

Lecture Notes in Social Networks

Şefika Şule Erçetin *Editor*

Women Leaders in Chaotic Environments

Examinations of Leadership Using
Complexity Theory

 Springer

Lecture Notes in Social Networks

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*To women and young girls
and to everyone who advocates for their
rights...*

Şefika Şule Erçetin

Preface

The phenomenon of leadership is a virtually inexhaustible topic, even though it has been treated in depth in many disciplines. This is why in leadership studies one still encounters questions such as: What is leadership? Who is the leader in your team or organization? Is leadership an innate gift? Can a leader bring about changes in a community? What behavior is typical of a leader? Which style is characteristic of leadership? Does woman leadership behavior differ from that of the opposite sex?

Relationships between women, chaos, complexity, network, and leadership are among the most studied topics. These relationships are discussed in all chapters, from different perspectives in the sense of global issues. The most significant theme of the book is women leaders as public figures in different countries. The book contains nineteen chapters divided into three sections. Part I consists of eleven chapters on specific women leaders in various sectors and from different countries. Part II has seven chapters on contemporary topics about women leadership with a view to chaos and complexity. The last section contains the epilogue.

It is not so easy to clarify the significance of leadership, leadership behaviors, or leadership types in a single book or a study. However, the aim was to pave the way for further studies in the field and reveal multidimensional points of view by gathering researchers from different disciplines all over the world. We hope that reading this book will give its audience moments of peerless joy.

Ankara, Turkey
2016

Şefika Şule Erçetin

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Part I
**Women Leaders Shape Past,
Present and Future**

Introduction

Şefika Şule Erçetin

Over the course of many years, at different places and times within my own country and abroad, I have been given many opportunities to discuss and present lectures on the topic of leadership. My discussants and audiences consisted of many people with widely different interests in learning or extending their knowledge and sharpening their skills in leadership. This goal has been pursued through courses, conferences, symposiums, projects and various types of studies. The purpose of this book is to share that exciting and instructive process with my readers. To that end, we will begin with some of the most crucial questions and issues that arise in the study of leadership, some universally fundamental ideas:

- Can an individual be born as a leader or become a leader only after some experience?
- What is leadership and what are the assets of a successful leader? Is it possible to determine a good or bad leader?
- What are the types and styles of leadership? Are there criteria that can unmistakably identify a good leader? What are the relationships between chaos, complexity, network and leadership?
- And...of course, an age-old question. “Is leadership by women different from that of men? If so, what are the criteria that explain this phenomenon? Or why they do not?”

Firstly, a long held assertion of mine is that “everyone is a potential leader”. This is one of the issues that gave rise to the longest discussions in every group, and everywhere I went. Emergence of potential is related to many variables such as education, personal characteristics, individual awareness, and circumstances such as

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an individual in an emergent potential can be differentiating in terms of effect size and level during leadership processes. When I explain this, I immediately receive responses such as How so? Did I? Me too? Did her/his?

We have all heard judgments made of the following nature: “He or she is a born leader.” “No one who early in life fails to become a leader can later become a leader.” “Not everyone can be a leader.” “Not everybody has leadership potential.” Sometimes value judgments such as saying “I am a leader” are not compatible with humility but can be in the background of these thoughts. At this point, I should specify that many people see and define themselves as leaders after a certain time and experience; people can say “Yes, also I am a leader, I am practicing leadership.” At the same time they may think “I am not aware of this leadership, nor can I define this as leadership or humility. It is a different thing, but I AM a leader”.

Perhaps, in many cases, people perceive the leadership phenomenon as being a place of much higher level from themselves and shape their places and positions by customizing their own behavior. Many people think of education as consisting of studies taking place in schools. They further conceive of education as a process in which the leadership of some people who had not been educated in school could educate their own children. Whereas education is a multidimensional process that extends to all dimensions of life and are richer than we can evaluate in this limited context.

