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Positive Leadership: Relationships with Employee Inclusion, Discrimination, and Well-Being

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The diverse nature of 21st-century organizations has compelled leaders to minimize discrimination and bring about inclusion amongst their employees. One of the ways this can be achieved is through authentic, respectful, and inclusive leadership. The aim of the present paper was to (1) explore whether the three leadership styles can promote inclusion and curtail discrimination in the South African context and (2) ascertain whether this relationship has any bearing on well-being across Dutch, German, Icelandic, Indonesian, and South African contexts. To reach these aims, two cross-sectional studies have been conducted. In Study 1, 569 employees were surveyed, and results indicated that all three leadership styles loaded on a common latent factor (positive leadership) that was positively associated with both inclusion and discrimination. In Study 2, 1,926 employees were surveyed across the five countries. Results indicated that once again, the latent, positive leadership factor was positively associated with both inclusion and discrimination. Furthermore, inclusion, when compared to discrimination seemed to be a stronger mediator in the relationship between positive leadership and well-being. We propose leadership development that will cultivate positive leadership behaviors for the benefit of employee well-being and collaboration in increasingly diverse teams.

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INTRODUCTION

The increasingly diverse workforce has brought about new standards of good leadership: Today's leaders are challenged to create environments that allow people with diverse backgrounds and profiles to collaborate with, learn from, and inspire one another (Eagly & Chin, 2010; Shore et al., 2011; Wasserman, Gallegos, & Ferdman, 2008). Scholars assume that leaders who aim to create such environments need to act openly and transparently, to reflect their true beliefs, norms, and values (authentic leadership; Avolio & Gardner, 2005). This will enable them to create positive relationships with a variety of subordinates by displaying interest, availability, and accessibility (inclusive leadership; Hollander, 2009), and to demonstrate appreciation towards followers in all situations (respectful leadership; van Quaquebeke & Eckloff, 2010). In the present paper, we put these assumptions about authentic, inclusive, and respectful leadership to test and explore whether the three leadership styles are indeed related to a positive collaboration between diverse employees.

In particular, we investigate the relationship between the three leadership styles and perceptions of respectively discrimination and inclusion. Employees who feel discriminated against, consider themselves treated less favorably than other employees due to their personal characteristics or social group membership(s) (Baruch, Humbert, & Wilson, 2016). Employees who feel included, by contrast, perceive to be valued and accepted "insiders" in their workgroup. Drawing on leader-member exchange (LMX) theory (Graen & Uhl-Bien, 1995), we assume that the three leadership styles are negatively related to discrimination and positively to inclusion because they all focus on building high-quality relationships with followers, which raise the followers' social status and feelings of self-worth. We furthermore assume that the absence of perceived discrimination and perceived inclusion (hereafter simply discrimination and inclusion) are central to employees' work-related (i.e., engagement and burnout) and general well-being (i.e., self-efficacy). Discrimination is seen as a major social stressor that causes physical and mental strain, and its negative effects on well-being are well documented (Schmitt, Branscombe, Postmes, & Garcia, 2014). Inclusion, by contrast, contributes to the fulfillment of two central individual needs, the needs for relatedness and competence (cf. self-determination theory; Deci & Ryan, 1985), which fosters motivation, well-being, and optimal functioning.

Building on the above, the present paper aims to explore the relationships between three recently introduced leadership styles (authentic, inclusive, and respectful), perceptions of both discrimination and inclusion, as well as employee well-being. This research fills an important gap in the literature because research on leadership styles in relation to diversity is, to date, scarce (Eagly & Chin, 2010; Nishii & Mayer, 2009), and because existing studies tend to only focus on potential problems related to diversity (e.g., discrimination), but not on its potential benefits (e.g., inclusion and well-being) (Nishii, 2013;

Shore et al., 2011). An additional aim of this paper is to compare the above relationships across cultural contexts—in line with the idea that not all leadership styles are universally endorsed and valued (Den Hartog et al., 1999). Given that the diversity of today's workforce is increasing, this research is highly topical in that it seeks to answer the practical question of how to manage a diversified workforce to the advantage of both employees and organizations.

Leadership

Leveraging the potential benefits of a diverse workforce requires “new types” of leaders—leaders who are inclusive, flexible, self-aware, mindful, and able to build enduring and trusting relationships with others (Carmeli, Reiter-Palmon, & Ziv, 2010; Nishii & Mayer, 2009; Wasserman et al., 2008). Several recently introduced leadership styles encompass one or several of these new qualities that leaders should possess, most notably, authentic leadership (Avolio & Gardner, 2005), inclusive leadership (Hollander, 2009), and respectful leadership (van Quaquebeke & Eckloff, 2010). Conceptually, these three styles seem particularly relevant to study in the context of discrimination and inclusion. In contrast to more widely known forms of leadership such as transactional and transformational leadership, these relatively new leadership styles have enjoyed little attention in research to date, and have never been studied concurrently, let alone across different contexts.

Authentic leaders “know, accept, and remain true to one's self” (Avolio, Gardner, Walumbwa, Luthans, & May, 2004, p. 802). Even though multiple definitions of authentic leadership exist, scholars agree that the essence of authentic leadership lies in self-awareness and self-regulation (Avolio & Gardner, 2005; Ilies, Morgeson, & Nahrgang, 2005). An authentic leader can thus be characterized by a profound understanding of personal weaknesses, strengths, norms, and values (self-awareness), as well as the ability to reflect on and regulate behavior so that his/her actions reflect his/her norms and values (self-regulation). An implicit assumption that underlies this leadership style is that authentic leaders adhere to high moral and ethical standards (Avolio & Gardner, 2005; May, Chan, Hodges, & Avolio, 2003) so that they influence followers through positive modeling.

While authentic leadership theory emphasizes how leaders *are* as persons, inclusive leadership theory places a stronger emphasis on how leaders *relate* to subordinates. Inclusive leaders create high-quality relationships with their followers by displaying “openness, accessibility, and availability” (Carmeli et al., 2010, p. 250). Moreover, they treat others with respect, seek and recognize the input of others, and respond to their questions, ideas, or needs (Hollander, 2009; Nembhard & Edmondson, 2006). By definition, genuinely inclusive leaders do not differentiate between their followers based on their gender, age, religion, race, ethnicity, sexual orientation, or other factors, but

recognize, value, and leverage the unique talents and different perspectives that diverse individuals bring to the workplace (Mor Barak, 2016).

