient leadership as the principles in the model are practical values that can be practiced by LGBT leaders. This does not mean the values in G Quotient leadership are "solid," but it seems too difficult to argue negative intent with values like creativity, and collaboration. The dimensions that are more ambiguous in their potential relationship to G Quotient leadership understand their purpose, leading to heart, and demonstrating self-discipline. The connection between these dimensions relies on the assumption

---

[165] *Ibid*, xxvii.
[166] *Ibid,* 112.
[167] Bill George, *Authentic Leadership*, 18.

that an LGBT leaders purpose is to include everyone and make them feel as if they are heard. It also relies on the assumption that they care deeply about inclusion and take active steps to act in a way that promotes it. These assumptions are in part supported by the coming out literature. Since LGBT individuals experience stigma about their identity, they may desire to try and protect others from stigma and social separation since they understand how it can impact a person. There is little correlation to self-discipline in G Quotient leadership. Even though there appear to be clear similarities between coming out, LGBT leadership, and authentic leadership development, this means that the exact amount in which the theories are interconnected is hard to pinpoint exactly.

Since everyone has a unique coming out experience, it is difficult to generalize any action as a result of coming out. Since different external contexts and internal mindsets govern everyone's experience, there are not guaranteed outcomes of coming out. Coming out is however often a prerequisite for many other actions to take place regarding leadership and authenticity in an LGBT person. For instance, as explained earlier, it is not possible for someone to be an LGBT leader without having come out. Similarly, it is impossible for an LGBT individual to be an authentic leader without coming out. Since a closeted individual knows of their nonheteronormative identity, they have likely reconciled some of the identity and have constructed some of their values to match that identity. If a leader does not come out than they are not connecting their identity to their values or may not be acting in accordance with a value that they fear may out them as LGBT. This lack of acting upon their values and the concealment of their identity thus show that a closeted LGBT leader is not relationally transparent. An important exception to an LGBT individual being relationally transparent is when they have yet to identify what is different about them from society. So, if a leader is in the identity confusion

stage of Cass's coming out model then it possible that they could engage in authentic leadership because it is not possible to hide what you do not know. This exception is unlikely to be witnessed because by the time one is in a position to influence they have not yet thought about their sexuality. There are components of authentic leadership that have a weaker relationship to LGBT leadership such as morality.

LGBT leaders, as defined by G Quotient leadership, often exhibit inclusive and collaborative behaviors which can be viewed as ethical. This has the potential to lead to a fallacy in claiming that these often-seen traits indicate that an LGBT leader has a given internalized moral perspective. What the investigation of these traits does not indicate is the underlying reason that governs the way that a person behaves. It is possible to be inclusive while still having selfish goals that may ultimately lead to the injury of another person or group. Similarly, coming out does not guarantee that an LGBT leader has balanced processing of information. This is most clearly seen, outside of the literature, in current events where there is a general disdain towards groups of people based on the actions of a few. The fifth stage of Cass's model, Identity Pride, also appear contradictive to balanced processing as it emphasizes the LGBT community to the point where it may result in negative thoughts towards the sexual majority. These connections help to show that LGBT leadership as a theory outlines the potential for meeting the internal moral component of authentic leadership, but that any individual LGBT leader is not guaranteed to be an authentic leader. While coming out does not guarantee access to authentic leadership, the progression through the stages of coming out does aid in one's leadership development.

Since an LGBT person has to reconcile their whole life with their sexual identity, it makes sense that they must improve their self-awareness to accept themselves and ultimately create a holistic identity. This reconciliation and all of the individual interactions that an LGBT

person has with others throughout the entire coming out process may likely mean that an LGBT person has an easier time engaging in authentic leadership. The similarities between the models identified earlier are the pathways where coming out can make it easier for LGBT individuals to engage in authentic leadership. Thus, LGBT leaders may not always be authentic, but they have a higher propensity to be authentic. In other words, being out as an LGBT person is not enough to engage in authentic leadership. Since not all LGBT leaders engage in authentic leadership, it is important to distinguish which do to predict outcomes better.