At the same time, perhaps leadership is construed as a chosen result in reaching a defined point, more than an ongoing process. This means that leadership cannot be valued enough through only results, experiences or individual exertions. Rather, leadership consists of expanding, growing and developing multidimensional processes such as a high level of self-awareness, continuous self-renewal, including the development of an intense effort, in sacrifice, faith and determination. Moreover, as always, there is no guarantee that these efforts will result in success; leadership represents a challenge that includes many tests that can bring the satisfaction of solving problems and the suffering of failing for those who do not.

Secondly, we continue pursuit of the questions “What is leadership?” and “Who is a leader? How can we determine that somebody is or is not a leader? From my own experience, I can say that these questions depend on how leadership is perceived and defined. Ok, then what IS leadership?” The question is open to discussion. We should be able to predict the countless and unlimited meanings that can characterise this concept, in literature, and in everyday life. Almost everyone tries to define leadership according to their own unique insights and perceptions. Defining leadership is not that easy. We can easily compromise on a definition of leadership as a concept that is dynamic in both theoretical and practical senses, evolving as they proliferate and diversify installed meanings; some people give new meaning with their styles, personalities create visions.

Then, who is a leader, how can we understand that somebody is a leader? We can observe that, in many times and places, many people have attempted to answer these questions in conflict with each other. In fact, in a sense, the answers are simple and clear, if you perceive someone as a leader, that leader is defacto s/he. You can decide somebody is a leader or not by taking a criterion according to your

own meanings and qualities on the leadership concept. For instance, if you evaluate leadership as a product of extrovert personality traits, you cannot perceive as a leader somebody who has introverted personality traits. Or, if you think of leadership as a position or role that belongs to men, perhaps you cannot think of a woman as a leader. You may simply be waiting for women to reveal their lack of leadership or that they lack a profile specific to men in this regard.

It should not be forgotten that, in general, people easily perceive a man as a leader but cannot perceive or accept a woman in that role. This fact and other similar examples demonstrate that, in many parts of the world, men and women cannot be adequately assessed for many people's leadership potential evaluation. All of this dynamic has revealed leadership assessment as only a perceptual phenomenon.

We should always remember that an individual may not be perceived as a leader, but that does not mean the person is NOT a leader. Considering that one can perceive as a leader someone who others cannot see as a leader, we might consider the effect of a broader, richer, more tolerant and deeper approach. Moreover, one who cannot demonstrate a successful leadership profile in certain cases can demonstrate successful leadership potential in different positions in another state. Perhaps you may need to re-evaluate attributes, scope and a number of other leadership criteria. No matter what field or level, female or male, criteria that you use to evaluate whether someone is a leader or not, perhaps you may want to add a few more criteria as follows;

- Is there a case in which a potential leader espouses an intellectual and philosophical background that s/he believes?
- Does s/he have a vision that has shaped the context of this case?
- Does this vision include,
 - long-term inspired dreams, as well as short and medium term projects to realize concrete achievements?
 - clear, understandable ideas, emphasizing alternative policies and strategies?
 - humanistic values that reveal new values with new achievements, leading the future, justifying the lives of millions of people at least as strong as yours?
 - is that the history which has already been written of the future you may have in mind?
- Does s/he perceive leadership as a phenomenon in the integrity of a leader-follower?
- Does s/he connect leadership to superior qualities of him/herself?
- Does s/he take into consideration the interests and needs of followers?
- Does s/he create common grounds and interactional environments to integrate with followers?
- Did s/he know that every interaction creates an area defined as the edge of chaos?
- Did s/he think that this area includes complexity, uncertainty and risk and at the same time offers learning, development and creativity opportunities?

- Did s/he think that a leader is required to ensure leadership as strong and orderly, not dispersed and disrupted, fluid and adaptable rather than stagnant and locked?
- Does s/he feel or make others feel the impact of union, integrity, solidarity and the common future of human society?
- Does s/he follow, investigate and take into account the results in the actions of global, regional and local relationship-phenomenon patterns?
- Does s/he consider a multivariate and alternative management approach that understands the difficulty of obtaining reliable and high probability predictions for the future?