Respect has been defined as an “attitude characterized by feelings of esteem for another that manifest in both highly valuing the person’s feelings, thoughts, and behaviors and a willingness to be influenced by that person” (Jackson, Esses, & Burris, 2001, pp. 48–49). Similar to inclusive leadership, respectful leadership is thus also relational, because respect always has a subject, that is, the person who feels or displays respect, and an object, that is, the person or item at whom the respect is directed (Dillon, 2003). Respectful leaders direct respect at their subordinates by recognizing and treating them as equals or, at the least, by recognizing that they are worthy of the leader’s attention and appreciation (Decker & Van Quaquebeke, 2015; van Quaquebeke & Eckloff, 2010). In interactions with followers, respectful leaders are thus likely to confer responsibility, acknowledge equality, promote development, be attentive, and to take an interest in their subordinates on a personal level (van Quaquebeke & Eckloff, 2010).

Effects of the Three Leadership Styles on Discrimination and Inclusion

In line with the idea that researchers should not only explore potential downsides of diversity, but should also try to explore how to leverage its inherent value (Nishii, 2013; Shore et al., 2011), we focus on both discrimination and inclusion as outcomes of authentic, inclusive, and respectful leadership. Discrimination has been defined as an individual’s belief that he/she is being regarded or treated less favorably than others due to belonging to a certain social group (Baruch et al., 2016; Pascoe & Richman, 2009; Sanchez & Brock, 1996). At work, discrimination can become manifest in, among others, restricted access to jobs or opportunities, biased evaluations, and an unfair allocation of rewards. Moreover, discrimination often takes on an interpersonal form, encompassing aspects such as verbal harassment, bullying, and incivility (Raver & Nishii, 2010).

Consequently, discrimination impedes the full integration of individuals from stigmatized social groups at work (Raver & Nishii, 2010). Inclusion, by contrast, implies the opposite: Employees who feel included feel that they are accepted and treated as esteemed members of their workgroups (Shore et al., 2011). Feeling included is derived from the fulfillment of two seemingly opposing personal needs, the need to belong and the need to be unique (cf. Optimal Distinctiveness Theory; Brewer, 1991). This means that an employee who feels included perceives to have strong social ties with others at work (he/she is an “insider”), while, simultaneously, perceiving to be appreciated for his/her unique personal qualities (Shore et al., 2011).

The relationships between the three leadership styles that we investigate in the present paper and respectively discrimination and inclusion can be explained by the ideas that leaders influence (a) how employees perceive their own standing or status within a group, and (b) how they perceive and are perceived by other group members. On the one hand, the LMX theory (e.g., Dansereau, Cashman, & Graen, 1973; Graen & Uhl-Bien, 1995) posits that leaders can form relationships of different qualities with their subordinates ranging from low-quality relationships that are focused on economic exchange to high-quality relationships based on mutual trust, respect, and reciprocation. It is assumed that inclusive and respectful leaders are likely to form high-quality relationships with their subordinates due to valuing people in themselves. Similarly, authentic leaders do so due to their ability and desire to behave righteously and transparently towards others. As employees who have a high-quality relationship with their leaders gain access to organizational resources and responsibilities (Graen & Uhl-Bien, 1995), a diminishing effect on discrimination can be expected. Moreover, experiencing positive, respectful treatment by a superior increases one's feeling of self-worth and meaning (Decker & Van Quaquebeke, 2015), which contributes to the perception of being an esteemed group member.

On the other hand, receiving support and attention from the leader consolidates an employee's status in the group (Nishii & Mayer, 2009), which, in turn, influences how other members of the group will treat him/her. In other words, an insider status granted by the leader will also be granted by other group members, which is likely to increase feelings of inclusion and decrease discrimination. In general, employees are likely to copy the behavior of leaders because leaders are seen as important organizational agents whose actions and behaviors give significant cues as to the behavior that is appropriate and desired at work (Boekhorst, 2015)—in particular, if employees have a high-quality relationship with the leader (Luria, 2008). Hoffman, Bynum, Piccolo, and Sutton (2011) suggest that employees strive to maintain their high LMX relationships with leaders because personal concern by a respected leader makes an employee feel proud and committed. These feelings and the desire to preserve them, in turn, inspire the employee to behave similarly to the leader.

Applying this reasoning to authentic leadership, for instance, Avolio et al. (2004) propose that an authentic leader's "ethical behavior sends a strong message to followers affecting what they attend to, what they think, how they construct their own roles, and ultimately how they decide and behave" (p. 807). Similarly, Nishii and Mayer (2009) suggest that inclusive leaders implicitly convey their appreciation for employees from diverse backgrounds if they invite every member of the workgroup to partake in decision-making and to share their viewpoints with the group. In doing so, they forge norms about diversity and inclusion that, if adopted by their followers, contribute to greater group collaboration and cohesion. Finally, van Quaquebeke (2011)

reasons that a respectful leader makes his/her employees feel more group oriented and inspires them to spread their own respectfulness.

Overall, there is still little empirical research into the three leadership styles included in the current study, in particular, in relation to discrimination and inclusion. Out of the three, authentic leadership has received the most research attention. Prior research on authentic leadership supports our overall assumptions by showing that it is positively related to perceptions of inclusion (Cottrill, Lopez, & Hoffman, 2014) and negatively to workplace bullying (Laschinger & Fida, 2014). Also, prior research has shown that managerial openness, which is an important characteristic of inclusive leaders, is positively related to employee voice behavior (Detert & Burris, 2007). Employee voice behavior, in turn, indicates that employees feel that it is safe to speak up and that their input as team members is valued (cf. inclusion). However, the three leadership styles have never been studied in unison before, in relation to both discrimination and inclusion, let alone across cultures.

Effects of Discrimination and Inclusion on Work-Related Well-Being and Self-Efficacy

In line with Schaufeli (2014), we consider burnout and work engagement as two central forms of organizational well-being in this manuscript. In addition, we investigate self-efficacy as an indicator of an individual's general well-being and well-functioning (Bandura, 1977). The three constructs were included to cover both hedonic (optimal experiences) and eudemonic (optimal functioning) aspects of well-being (cf. Ryan & Deci, 2001). All three well-being aspects have consistently been found to be linked to positive work outcomes such as organizational commitment, in-role, and extra-role performance (Schaufeli & Taris, 2014; Stajkovic & Luthans, 1998). Work engagement is "a positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption" (Schaufeli, Salanova, González-Romá, & Bakker, 2002, p. 74). Burnout, by contrast, is a "prolonged response to chronic emotional and interpersonal stressors on the job and is defined by the three dimensions of exhaustion, cynicism, and inefficacy" (Maslach, Schaufeli, & Leiter, 2001, p. 397). Even though the two constructs appear to be opposite ends of the same continuum, research has shown that the exhaustion component (i.e., the experience of extreme fatigue and debility) of burnout is conceptually distinct from work engagement (Schaufeli, 2014). Finally, Bandura (1982) defined self-efficacy as "judgments of how well one can execute courses of action required to deal with prospective situations" (p. 122) and reasoned that it is a key determinant of people's goals, aspirations, optimism, perseverance, and resilience.