LGBT leadership and authentic leadership both are associated with positive outcomes. The way a leader behaves helps to identify an LGBT leader and an authentic LGBT leader. This identification allows for an observer to predict best which outcomes should be expected from a given leader. An authentic LGBT leader is not merely going to be out, they are going to be out and constructively talk about their sexuality. While it initially appears to be out and not proud take the example of the leader who has told several individuals that they are LGBT. If those individuals tell more people about the leader's sexuality, then even though they may now not be closeted they are not out and proud. Distinguishing between the out and proudly out dynamic will help to differentiate between the positive outcomes expected for a given leader.

The connection between coming out and authentic leadership may not just help us distinguish outcomes but create our own positive outcome. If we assume the goal for all LGBT individuals is to synthesize their identity with their sexuality, possibly in the form of coming out, then we should help them in whatever way we can. This means helping to support LGBT individuals through coming out and for some, defending their decision to stay closeted even if we think they should be out. One immediate problem with this idea is that it would be challenging to identify every closeted LGBT individual in the world, and arguably unethical to

do so. On the other hand, developing every person's capacity for authentic leadership would be mostly beneficial. The development of authentic leadership would lead to the development of one's self-awareness, which also develops throughout coming out. Earlier, this study concludes that coming out does not guarantee authentic leadership, but it allows for greater ease to engage in it. Similarly, authentic leadership development does not ensure coming out, but it can aid in the ease of coming out. This means that people who are placed in authentic leadership development workshops may more quickly go through the process of coming out. As a leader begins to engage more in authentic leadership, they will start to involve themselves in more organizations, possibly even LGBT organizations. What follows from this involvement is the leadership-identity cycle as described by Renn. Authentic leadership development may not directly help one's ability to come out, but it develops the self-awareness that fuels the process. This should be further researched to clarify if the development of self-awareness through authentic leadership is the same development of self-awareness that occurs through coming out.

Authenticity became a hot topic because it provides people with the trust in leaders that in the past has been lacking. Many LGBT people's coming out stories talk about authenticity and how coming out has allowed them to be their true self. What was never specified, is if this authenticity tangibly benefits the LGBT person.[168] This is why I see the topic as being so incredibly important and why further research needs to be done on LGBT leadership, and how the knowledge of the coming out process can lead to the development of ways to make coming out easier. This paper is more than just investigating a gap in the literature it is about showing that all of the work that happens throughout coming out actually can help you succeed in other aspects of their life.

---

[168] Coming out is a cost-benefit analysis, and if we as a community can stack the benefits side of the equation, we might be able to help a group of people who are otherwise "unknown."

Coming out is the beginning of an LGBT person's journey and the synthesis of their identity. Throughout the years, coming out has been modeled using simple linear models, non-linear models, and more complex combinations of the two. These models are intended to show how an LGBT person creates their identity and in what ways it occurs. The literature primarily is intended to be descriptive and focuses on the fact that everyone comes out at their rate because external forces only have limited influence on internal reflection and self-concept. LGBT leadership was the extenuation of coming out that occurred once an LGBT person has accepted themselves and are open. It is associated with inclusive and relational behaviors that researchers such as Snyder have classified as being beneficial to productivity. Authentic leadership started as its independent entity. It spoke to self-concept and raising one's self-awareness to lead authentically. It was developed by only a few scholars as the theory is new in age and primarily focus on having self-knowledge, morals, and transparency. There is little agreement on what moral entail and how transparency is meant to be enacted, which is reflective of the lack of consensus present throughout the theory.