Of course these criteria are not limited to the list above. That list can be thought of as a selection of questions that have been arisen through many years, many of which have been widely adopted, all of which must be part of any leader's guidebook. As I said in the beginning, and feel that I need to say again, our agenda does not emerge only from discussions, conflicts and a list of agreed criteria.

Thirdly, what are the types and styles of leadership? What management skills are the most fruitful? What are the relationships among chaos, complexity, networking and leadership? Leadership styles and types... Democratic, autocratic, laissez faire, cultural, visionary, charismatic, old school, transformational, perceptual, quantisation, plasma... Numerous types and styles of leadership can be adopted. There exist an abundance of leadership styles and types that cannot be adequately described in this introduction. However, the reader will find in this book the names and writings of many authors who have written and lectured on this abundance. Perhaps you will have the opportunity to understand more easily the ideas of leaders that you know in terms of leadership types from different perspectives.

More than that, I can say that relationships among chaos, complexity, networking and leadership are the most studied topics and need to be thoroughly understood. As we observed our own behavior in our studies, we were able to see that a chaotic atmosphere is not stable and repetitive. Mobility and dynamics are results of multi-dimensional interactions among the factors within the system. In general terms, "chaos is a state of disorder". The common properties of chaos are generally consciousness, complexity, connectivity, dissipation and emergence. The most important one in terms of networks is connectivity. Chaos is a source of life, a reality for organizations and people as living and self-organizing systems.

Leaders could potentially emerge who are able to face complexity simply and openly, dynamically and timely, to be flexible and ready for transformation, able to turn abundance into richness, are creative and participative and who turn uncertainty into certainty.

We also adopt the view that organizations are self-adapting chaotic systems. When an organization envisions future and possible probabilities, it will challenge change and uncertainty, and will make chaos an opportunity to succeed. Not only are organizations but also societies are self-adapting chaotic systems. All in all, the most important characteristics of complex adaptive systems are evolution of

togetherness. To mention some properties of complex adaptive systems, we can include the following: order, complexity, adaptable, unpredictable, self-organizing, on the edge of chaos, the butterfly effect, and the red queen race. These characteristics are interrelated with each other in various combinations.

In this context, if we consider management of complex adaptive systems, we can see that it is a combination of deliberate and emergent strategies. We think that organizations, societies or groups can be productively studied and theorized about in these terms. In this context, these are the fundamental assumptions that we adopt:

- CAS are made up of a multitude of agents, in a non-straightforward manner, including people who are connected to and interact with each other, who functionally and structurally make up a unit.
- They interact with themselves and with other complex adaptive systems, and together these systems make up an environment that requires responsiveness from all parties.
- They observe the consequences of their own actions as well as the stimuli that enable those actions, and the responses of others to those actions.

Evolution works much faster when networks are decomposed. Chaos is an indicator of a rich network connectivity. A slow evolutionary development is an indicator of too much connectedness. This can be defined as performance decline. When the performance of one agent is related to another, their performance may become under optimal. To determine the best performing people in a network is a high priority. If we can be effective in connectivity, information flow can happen very fast. Because the rate of information flow allows us to learn from the events of a case, it allows us to make better decisions.

Fourthly, is leadership of women different from that of men? Who are the women leaders that have made a difference? Have it been noted that most of the books and works on women leadership are biographies of women leaders? Also, analyses of women leaders are generally made within the realm of a linear thinking style. Despite significant obstacles and barriers for women who are ambitious for leadership, there have been giant strides taken by women to arrest or undo the scenario. Even those women who rose steadily through the ranks eventually crashed into an impenetrable barrier while men continued to be more likely to be accelerated into management positions by means of the “glass escalator”. It is still crucially necessary that women are helped upward and continuously supported in order to demonstrate their abilities to attain key roles as leaders. Therefore, although societies have subjected women to some stereotypical tendencies engendering prejudices that identify women with particular occupational structures, there is a lot that can be done to improve on the situation. The following are key ways of addressing the concern in question:

- helping women to develop necessary confidence levels to pursue leadership positions
- cultivating successful mentoring relationships for female professionals
- networking inside and outside of the office

- understanding men's and women's changing roles at work and at home and
- striking a balance between excelling at work and having a fulfilling personal life (this is always a threat to women indeed)

Social factors constitute important obstacles as women assume managerial tasks. Changes in the social structure have been too slow to place them in managerial positions for adequately long periods. These periods are crucial to develop women leaders in qualities that are proactive. They must have the opportunity to prove they are adaptable, able to negotiate, good at observation, focused, self-confident, respected, self-promoting, outspoken and authentic.

Accordingly, not many studies have explored women leadership and leaders in an expansive mode, bringing on board their approach to leadership and the adaptation to the demands of chaotic environments from which they lead. Many questions have been asked about women's opportunities. You can find the answer to these questions in this book. Enjoy it...

Emine Erdoğan: The Woman Power Behind Recep Tayyip Erdoğan

Şefika Şule Erçetin and Şuay Nilhan Açıkalın

Abstract In the last 13 years, Turkey's economic and political sphere has been transformed. The leader of this transformation was Recep Tayyip Erdoğan, who was our Prime Minister before becoming the first directly elected President of our Republic. There is a very fascinating story behind his success from his childhood until today. There is no doubt that his wife, Emine Erdoğan, has played a most crucial role in his political life and transformation of society. Although she was never more visible than her husband, her lifestyle and vision has been a role model for most Turkish women. This chapter is dedicated to Emine Erdoğan who composed her unique and honorable written interview particularly for this book.

Keywords Recep Tayyip Erdoğan · Emine Erdoğan · AK Party

Women are quiet and powerful; women are deep and intense; women are modest and wise. Emine Erdoğan is a very important actor who has embodied all of these virtues. She has had a major impact on the achievements of the AK Party (Justice and Development Party) by being the compelling voice of this epic raucous movement.

Emine Erdoğan is the last child of a family originally from Siirt, which is located in the South East of Turkey and well known for its multicultural population. She was born in 1955 in İstanbul. Since the early days of her childhood, she has been persistent in social and political activities. A few examples are: The Women's Union and organizations and The Idealist Association of Science and Culture which are said to constitute the starting point to Emine Erdoğan's social and political activities.

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Indeed, while carrying out the work of this organization that shall form the starting point of Emine Erdoğan's social and political life, she will meet the most important leader in the history of Turkish politics, Recep Tayyip Erdoğan and this shall be the first step to a new and harder life shoulder to shoulder with him.

First Lady Emine Erdoğan both in Turkey and around the world is perceived with great admiration and respected by many women as a "role model and a leader" when it comes to being a woman, a wife and a mother. Mrs. Erdoğan is the wife of Recep Tayyip Erdoğan who has won 9 elections in the last 13 years. On the 10th of August 2014, he was elected by 51.8 % of the people's votes to become the president of the Republic and so Emine Erdoğan became the 12th first lady of the Republic of Turkey.

Emine Erdoğan, with the love of her convictions, her patriotism and loyalty to Turkey, to women and women's rights, has adopted an attitude supporting her spouse calmly and confidently, even in difficult times. Be it the already small number of events attended deliberately because of the restriction of the headscarf and despite all the outrageous behaviors, she has never entered any discussion or participated in any disturbing behaviors. Those who witnessed the protests, be it other supposedly male or female who do not share her opinions, have seen her as tolerant and never deviating from her constant politeness.

The sections of this book contributed to the first female leaders in this book, written with great modesty and to which she agreed to give an interview, is dedicated to First Lady Emine Erdoğan. Though she has participated in many different studies, Mrs. Erdoğan gave and shared with us a written and unique interview that left a mark on this topic.

First Lady Emine Erdoğan, during the written interview, shared with the readers her valuable views and opinions on works related to the Idealist Women's Union. The author Şule Yüksel Şenler, contributed various components of the impact of the work of marriage and, the happiest and the most difficult time, women's social movement and involvement in political life, projects and how the lives of women changed during the AK Party period.