The negative relationship between discrimination and health and well-being is widely accepted and has been corroborated in meta-analytic research (Pascoe & Richman, 2009; Schmitt et al., 2014). A common explanation for this relationship lies in the fact the discrimination is a major social stressor at work (Pascoe & Richman, 2009; Raver & Nishii, 2010). This stressor is particularly influential because it lies beyond the control of an individual and implies a lack of social support, two factors that can normally mitigate the negative effects of stressors or demands at work (Van der Doef & Maes, 1999; Karasek & Theorell, 1990). Continued exposure to such stressors drains an individual's energy and causes dissatisfaction and ill-health (e.g., burnout) (Van der Doef & Maes, 1999). The opposite applies to individuals who feel included at work. The feeling of being an appreciated team member equals low social demands and high social support perceptions. Working in such a (resourceful) context has the potential to stimulate a motivational process that fosters work engagement and prevents burnout (Schaufeli & Taris, 2014).

Another line of reasoning that links both discrimination and inclusion to well-being draws on self-determination theory and the fulfillment of an individual's basic needs (Deci & Ryan, 1985; Ryan & Deci, 2000). As discrimination implicitly signals that the person who is discriminated against is seen as less worthy and capable than others (Schmitt et al., 2014), the individual's needs for relatedness and competence remain unfulfilled (Deci & Ryan, 1985). Again, the opposite applies for individuals who perceive a high degree of inclusion: Given that these individuals have the impression to be accepted members of their work team who are valued for their unique strengths, their needs for relatedness and competence are likely to be satisfied. The satisfaction of needs, in turn, can be seen as a "psychological nutrient" that, just like having regular, nourishing meals, is essential for optimal human functioning and well-being (Ryan & Deci, 2000; Sheldon & Elliot, 1999).

STUDY 1

In Study 1, we examine the relationship between leadership, inclusion, and discrimination in South Africa, a highly diverse non-Western context in sub-Saharan Africa. Given that the bulk of existing psychological research has been conducted in Western, highly developed economies, this study aims to counter the common neglect of working people in other, non-Western, contexts (Arnett, 2008). Moreover, as a context that boasts more than 13 different ethnocultural groups, 11 official languages, and multiple religions, it provides a unique context for a study on leveraging the potential benefits of diversity through leadership.

Leaders do not only have the ability and power to make single employees feel included or excluded through their behavior, but they also serve as

key role models for moral and ethical conduct for all employees (Sims & Brinkman, 2002). Given that all three leadership styles focus on just and ethical behavior towards others (Hollander, 2009; May et al., 2003), followers of authentic, inclusive, and respectful leaders are likely to experience inclusion and the absence of discrimination. Moreover, followers of such leaders are likely to treat one another with respect and dignity, and to display a general appreciation for each other's unique characteristics, perspectives, and ideas. This provides an additional bolster for the relationship between the three leadership styles and high perceived inclusion and low discrimination. In support of this reasoning, Nembhard and Edmondson (2006) have found that inclusive leaders contribute to felt psychological safety, which is seen as an indicator of a work climate where employees do not fear the disapproval or negative judgment of others. This leads us to the following hypotheses:

Hypothesis 1: Authentic leadership is (a) negatively related to discrimination and (b) positively related to inclusion.

Hypothesis 2: Inclusive leadership is (a) negatively related to discrimination and (b) positively related to inclusion.

Hypothesis 3: Respectful leadership is (a) negatively related to discrimination and (b) positively related to inclusion.

Method

Sample and Procedure. Employees in South Africa completed a paper and pencil questionnaire as part of the larger project: Experiences @ Work. The overall aim of the project is to examine how different employee experiences contribute toward their general and work-related well-being. A total sample of 616 participants completed the questionnaire, of which 33 participants were excluded as they had either completed 50 percent or less of all measures used for this study, or they had completed 50 percent or less of any particular independent measure used in this study. A further 14 participants who were not born in South Africa and lived there for less than 10 years were also removed. This resulted in the remaining sample comprising 569 (59.22% females, $M_{age} = 36.07$ years, $SD = 10.60$) employees.

Measures

Sociodemographic Information. Apart from their gender and age, as presented above, participants were also asked to indicate their ethnic group, education level, and tenure at their current organization. These characteristics are presented in Table 1.

TABLE 1
Work Experience, Educational Levels, and Ethnocultural Groups for South Africa
in Study 1

<i>Current Tenure in Years M(SD)</i>	8.69 (9.07)
<i>Educational Level (%)</i>	
Low Education	3.92
Middle Education	28.88
High Education	67.20
<i>Ethnocultural Group (%)</i>	
Black	68.03
Coloured	6.75
Indian	8.17
White	16.52
<i>Ethnolinguistic Group (%)</i>	
Afrikaans	13.96
English	18.37
Ndebele	3.36
Sotho	7.77
Swati	9.72
Pedi	5.65
Tsonga	4.24
Tswana	3.71
Venda	2.83
Xhosa	3.71
Zulu	25.62
Other	1.06

Authentic leadership is measured by the Authentic Leadership Questionnaire (ALQ; Walumbwa, Avolio, Gardner, Wensing, & Peterson, 2008). This measure comprises 8 items rated on a 5-point Likert-type scale ranging from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*). An example item is “My leader accurately describes how others view his or her capabilities”. The reliability as measured by Cronbach’s alpha is $\alpha = 0.90$.

Inclusive leadership is measured by a measure developed by van Engen and Meyers (unpublished). This measure comprises 17 items rated on a 5-point Likert-type scale ranging from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*). An example item is “My leader encourages others to use their talents”. The Cronbach alpha is $\alpha = 0.97$.

Respectful leadership is measured by the Respectful Leadership scale (van Quaquebeke & Eckloff, 2010). This measure comprises 12 items rated on a 5-point Likert-type scale ranging from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*). An example item is “My leader recognizes me as a full-fledged counterpart”. The Cronbach alpha is $\alpha = 0.95$.

Inclusion is measured using the inclusion measure developed by Salib (2014). The measure comprises 9 items in two subscales, uniqueness and

belonging, rated on a 7-point Likert-type scale ranging from 1 (*Never*) to 7 (*Always*). An example of the uniqueness subscale which comprises 5 items is “My individual talents are valued in my work team”, while an example of the belonging subscale, which comprises 4 items, is “My work team makes me believe that I am included in it”. The subscale means are combined to provide a mean for inclusion. The Cronbach alpha is $\alpha = 0.90$.

Discrimination is measured using the Chronic Work Discrimination and Harassment Scale (Bobo & Suh, 2000; McNeilly et al., 1996). The measure comprises 12 items rated on an 8-point Likert-type scale ranging from 1 (*Never*) to 7 (*Daily*). An example item is “How often do your supervisor or coworkers make slurs or jokes about racial or ethnic groups?” The Cronbach alpha is $\alpha = 0.93$.