Authentic Leadership and coming out were able to be organized such that they had an explicit intrapersonal, interpersonal, and developmental aspect of their theory. These groupings were utilized not only in the review of the literature but the analysis of the information. Coming out provided a great map to show locations where bridges could connect the theories of LGBT leadership and authentic leadership to reconcile the underlying assumption of authenticity present in the LGBT leadership literature. This information allows for LGBT leaders to understand in what ways they need to develop to become more authentic and it shows LGBT people who are in the closet that the work involved with coming out is about more than just saying that they are "queer."

This study, like most, raises more questions and should be followed through with additional research. This research should primarily be empirical in an effort to support the theoretical connections hypothesized in this study. Authenticity has recently been deemed a favorable quality, and as such one would not want to call themselves inauthentic. This is why survey data on one's self will not be desirable in future research. On the other hand, survey data as a means to understand public perception of authenticity is important and comparing it to an individual's authenticity could provide insightful. With the rise of availability for data sets that include internet data, a place where a user does not feel as though their actions are monitored, it is possible that quantitative research could start to bridge the gaps in authentic leadership literature that scholars have not been able to do theoretically or through qualitative studies. This is not the only opportunity for further research from this study, but the use of quantitative data is not wide spread in authentic leadership and would be a good place to start moving forward. Additionally, there needs to be a push to continue research on the topic of LGBT leadership. There is a good portion of the research that investigates LGBT leaders either only on college campuses, or as a leader of other LGBT people. It is important to expand this research to leaders that are not leading groups of primarily LGBT people, because the benefits of LGBT leadership may not be universal when the follower-base is changed. Each chapter has identified weaknesses within each theory and this is another place where research may provide useful insight.

Bibliography

"Being Gay Is Just as Healthy as Being Straight," American Psychological Association, May 28, 2003, accessed February 05, 2017, http://www.apa.org/research/action/gay.aspx.

Alderson, Kevin G. "The Ecological Model of Gay Identity." *Canadian Journal Of Human Sexuality* 12, no. 2 (2003): 75-85.

Algera, Puck M., and Marjolein Lips-Wiersma. "Radical Authentic Leadership: Co-creating the conditions under which all members of the organization can be authentic." *The Leadership Quarterly* 23, no. 1 (2012): 118-131.

Avolio, Bruce J. 2005. *Leadership Development in Balance: Made/Born*. Mahwah, NJ: Lawrence Erlbaum Associates Inc, 2005.

Avolio, Bruce J., and Fred Luthans. *The high impact leader: moments matter in accelerating authentic leadership development*. New York, NY: McGraw Hill, 2006.

Avolio, Bruce J., and William L. Gardner. "Authentic leadership development: Getting to the root of positive forms of leadership." *The Leadership Quarterly* 16, no. 3 (2005): 315-338.

Avolio, Bruce J., Jakari Griffith, Tara S. Wernsing, and Fred O. Walumbwa. "What is authentic leadership development?" In *Oxford handbook of positive psychology and work*, 39-51. New York, NY: Oxford University Press, 2010.

Avolio, Bruce. "Pursuing Authentic Leadership Development." In *Handbook of leadership theory and practice: an HBS centennial colloquium on advancing leadership*, 721-750. Boston, MA: Harvard Business Press, 2010.

Bailey, J. Michael, Anthony R. D'Augelli, and Charlotte J. Patterson. "Biological Perspectives on

    Sexual Orientation." In *Lesbian, Gay, & Bisexual Identities Over the Lifespan*, 102.

    Oxford University Press, Inc., 1995.

Baiocco, Roberto, et al. "Coming out during adolescence: Perceived parents' reactions and

    internalized sexual stigma." *Journal Of Health Psychology* 21, no. 8 (2016): 1809-1813.

Boatwright, Karyn J., et al. "Impact of identity development upon career trajectory: Listening to

    the voices of lesbian women." *Journal Of Vocational Behavior* 48, no. 2 (1996): 210-228.

Brown, Laura S. "New Voices, New Visions: Toward a lesbian/gay paradigm for

    psychology." *Psychology of Women Quarterly* 13, no. 4 (1989): 445-458.