Results

Preliminary Analyses. Preliminary analyses were conducted using SPSS (SPSS Inc., 2010) and AMOS (Arbuckle, 2017). We first imputed missing values, using the Expectation–Maximization algorithm (Dempster, Laird, & Rubin, 1977) which assesses whether values are Missing Completely at Random (Little’s MCAR test). Little’s MCAR test was significant (Chi-square $\chi^2(7372) = 9642.35, p < .001$), but as χ^2 is sensitive to sample size, we assessed the normed chi-square ($\chi^2/df = 1.31$), which was acceptable at less than 2 (Bollen, 1989). Consequently, the data were assumed to be missing completely at random and data were imputed. Secondly, due to the cross-sectional nature of the data and the fact that it was collected during the same time point, we also conducted analyses to rule out common method bias (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). In AMOS, we included all items used in the analyses. Items were loaded on both their respective constructs as well as on a single latent method factor. An evaluation of factor loadings indicates a clear distinction between the dependent leadership variables and the independent inclusion and discrimination variables.

Descriptive Statistics. This was followed by computing means for all measures and assessing correlations between them. As can be seen in Table 2, means for all three leadership styles and inclusion were generally higher than the response scale average. The means for discrimination, by contrast, fell below the response scale average of the scale. Correlations indicate a strong positive relationship between the different leadership styles. All leadership styles also displayed moderate positive and negative relationships with inclusion and discrimination respectively, except authentic leadership which was not related to discrimination. Inclusion and discrimination were moderately and negatively correlated with one another.

TABLE 2
Means Standard Deviations and Correlations between Leadership Styles,
Inclusion, and Discrimination

	<i>M</i>	<i>SD</i>	1	2	3	4
1. Authentic Leadership	3.55	0.83	–			
2. Inclusive Leadership	3.71	0.90	0.69***	–		
3. Respectful Leadership	3.76	0.88	0.68***	0.86***	–	
4. Inclusion	5.26	1.22	0.33***	0.44***	0.46***	–
5. Discrimination	3.06	1.57	–0.08	–0.22***	–0.27***	–0.22***

Note: $N = 569$.

* $p < .05$; ** $p < .01$; *** $p < .001$.

Leadership, Inclusion, and Discrimination. We tested a partially recursive model, which resulted in perfect fit, $\chi^2(0, N = 569) = 0.00$, $p < .001$, CFI = 1.00. As the inspection of standardized estimates indicated no association between authentic leadership and inclusion and inclusive leadership and discrimination, we removed these paths from the model. We retested the model *sans* these paths which resulted in acceptable fit $\chi^2(13, N = 569) = 0.26$, $p = .878$, $\chi^2/df = 0.13$, CFI = 1.00, RMSEA = 0.00. A closer inspection of the correlations concerning the results indicates the possible presence of suppression, as authentic leadership seems to be positively related to discrimination, opposite to expectations. We tested a model in which we evaluated only authentic leadership with discrimination as the independent variable and found that these results were more in line with our expectations.

In light of this, we opted to then first test a model in which we confirmed that the three leadership styles were indicators of a latent positive leadership construct; this resulted in a perfect fitting model $\chi^2(0, N = 569) = 0.00$, CFI = 1.00. All three leadership aspects were good indicators of the latent positive leadership variable ($0.74 \leq \beta \leq 0.94$ and $0.55 \leq R^2 \leq 0.88$). We then used the impute function in AMOS to obtain an imputed factor score for the latent positive leadership construct. In the next step, we used the factor scores for positive leadership (still indicated as a latent variable in Figure 1) to test the relationship with inclusion and discrimination. This resulted in a good-fitting model, $\chi^2(1, N = 569) = 10.14$, $p < .001$, CFI = 0.95. RMSEA = 0.13. As illustrated in Figure 1, positive leadership was important for promoting a sense of inclusion ($\beta = 0.46$) and decreasing a sense of discrimination ($\beta = -0.24$) confirming all three hypotheses. Positive leadership explained 6 per cent of the variance in discrimination and 22 per cent of the variance in inclusion.

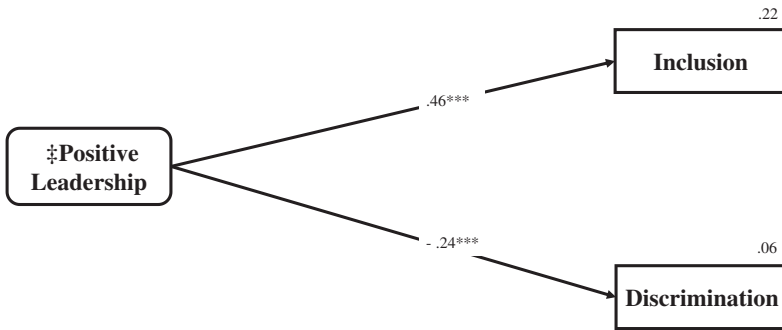


FIGURE 1. Model estimating the relationship between Positive Leadership, Inclusion, and Discrimination. *Notes:* ‡Computed from imputed factor scores through AMOS * $p < .05$. ** $p < .01$. *** $p < .001$.

Discussion

Results of Study 1 indicate that the three leadership styles relate similarly to inclusion and discrimination. While we expected that these three leadership styles would function as independent indicators of inclusion and discrimination, it became apparent that they share substantial overlap. This required us to converge them onto a latent leadership factor (positive leadership) which was associated with inclusion and discrimination. Together these three leadership styles seemed to make a larger impact on promoting inclusion than reducing discrimination. Out of the three leadership styles, respectful and inclusive leadership were the strongest indicators of the overall leadership factor. They may have a more pronounced relational element (other focus) than authentic leadership, meaning that leaders behave in more positive, respectful, inviting, and appreciative ways towards others (van Quaquebeke & Eckloff, 2010). As leaders are role models for appropriate behavior in the work context, employees will mirror their positive behaviors towards others, which will lead to more inclusion and less discrimination at work. By contrast, authentic leadership places a stronger emphasis on the accuracy of a leader’s self-view and his/her ability to act in accordance with this view (self-focus; Avolio & Gardner, 2005). However, even though authentic leadership displays a weaker loading on the overall leadership factor, this loading is still substantial. This shows that capacity for self-reflection and self-expression is relevant for reducing intolerance towards others, and for ensuring that others feel included within the work context.

STUDY 2

In Study 2, in addition to establishing how different leadership ideologies promote a sense of inclusion and reduce discrimination at work (Hypotheses

1 to 3), we also consider how this relationship further informs well-being. A positive relationship with one's leader has long been established as a critical job resource that increases employee well-being by helping employees to grow, reach their work goals, and deal with work demands (Bakker & Demerouti, 2017). In this study, we posit that discrimination and inclusion form two mechanisms that explain the relationship between leadership and well-being. The relationship between leadership and respectively discrimination and inclusion has been extensively described in the context of Study 1.

Furthermore, the relationship between discrimination and inclusion respectively and different aspects of well-being can be explained by two processes. First, discrimination implies that employees are subjected to social stressors at work which are detrimental to health and well-being (Raver & Nishii, 2010), while inclusion implies that employees feel social support and a sense of belonging while still remaining free to be themselves (Brewer, 1991). Second, felt inclusion leads to the satisfaction of the basic psychological needs for competence and relatedness which promote well-being (Deci & Ryan, 1985), while discrimination has the opposite effect. In line with this reasoning and available research evidence that supports the positive effect of inclusion (Mor Barak & Levin, 2002) and the negative effects of discrimination on well-being (Schmitt et al., 2014), we formulate the following hypotheses:

Hypothesis 4: Inclusion is positively related to (a) self-efficacy and (b) work engagement, and (c) negatively related to burnout.

Hypothesis 5: Discrimination is negatively related to (a) self-efficacy and (b) work engagement, and (c) positively related to burnout.

Hypothesis 6: Discrimination and inclusion mediate the relationship between leadership (authentic, inclusive, and respectful) and well-being (self-efficacy, work engagement, and burnout).

Finally, the comparison of different groups is highly relevant as the field of work and organizational psychology suffers from major selection bias (Peeters, De Jonge, & Taris, 2014). While Study 1 addressed the relationship between leadership and inclusion and discrimination in a non-Western context, South Africa, Study 2 assessed the validity of the extended model across both Western (Germany, the Netherlands, Iceland) and non-Western contexts (South Africa, Indonesia). We aimed to assess the relationship among the above constructs in a unique combination of countries with a spread within contexts (Nordic and Western Europe; Africa and Asia), allowing for a novel contextual contribution. To examine the universal relevance of certain leadership behaviors (cf. Den Hartog et al., 1999), we formulate our final hypothesis:

Hypothesis 7: The hypothesized mediation model is similar across countries.

Method

Sample and Procedure. In this study, participants completed an online version of a questionnaire from the Experiences @ Work Project. Measures were translated and administered in German, Icelandic, Bahasa Indonesian, Dutch, and English in South Africa. The total sample comprised 1,926 employees from five countries: Iceland ($n = 506$), Indonesia ($n = 435$), Germany ($n = 361$), the Netherlands ($n = 299$), and South Africa ($n = 325$). We removed 866 employees due to incomplete data, and another 10, born outside these five countries and not having lived there for 10 years or more. This resulted in an adjusted total sample of 1,030 (57.00% females, $M_{age} = 33.79$ years, $SD = 11.28$) employees from Germany ($n = 190$, 65.26% females, $M_{age} = 30.56$ years, $SD = 9.08$), Iceland ($n = 195$, 92.82% females, $M_{age} = 37.69$ years, $SD = 12.87$), Indonesia ($n = 284$, 36.62% females, $M_{age} = 31.15$ years, $SD = 8.83$), the Netherlands ($n = 164$, 61.59% females, $M_{age} = 36.30$ years, $SD = 14.66$), and South Africa ($n = 197$, 39.09% females, $M_{age} = 34.54$ years, $SD = 8.88$). We assessed group differences in sociodemographic variables. Analysis of variance (ANOVA) indicated there were significant differences across age, $F(4, 1000) = 16.48$, $p < .001$, $\eta_p^2 = 0.06$, with Iceland having older employees. Chi-square analysis indicated that there were significant difference in gender: $\chi^2(4, N = 1030) = 182.69$, $p < .001$, and level of education: $\chi^2(8, N = 1030) = 160.17$, $p < .001$. Iceland had more female employees, and Indonesia has more male employees than the other countries. The Indonesian sample had the most highly educated employees whereas the German sample had the lowest educated employees. Table 3 provides a breakdown of all variables.

Measures

Sociodemographic information, Leadership Styles, Inclusion, and Discrimination were the same as in Study 1. In addition to these, participants also completed the following well-being at work measures.

Burnout is measured by the Emotional Exhaustion subscale of the *Utrecht Burnout Scale* (UBOS; Schaufeli & van Dierendonck, 2000). This measure comprises 5 items rated on a 7-point Likert-type scale ranging from 0 (*Never*) to 6 (*Always*). An example item is “I feel burned out from my work”.

Work Engagement is measured by the *Utrecht Work Engagement Scale* (UWES-9; Schaufeli, Bakker & Salanova, 2006). This measure comprises 9-items measuring three subscales: vigor, dedication and absorption. All items are rated on a 7-point Likert-type scale ranging from 0 (*Never*) to 6 (*Always*). An example item is “At my job, I feel strong and vigorous”.

Self-efficacy is measured by a shortened version of the New General Self-Efficacy Scale (Chen, Gully, & Eden, 2001). It comprises 4 items rated on a

TABLE 3
Work Experience, Educational Levels, and Ethnocultural Group Membership for Each Country

	Germany	Iceland	Indonesia	The Netherlands	South Africa
Current Tenure in Years <i>M(SD)</i>	5.25 (6.34)	6.78 (6.98)	6.75 (5.63)	8.01 (9.73)	6.06 (6.52)
<i>Educational Level (%)</i>					
Low Education	25.53	18.13	–	10.56	2.07
Middle Education	26.60	23.63	9.54	21.74	30.57
High Education	47.87	58.24	90.46	67.70	67.36
<i>Ethnocultural Group (%)</i>					
White/European	96.84	94.87	–	98.78	15.23
Arabic	0.53	–	0.35	–	–
Asian (South/East)	–	–	88.03	0.61	–
Mixed Ethnic Descent	0.53	–	0.35	–	–
African/Black	–	–	–	0.61	16.75
Indian	–	–	–	–	57.87
Coloured	–	–	–	–	9.14
Other	2.11	5.13	11.27	–	0.51

5-point Likert-type scale ranging from 1 (*Strongly disagree*) to 5 (*Strongly agree*). An example item is “I will be able to successfully overcome many challenges”.

Results

Preliminary Analysis. All measures were found to be psychometrically sound for our analyses. Regarding measurement invariance, we obtained configural invariance for all measures. Full metric invariance was obtained for inclusive leadership, respectful leadership, burnout and self-efficacy; partial metric invariance for authentic leadership, inclusion, discrimination, and work engagement. We obtained no full scalar invariance on any measures, however, partial scalar invariance for authentic leadership, inclusive leadership, respectful leadership, inclusion, and work engagement; and no (partial) scalar invariance for discrimination, burnout, and self-efficacy across country samples (the authors could provide these results on request). Measure reliabilities are presented in Table 4.

We again conducted analyses to rule out common method bias (cf. Podsakoff et al., 2003). Due to the additional three constructs in this study, our sample was not sufficient to run these analyses on 76 items. We, therefore, opted to parcel items in groups of three and sometimes two (depending on the number of items per construct) (Little, Cunningham, Shahar, & Widaman, 2002). This reduced the number of items from 76 to 27 items. Evaluation of factor loadings again indicated a clear distinction between the dependent leadership variables, discrimination, and inclusion as mediators, and well-being variables as independent variables.