Cass, Vivienne C. "Homosexual Identity Formation: Testing a Theoretical Model." *The Journal

    of Sex Research*, 1984, 143-167.

Chambers, Samuel A. "'An Incalculable Effect': Subversions of Heteronormativity." *Political

    Studies* 55, no. 3 (2007): 656-679.

Chang, Jerome, and Michele A. Bowring. "The perceived impact of sexual orientation on the

    ability of queer leaders to relate to followers." *Leadership* 13, no. 3 (2017): 285-300.

Chin, Jean Lau. "Introduction to the special issue on diversity and leadership." *American

    Psychologist* 65, no. 3 (2010): 150-56.

Coleman, Eli. "Developmental Stages of the Coming-Out Process." *Journal of Homosexuality* 7,

    no. 2 (1982): 31-43.

Courtney, Steven J. "Inadvertently queer school leadership amongst lesbian, gay and bisexual

    (LGB) school leaders." *Organization* 21, no. 3 (2014): 383-399.

Critcher, Clayton R., and Melissa J. Ferguson. "The Cost of Keeping It Hidden: Decomposing

    Concealment Reveals What Makes It Depleting." *Journal Of Experimental Psychology-*

    General 143, no. 2 (2014): 721-735.

D'Augelli, Anthony R. "Identity development and sexual orientation: Toward a model of lesbian,

    gay, and bisexual development." In *E. J. Trickett, R. J. Watts, & D. Birman (Eds.),*

    Human diversity: Perspectives on people in context, 312-333. San Francisco: Jossey-

    Bass, 1994a.

D'Augelli, Anthony R. "Lesbian and gay male development: Steps toward an analysis of

    lesbians' and gay men's lives." In *Lesbian and gay psychology: Theory, research, and*

    clinical applications, 118-132. Thousand Oaks, CA, US: Sage Publications, Inc, 1994b.

Diddams, Margaret, and Glenna C. Chang. "Only human: Exploring the nature of weakness in

    authentic leadership." *The Leadership Quarterly* 23, no. 3 (2012): 593-603.

Eagly, Alice. "Achieving relational authenticity in leadership: Does gender matter?" *The*

    Leadership Quarterly 16, no. 3 (2005): 459-474

Edwards, Kathleen, and Ann K. Brooks. "The development of sexual identity." *New Directions*

    For Adult & Continuing Education no. 84 (1999): 49-57.

Fassinger, Ruth E., Sandra L. Shullman, and Michael R. Stevenson. "Toward an Affirmative

    Lesbian, Gay, Bisexual, and Transgender Leadership Paradigm." *American*

    Psychologist 65, no. 3 (2010): 201-215.

Ford, Jackie, and Nancy Harding. "The impossibility of the 'true self' of authentic leadership."

    Leadership 7, no. 4 (2011): 463-479.

Forenza, Brad. "Exploring the Affirmative Role of Gay Icons in Coming Out." *Psychology Of*

    Popular Media Culture 6, no. 4 (2016): 338-347.

Gardner, William L., and John R. Schermerhorn. "Performance gains through positive

organizational behavior and authentic leadership." *Organizational Dynamics* 33, no. 3

(2004): 270-281.

Gardner, William L., Bruce J. Avolio, Fred Luthans, Douglas R. May, and Fred Walumbwa.

"Can you see the real me?" A self-based model of authentic leader and follower

development." *Leadership Quarterly* 16, no. 3 (2005): 343-372.

Gardner, William L., Claudia C. Cogliser, Kelly M. Davis, and Matthew P. Dickens. "Authentic

leadership: A review of the literature and research agenda." *The Leadership Quarterly* 22,

no. 6 (2011): 1120-1145.

Gardner, William L., Dawn Fischer, and James G. Hunt. "Emotional labor and leadership: A

threat to authenticity?" *The Leadership Quarterly* 20, no. 3 (2009): 466-482.

George, Bill, and Peter Sims. *True north: discover your authentic leadership*. San Francisco,

CA: Jossey-Bass, 2007.

George, Bill, Peter Sims, Andrew N. McClean, and Diana Mayer. "Discovering your authentic

leadership." *ASCA Newsletter* 2011, no. 1 (2011): 8-17.

George, Bill. *Authentic leadership: rediscovering the secrets to creating lasting value*. San

Francisco, CA: Jossey-Bass, 2003.

Goodman, Jeffrey A., Jonathan Schell, Michele G. Alexander, and Scott Eidelman. "The Impact

of a Derogatory Remark on Prejudice Toward a Gay Male Leader." *Journal Of Applied

Social Psychology* 38, no. 2 (2008): 542-555.

Grace, Felicity. "Risky business: Heterosexual credit and lending practice." *Sexualities* 2, no. 4

(1999): 433-449.

Greene, Darrell C., and Paula J. Britton. "Stage of Sexual Minority Identity Formation: The

    Impact of Shame, Internalized Homophobia, Ambivalence Over Emotional Expression,

    and Personal Mastery." *Journal Of Gay & Lesbian Mental Health* 16, no. 3 (2012): 188-

    214.

Herek, Gregory M. "Confronting Sexual Stigma and Prejudice: Theory and Practice." *Journal Of*

    Social Issues 63, no. 4 (2007): 905-925.

Hoover, Grant. "LGBT leadership development: Uniting LGBT and leadership scholarship to

    determine best practices." *The Vermont Connection* 30, no. 1 (2009): 4.

Ilies, Remus, Frederick P. Morgeson, and Jennifer D. Nahrgang. "Authentic leadership and

    eudaemonic well-being: Understanding leader-follower outcomes." *The Leadership*

    Quarterly 16, no. 3 (2005): 373-394.

Kenneady, Donna Ann, and Sara B. Oswalt. "Is Cass's Model of Homosexual Identity Formation

    Relevant to Today's Society?" *American Journal Of Sexuality Education* 9, no. 2 (2014):

    229-246.

Kiersch, Christa, and Zinta Byrne. "Is being authentic being fair? Multilevel examination of

    authentic leadership, justice, and employee outcomes." *Journal of Leadership and*

    Organizational Studies 22, no. 3 (2015): 292-303.

Kitzinger, Celia. "Heteronormativity in Action: Reproducing the Heterosexual Nuclear Family in

    After-hours Medical Calls." *Social Problems* 52, no. 4 (2005): 477-498.

Komives, Susan R., Julie E. Owen, Susan D. Longerbeam, Felicia C. Mainella, and Laura

    Osteen. "Developing a Leadership Identity: A Grounded Theory." *Journal of College*

    Student Development 46, no. 6 (2005): 593-611.

Ladkin, Donna, and Steven S. Taylor. "Enacting the 'true self': Towards a theory of embodied
  authentic leadership." *The Leadership Quarterly* 21, no. 1 (2010): 64-74.

Lancaster, Roger N. *Life Is Hard: Machismo, Danger, and the Intimacy of Power in Nicaragua.*
  Berkeley: University of California Press, 1992.

Leipold, Bil. "Navigating straight waters: The lived experience of how out, White, gay males
  have successfully navigated the college presidential search process." *Journal Of
  Psychological Issues In Organizational Culture* 5, no. 3 (2014): 40-67.

LeVay, Simon. *The Sexual Brain*. Cambridge, Mass: A Bradford Book, 1994.

Lucio, William. "Sharing the vision: collective communication within LGBT leadership." PhD
  diss., Kansas State University, 2016.

Manning, Jimmie. "Communicating Sexual Identities: A Typology of Coming Out." *Sexuality &
  Culture* 19, no. 1 (2015): 122-138.

McCarn, Susan R., and Ruth E. Fassinger. "Revisioning sexual minority identity formation: a
  new model of lesbian identity and its implications for counseling and
  research." *Counseling Psychologist* 24, no. 3 (1996): 508-534.