Descriptive Statistics. We conducted a Multivariate Analysis of Variance (MANOVA) with the country as the independent variable and leadership styles, inclusion, discrimination and well-being at work as dependent variables. There

TABLE 4
Cronbach Alphas for Each Country

	<i>Iceland</i>	<i>Indonesia</i>	<i>Germany</i>	<i>The Netherlands</i>	<i>South Africa</i>
Authentic Leadership	0.89	0.91	0.88	0.88	0.95
Inclusive Leadership	0.96	0.96	0.96	0.95	0.99
Respectful Leadership	0.95	0.93	0.96	0.93	0.97
Inclusion	0.90	0.90	0.93	0.94	0.92
Discrimination	0.80	0.83	0.79	0.78	0.87
<i>Burnout</i>	0.88	0.85	0.81	0.88	0.90
Work Engagement	0.90	0.91	0.92	0.93	0.91
Self-Efficacy	0.90	0.88	0.84	0.86	0.96

were significant effects across countries (Wilks's $\Lambda = 0.54$, $F(32, 3755.79) = 21.22$, $p < .001$, $\eta_p^2 = 0.14$). Table 5 presents univariate results, with means and standard deviations for all measures across groups. As can be seen in Table 6 correlations that concerned the previously investigated variables were quite similar to those in Study 1. Correlations regarding the newly included well-being variables were also moderate in size and in the expected direction.

Leadership, Inclusion, Discrimination, and Well-Being. We tested a multigroup path model in which inclusion and discrimination mediated the relationship between positive leadership and well-being (self-efficacy, work engagement, and burnout).¹ Similar to the first study, we requested AMOS to impute factor scores for positive leadership.² We tested three nested models. First, an unconstrained model (i.e., evaluating whether the hypothesized structure across countries is similar) was tested. In this baseline model, we needed to account for the relationship between burnout and work engagement, theoretically very closely associated (González-Romá, Schaufeli, Bakker, & Lloret, 2006), by including a covariance between their errors. Next, a full structural weights model was tested to evaluate whether the mediating role of inclusion and discrimination between positive leadership and well-being are similar across countries.

When all parameters were constrained to be equal across groups, the fit of the structural weights model was poor in relation to the unconstrained model (see Table 7). We further assessed individual paths between our independent, mediating and dependent variables and found that certain paths performed differently in certain countries, and we needed to account for these differences in the model. In the order in which they were released, these paths were: First, the path between inclusion and work engagement, where the relationship in the Indonesian sample differed significantly from the other country samples. Second, the path between discrimination and work engagement, where the relationship was similar for South Africa and the Netherlands, but significantly different from Germany, Indonesia and Iceland, which were also similar. Finally, the path between inclusion and burnout, where the path for Iceland was non-significant and different from the other countries where this relationship were similar.

¹ We ran the same model controlling for age, gender, and education. We found that apart from a slight change in the model fit, these inclusions made very little ($\Delta\beta = .01$) to no difference in the estimates. We therefore opted to exclude these from the analyses, also for purposes of further analyses such as bootstrapping, which requires a complete dataset.

² Multigroup Confirmatory Factor Analyses indicated that the positive leadership construct as indicated by the three leadership variables are invariant at the metric level $\chi^2(8, N = 1030) = 8.95$, $p = .346$, $\chi^2/df = 1.12$, CFI = 1.00, $\Delta CFI = .000$ RMSEA = .01. All three leadership aspects were good indicators of the latent positive leadership construct ($.82 \leq \beta \leq .95$ and $.67 \leq R^2 \leq .91$).

TABLE 5
Country Means for Leadership Styles, Inclusion, Discrimination, and Well-being at Work Variables

	Germany	Iceland	Indonesia	The Netherlands	South Africa	$F(4, 1025)$	η_p^2
Authentic Leadership	3.40 (0.77) ^{a,d}	3.52 (0.73) ^a	3.75 (0.68) ^{b,c}	3.64 (0.67) ^c	3.63 (0.97) ^c	3.85***	0.03
Inclusive Leadership	3.71 (0.79)	3.89 (0.71)	3.78 (0.65)	3.84 (0.63)	3.81 (1.02)	1.53	0.01
Respectful Leadership	4.05 (0.81) ^{b,c}	4.11 (0.76) ^b	3.86 (0.63) ^{a,c}	4.09 (0.60) ^b	4.09 (0.97) ^b	4.84**	0.02
Inclusion	4.87 (1.24) ^a	5.45 (1.01) ^{bcd}	5.16 (0.89) ^c	5.47 (0.97) ^d	5.53 (1.11) ^d	13.80***	0.05
Discrimination	2.37 (0.98) ^a	1.91 (0.86) ^b	2.76 (1.09) ^c	2.05 (0.79) ^b	2.44 (1.25) ^a	24.06***	0.09
Burnout	2.89 (0.89) ^a	3.44 (1.15) ^b	3.13 (0.98) ^a	2.19 (0.87) ^c	3.44 (1.19) ^b	44.34***	0.15
Work Engagement	4.45 (1.10) ^a	5.17 (0.89) ^{b,c}	5.21 (0.90) ^b	4.92 (1.08) ^c	5.17 (1.04) ^{b,c}	32.29***	0.08
Self-Efficacy	4.08 (0.58) ^a	4.35 (0.62) ^b	4.04 (0.59) ^a	4.08 (0.59) ^a	4.36 (0.72) ^b	13.99***	0.05

Note: Germany $n = 190$, Iceland $n = 195$, Indonesia $n = 284$, the Netherlands $n = 164$, South Africa $n = 197$. Different subscripts for means indicate significant mean differences at $p < .05$ as indicated by the post hoc test of Bonferroni.

* $p < .05$; ** $p < .01$; *** $p < .001$.

TABLE 6
Means Standard Deviations and Correlations between Leadership Styles, Inclusion, and Discrimination

	M	SD	1	2	3	4	5	6	7	8	9	10
1. Gender	-	-										
2. Education [†]	-	-	-0.11***									
3. Age [#]	33.79	11.28	-0.01	-0.05								
4. Authentic Ldrsp	3.60	0.78	-0.07*	0.09**	-0.03							
5. Inclusive Ldrsp	3.80	0.77	-0.1	0.03	0.00	0.79***						
6. Respectful Ldrsp	4.02	0.77	-0.01	-0.01	-0.00	0.69***	0.83***					
7. Inclusion	2.35	1.06	0.05	0.06	0.07*	0.36***	0.44***	0.46**				
8. Discrimination	5.28	1.07	0.14***	0.07*	-0.19***	-0.24***	-0.34***	-0.41**	-0.29***			
9. Burnout	3.05	1.11	0.10**	0.04	-0.05	-0.23***	-0.25***	-0.25**	-0.23***	0.28***		
10. Work engagement	5.01	1.03	-0.06	0.11**	0.13***	0.38***	0.41***	0.35**	0.55***	-0.20***	-0.36***	
11. Self-Efficacy	4.17	0.63	-0.05	0.02	0.07*	0.20***	0.25***	0.32***	0.32***	-0.12***	-0.08*	0.26***

Notes: N = 1030.