McManus, Robert M., and Gama Perruci. *Understanding leadership: an arts and humanities
  perspective*. London: Routledge, 2015.

Meyer, Ilan H. "Prejudice, social stress, and mental health in lesbian, gay, and bisexual
  populations: Conceptual issues and research evidence." *Psychology Of Sexual
  Orientation And Gender Diversity* 1, no. S (2013): 3-26.

Moore, Mignon R. "LGBT Parents Navigate the (Ever-Changing) Law." *Sociological Forum* 31,
  no. 4 (2016): 1153-1156.

Niedlich, Claudia, and Melanie C. Steffens. "On the interplay of (positive) stereotypes and prejudice: Impressions of lesbian and gay applicants for leadership positions." *Sensoria: A Journal Of Mind, Brain & Culture* 11, no. 1 (2015): 70-80.

Nielson, Joyce M., Glenda Walden, and Charlotte A. Kunkel. "Gendered heteronormativity: Empirical illustrations in everyday life." *Sociological Quarterly* 41, no. 2 (2000): 283-296.

Norman, Steven M., Bruce J. Avolio, and Fred Luthans. "The impact of positivity and transparency on trust in leaders and their perceived effectiveness." *The Leadership Quarterly* 21, no. 3 (2010): 350-364.

Northouse, Peter G. *Leadership: Theory and Practice, 7th Edition*. Thousand Oaks, CA: SAGE Publications Inc., 2016.

Nyberg, Daniel, and Stefan Sveningsson. "Paradoxes of authentic leadership: Leader identify struggles." *Leadership* 10, no. 4 (2014): 437-455.

Olive, James L. "The Impact of Friendship on the Leadership Identity Development of Lesbian, Gay, Bisexual, and Queer Students." *Journal Of Leadership Education* 14, no. 1 (2015): 142-160.

Oswald, Ramona Faith, Libby Baiter Blume, and Stephen R. Marks. "Decentering Heteronormativity: A Model for Family Studies." In *Sourcebook of family theory & research*, 143-165. Thousand Oaks, CA, US: Sage Publications, Inc, 2005.

Perrin-Wallqvist, Renee, and Josephine Lindblom. "Coming Out as Gay: A phenomenological study about adolescents disclosing their homosexuality to their parents." *Social Behavior & Personality: An International Journal* 43, no. 3 (2015): 467-480.

Peus, Claudia, Jenny Wesche, Bernhard Streicher, Susanne Braun, and Dieter Frey. "Authentic

      Leadership: An Empirical Test of Its Antecedents, Consequences, and Mediating

      Mechanisms." *Journal of Business Ethics* 107, no. 3 (2012): 331-348.

Ragins, Belle Rose, and John M. Cornwell. "Pink Triangles: Antecedents and Consequences of

      Perceived Workplace Discrimination Against Gay and Lesbian Employees." *Journal Of*

      Applied Psychology 86, no. 6 (2001): 1244-1261.

Renn, Kristen A. "LGBT Student Leaders and Queer Activists: Identities of Lesbian, Gay,

      Bisexual, Transgender, and Queer Identified College Student Leaders and

      Activists." *Journal of College Student Development* 48, no. 3 (2007): 311-330.

Renn, Kristen A., and Brent Bilodeau. "Queer Student Leaders: An Exploratory Case Study of

      Identity Development and LGBT Student Involvement at a Midwestern Research

      University." *Journal of Gay & Lesbian Issues in Education* 2, no. 4 (2005): 49-71.

Renn, Kristen A., and Brent L. Bilodeau. "Leadership Identity Development Among Lesbian,

      Gay, Bisexual, and Transgender Student Leaders." *NASPA Journal (National Association*

      Of Student Personnel Administrators, Inc.) 42, no. 3 (2005): 342-367.