[#]N = 1005, [†]N = 1007, Gender was coded 1 = Male and 2 = Female. Ldrsp = Leadership. *p < .05; **p < .01; ***p < .001.

TABLE 7
Fit Statistics for Multigroup Model

	χ^2/df	AGFI	TLI	CFI	ΔCFI	RMSEA	$\Delta\chi^2$	Δdf
Unconstrained	4.12***	0.86	0.82	0.93	–	0.06	–	–
Structural weights	3.12***	0.90	0.88	0.90	0.029	0.05	69.80***	32
Partial structural weights	2.81***	0.921	0.90	0.92	0.010	0.04	27.67***	3

Notes: AGFI = Adjusted Goodness-of-Fit Index; TLI = Tucker–Lewis Index; CFI = Comparative Fit Index; RMSEA = Root Mean Square Error of Approximation. Most restrictive model with a good fit is in italics. *** $p < .001$.

As can be seen in Table 7, releasing these constraints resulted in an acceptable partial structural weights model, $\chi^2(59, N = 1030) = 165.69, p < .001, \chi^2/df = 2.81, CFI = 0.92, RMSEA = 0.04$. This model shows that (a) positive leadership is positively related to inclusion and negatively related to discrimination (in support of Hypotheses 1–3); (b) inclusion is positively related to self-efficacy and work engagement across all countries, whereas it is negatively related to burnout in all countries except Iceland (providing partial support for Hypothesis 4); and that (c) discrimination is positively related to burnout and unrelated to self-efficacy across all countries, whereas it is negatively related to work engagement in South Africa and the Netherlands only (providing partial support for Hypothesis 5). In terms of indirect effects, we conducted a bootstrapping analysis with 500 repetitions, using bias-corrected percentile methods (95% confidence interval). We found that leadership has significant indirect relationships with self-efficacy ($0.11 \leq \beta \leq 0.16, .005 \leq p \leq .009$), work engagement ($0.20 \leq \beta \leq 0.37, .005 \leq p \leq .008$), and burnout ($-0.08 \leq \beta \leq -0.23, .004 \leq p \leq .008$).

Overall, we found that the postulated mediation model (Hypothesis 6) differed across countries: inclusion mediates the positive relationship between positive leadership and positive aspects of well-being (self-efficacy, work engagement) in all countries. Its mediating role in relation to burnout is found in all countries but Iceland. Moreover, discrimination mediates the relationship between positive leadership and burnout across all countries. However, discrimination only mediates the relationship between positive leadership and work engagement in South Africa and the Netherlands, and does not mediate the relationship between positive leadership and self-efficacy (see Figure 2).

Discussion

In Study 2 we assessed a similar relationship as in Study 1 (converging the three leadership ideologies onto a latent, positive leadership factor), across different countries and with the addition of indicators of well-being as outcomes

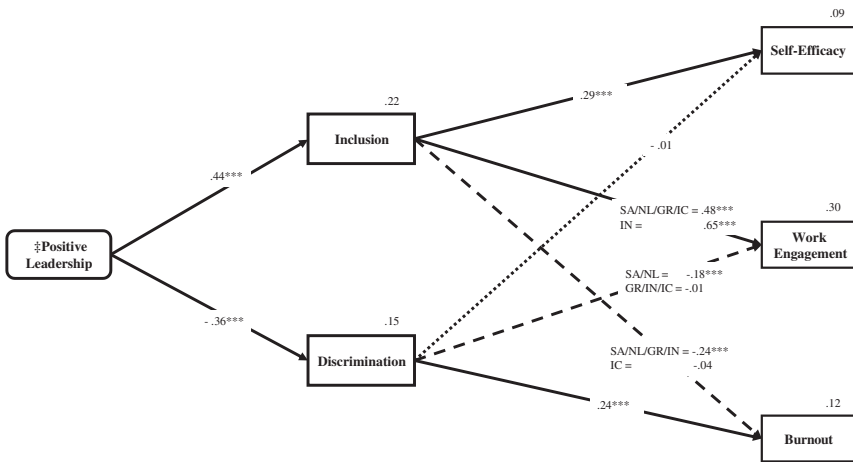


FIGURE 2. Estimates of the relationship between Positive Leadership, Inclusion and Discrimination, and Well-being. *Notes:* ‡Computed from imputed factor scores through AMOS. Paths between Inclusion and Well-being presented in the following order: SA = South Africa, NL = Netherlands, GR = Germany, IN = Indonesia, and IC = Iceland. Solid lines indicate significant paths for all groups, dashed lines indicate significant paths in only some groups, while dotted lines indicate non-significant paths in all groups. Indirect effects are presented in the text. * $p < .05$. ** $p < .01$. *** $p < .001$.

of leadership, inclusion, and discrimination. We found similar results as in Study 1 in that the different leadership ideologies served as indicators of general, positive leadership. Positive leadership, in turn, was positively associated with inclusion and discrimination in a similar way across all countries. This indicates that the investigated leadership behaviors may have universal relevance (cf. Den Hartog et al., 1999). Treating employees with respect and as equals as well as having the ability to self-reflect, seem to be essential for promoting inclusion and minimizing discrimination (Decker & van Quaquebeke, 2015; van Quaquebeke & Eckloff, 2010).

This represents an important extension of existing research on the three leadership styles (see van Quaquebeke, 2011; van Quaquebeke & Eckloff, 2010), which has mainly drawn on single-country samples. An exception is the work of Walumbwa et al. (2008). These authors validated their authentic leadership measure in samples of US, Kenyan, and Chinese employees. Even though cross-cultural research on other leadership styles exists (e.g., Casimir & Waldman, 2007; Resick, Hanges, Dickson, & Mitchelson, 2006), this existing research has often merely focused on the prevalence or perceived importance of leadership styles across cultures, and has not yet explored more complex conceptual path models as in the present study. However, we do not

only need to know how leadership is perceived across cultures but also how it relates to different outcomes across cultures to be able to refine common theories on effective leadership styles.

An additional aim of Study 2 was to examine whether inclusion and discrimination mediated the relationship between leadership styles and well-being aspects. Interestingly, inclusion seemed to be a more consistent mechanism in the relationship between positive leadership and positive aspects of well-being. In all countries, inclusion was beneficial for enhancing self-efficacy and work engagement. In addition, it was beneficial for minimizing burnout in all countries except for Iceland. As Iceland is a fairly culturally homogenous context compared to the other countries, the active social support component in the form of felt inclusion may not be as needed to protect the employee's energetic resources and avoid burnout as in the other contexts.