Rust, Paula C. "'Coming out' in the Age of Social Constructionism: Sexual Identity Formation

      among Lesbian and Bisexual Women." *Gender and Society* 7, no. 1 (1993): 50-77.

Ryan, Terry. "The Deepening of Identity: How Leadership Affects Lesbian, Gay, and Bisexual

      Student Sexual Identity Development." *New York Journal of Student Affairs* 16, no. 1

      (2016): 36-48.

Ryan, William S., Nicole Legate, and Netta Weinstein. "Coming out as lesbian, gay, or bisexual:

      The lasting impact of initial disclosure experiences." *Self And Identity* 14, no. 5 (2015):

      549-569.

Sanders, Alan R., et al. "Genome-wide scan demonstrates significant linkage for male sexual

    orientation." *Psychological Medicine* 45, no. 7 (2015): 1379-1388.

Schäfer, Siegrid. "Sexual and Social Problems of Lesbians." *Journal Of Sex Research* 12, no. 1

    (1976): 50-69.

Shamir, Boas, and Galit Eilam. "What's your story?" A life-stories approach to authentic

    leadership development." *Leadership Quarterly* 16, no. 3 (2005): 395-417.

Shaw, Jan. "Papering the cracks of discourse: The narrative identity of the authentic leader."

    Leadership 6, no. 1 (2010): 89-108.

Snead, Brandon, Hsieh Pei-Chun, and Gretchen Snethen. "Sexual Identity and Discrimination."

    Therapeutic Recreation Journal 50, no. 2 (2016): 172-175.

Snyder, Kirk. *The G quotient: why gay executives are excelling as leaders-- and what every

    manager needs to know*. San Francisco: Jossey-Bass, 2006.

Storberg-Walker, Julia, and Rita Gardiner. "Authentic Leadership in HRD-Identity Matters!

    Critical Explorations on Leading Authentically." *Advances in Developing Human

    Resources* 19, no. 19 (2017): 350-361.

Troiden, Richard Russell. "Becoming Homosexual: Research on Acquiring a Gay

    Identity." *Dissertation Abstracts International. Section A: Humanities & Social

    Sciences* 38, no. 11 (1978): 6955.

Turner, William B. "The National Masturbators' Task Force; or, the Importance of LGBT

    Political Organizing for Evaluating LGBT Equal Protection Claims in Competition with

    Free Exercise of Religion Claims." *Law & Sexuality: A Review Of Lesbian, Gay,

    Bisexual & Transgender Legal Issues* 25, (2016): 43-121.

Walumbwa, Fred O., Fred Luthans, James B. Avey, and Adegoke Oke. "Authentically leading

    groups: The mediating role of collective psychological capital and trust." *Journal of*

    Organizational Behavior 32, no. 1 (2011): 4-24.

Walumbwa, Fred O., Suzanne J. Peterson, Bruce J. Avolio, Tara S. Wernsing, and William L.

    Gardner. "Authentic leadership: Development and validation of a theory-based

    measure." *Journal Of Management* 34, no. 1 (2008): 89-126.

Watson, Lemuel W., and Joshua Moon Johnson. *Authentic leadership: an engaged discussion of*

    LGBTQ work as culturally relevant and engaged authentic leadership. Charlotte:

    Information Age Publishing, Inc., 2013.

Weischer, Anna Elisabeth, Jürgen Weibler, and Malte Petersen. "'To thine own self be true': The

    effects of enactment and life storytelling on perceived leader authenticity." *The*

    Leadership Quarterly 24, no. 4 (2013): 477-495.

Weiss, Matthias, Stefan Razinskas, Julia Backmann, and Martin Hoegl. "Authentic leadership

    and leaders' mental well-being: An experience sampling study." *The Leadership*

    Quarterly, 2017.

Woods, James D., and Jay H. Lucas. *The corporate closet: the professional lives of gay men in*

    America. New York: The Free Press; Toronto: Maxwell Macmillan Canada; New York:

    Maxwell Macmillan International, 1993.