Discrimination, by contrast, has been found to be positively related to burnout in all countries. This may indicate that discrimination can severely drain the energetic resources of employees and contribute to the feeling that work is a heavy burden. Moreover, discrimination was found to be negatively related to work engagement in South Africa and the Netherlands. This negative relationship may be explained by the idea that discrimination diminishes the pride, joy, and inspiration that people derive from their work, and thus affect their engagement in a negative way (Oishi, Diener, Suh, & Lucas, 1999).

The absence of a negative relationship between discrimination and work engagement in the particular cases of Germany, Indonesia, and Iceland, may be explained by the different levels of cultural diversity in the five countries. Germany, Iceland, and Indonesia are located at the two extreme ends of the cultural diversity continuum, with Germany and Iceland being fairly culturally homogenous contexts, and Indonesia extremely diverse. This means that the basis for discrimination may be of a different nature in these countries as compared to South Africa and the Netherlands. Specifically, the bases of perceived exclusion in culturally homogenous and heterogenous contexts may be different to those contexts that are in the middle of the diversity continuum, such as the Netherlands and South Africa. These latter countries may be somewhat more fractionalized. The Netherlands, for instance, has a large migrant population that is not always fully included and accepted by Dutch nationals. South Africa in the last few years has had similar, although more violent forms of xenophobia. Moreover, it is essentially still working towards integrating the different ethnic and language groups. While this is highly speculative, one may argue that discrimination may affect work outcomes differently, depending on the basis of discrimination. Finally, discrimination was found to be unrelated to self-efficacy in all contexts. This indicates that the mere absence of discrimination or the absence of social stressors at work is not sufficient for the promotion of eudemonic well-being (optimal

functioning). An active social support component in the form of felt inclusion is needed to increase the employees' trust in their own abilities.

GENERAL DISCUSSION

The objective of this study was twofold: Firstly, under the auspices of LXM theory (see Dansereau et al., 1973; Graen & Uhl-Bien, 1995), this study aimed to examine the importance of recent conceptualized leadership styles for inclusion and discrimination in a non-Western context (Study 1). Secondly, it aimed to further explore dimensions of work-related and personal well-being as outcomes to the initial relationships in Study 1, across different Western and non-Western national contexts (Study 2). While the leadership literature continues to expand, more explicitly encompassing styles which focus on leader authenticity (authentic leadership) (Avolio et al., 2004) and the maintenance and establishment of high-quality relationships (inclusive/respectful leadership) (Carmeli et al., 2010; Decker & van Quaquebeke, 2015), it is pertinent to understand the importance of these styles for management in very diverse contexts (Eagly & Chin, 2010; Shore et al., 2011; Wasserman et al., 2008).

An important first contribution of our study is the finding that the three leadership styles, that receive more and more attention in current academic literature, are so closely related to one another that they can better be conceptualized by an underlying factor, which we tentatively call positive leadership. Similar to inclusive leadership, respectful leadership is a relationship-based leadership style, as it focuses on the creation of exchange relationships between leaders and members that are characterized by mutual trust and reciprocity (Brower, Schoorman, & Tan, 2000). Both leadership styles share a substantial overlap in that they are based on a profound appreciation and respect for other human beings (Hollander, 2009; van Quaquebeke & Eckloff, 2010), and, as such, it is unsurprising that both appear to be strong indicators of positive leadership. Authentic leadership focuses on the relationship of a leader to him or herself, rather than on the relationship with others (Avolio & Gardner, 2005). However, it may be argued that respecting oneself and one's own values serve as a prerequisite for being able to respect others. As such, authentic leadership may be more closely linked to respectful and inclusive leadership than initially assumed.

Furthermore, we expected and found that all three leadership styles play an important role in leveraging the benefits of workforce diversity. Positive leaders, who are authentic, respectful, and inclusive, might be particularly good at fostering workplace inclusion and simultaneously reducing discrimination in both Western and non-Western contexts. In general, all three leadership ideologies advocate for elevating the status of an employee. It seems evident that across different contexts emphasizing relational components as well as

remaining true to one's self is powerful in that it sends a strong signal that employees should be treated with respect by everyone. This, in turn, might have the capacity to create a work climate where everyone feels accepted and where no one has to fear harassment (cf. literature on psychological safety and inclusive climates; Nembhard & Edmondson, 2006; Nishii, 2013). Ultimately, such a climate is a prerequisite for benefitting from an increasingly diverse workforce.

Limitation and Recommendations

Our study is not without limitations. Firstly we consider cross-sectional data to make inferences about the mediating roles of inclusion and discrimination between leadership and well-being. We recommend future studies to consider both longitudinal and experimental research designs for assessing the causal relationships between these variables. Theoretically, however, there is a strong rationale that leadership as a contextual variable informs well-being through perceptions of inclusion and discrimination. In line with this rationale, prior longitudinal research has already shown that leadership precedes employee well-being (Nielsen, Randall, Yarker, & Brenner, 2008). Secondly, while we ensured that our sample comprised working individuals, samples in some countries are heavily skewed in terms of either males (Indonesia), females (Iceland), mainstream groups (Germany and the Netherlands), and minority groups (Indians in South Africa). It is important that future research considers more representative samples to generalize their findings. Finally, within this study we did not define a single aspect of diversity, but considered diversity in general, encompassing all dimensions of difference. This assumes that people draw from their personal experience to reflect on aspects of inclusion and discrimination, meaning that it is not clear where exactly inclusion may be enhanced and where discrimination reduced. We find it invaluable that future studies consider particular dimensions of diversity when evaluating the role of leadership for how welcome and invited employees feel within their organizations.

Practical Implications and Conclusion

In managing an increasingly diverse workforce, it is vital that organizations ensure that employees feel included at work. Leaders, as frontline representatives of the organization, play an important role in achieving this aim. Given that the present study indicates that all three positive leadership ideologies relate to increased feelings of inclusion and decreased discrimination, organizations should train their managers on how to incorporate the positive characteristics associated with these leadership ideologies. Moreover, managers should be performance managed and incentivized for doing so successfully, in

particular, when they are responsible for highly diverse teams (Eagly & Chin, 2010; Shore et al., 2011; Wasserman et al., 2008).

Building on the finding that inclusion is more strongly associated with positive employee well-being than discrimination; we propose that it not be enough for organizations to take active steps in eliminating discrimination. They need to deliberately exhibit those inclusion-related behaviors that are synonymous with authentic, respectful, and inclusive leadership. Doing so will likely bring about improved performance, organizational commitment and achievement of organizational goals via gains in employee well-being (Schaufeli & Taris, 2014; Stajkovic & Luthans, 1998).

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