1 Honorable First Lady, as Idealist Women's Union, What Would You Say About the Output in Terms of Civil Society Organizations that Take Place? How Do You Assess the Impact on Women of Such Institutions to Be Included in the Social and Political Life in Turkey?

As you know, we are part of a civilization; life is not only about or between men and women with a perspective that separates each other with sharp borders.

For us life is shared with the sweet and the bitter sides. Men and women in harmony with each other, cooperating and shouldering the burden of life. For

example, ‘working woman’ became more widespread during the post-industrial revolution because women in the traditional World were also an essential part of the production cycle, like men were. In the garden, the farm, the family members worked in the studio together, sweated together. I mean woman was a natural part of the social life. Both women, as well as men associated to certain principles and had manners. But the conditions that modernity brought to us disturbed the balance between men and women. Men became relieved from almost all the domestic roles, and women were forced to work in factory and at home. Her workload was increased. Private-public distinction appeared in the area during this period. Formal conditions imposed to exist in the public domain, particularly for veiled women were utterly compelling. Religious women who wish to be visible in social life while having certain values faced obstacles in public sphere. Women were isolated from social life. Wearing the veil did cause great controversy in the public sphere. When you browse through the Turkish press archive, you will see how much of this issue was such a controversy. Living in accordance to the principles of Islam in a modern world has been a very large part of particularly religious and conservative movements. Great intellectual activity in conservative communities occurred since the 1960s. Names such as Şule Yüksel Şenler played an instrumental part in the intellectual development of women. Periodicals, conversation circles made up an important part of our social and intellectual life. These activities, as in the world of politics and media, have shaped the civil society. Already-in-motion associations such as Idealist Women’s Association consisted of women with such problems. These associations and wisdom centers they had religious identity drawing strength from each other to the exclusion of women from public area. On the one hand while fighting impositions and on the other hand, they promoted the spirit of solidarity and culture from the foundation.

Today, especially those gains made in the first nucleus of the religious women would say it is a very important place. Currently, we have seen many women in the political arena or in different tasks themselves raised here. Social experience gained in this process was prepared to speed up new tasks. The opportunity was there to introduce oneself to the community.

2 Şule Yüksel Şenler, Who Has a Leading Role Among Religious Women Writers, What Is Her Impact in Your Life?

I met with Şule Yüksel Şenler during my teenage years. She was a role model for religious women during that period. Educated, urban, cultural and a unique religious identity, she did create a synthesis in herself. From Headscarf to the courtesy to match the form of her accumulation on religious and social issues to the oratory was the model for us. Her model of wearing headscarf was both stylish and modern,

both owned entity. Lectures she gave in Anatolia, were instrumental in realizing the traditional Anatolian women.

All the salons of the cities that she went to were overcrowded. But the religious issue has been discussed behind closed doors for decades, the identity of a society deprived, courageously voiced the core issues in our public auditorium. Moreover, she did it as a woman. But what the essentially interesting part was that the audience of Şule Yüksel Şenler was not just women who had distinguished themselves with religious identity as women, but also men were. Şenler was also a charismatic character for conservative men. This is not a very common condition in the history of the Republic of Turkey. The number of women that have affected the masses in this way does not exceed the fingers of a hand when counted altogether.

Şenler had an impact on three generations. A leading role in the understanding of the authentic religious comment under the shadow of some of the traditional understanding, and while doing this, tools such as art was effectively used. In 1977, she wrote the novel 'Huzur Sokağı' (Peace Street) which influenced into the lives of people whether or not they liked the literature. Indeed, the novel was such that even the women who had never read a novel in their lifetime started reading the novel. Many parents gave their offspring the name of the main character. She was inspired from the sincere and friendly ties that exist in Islamic culture and traditions. One of the most impressive sides of Şule Yüksel was her using of the poetry and scientific knowledge with religious references in her speeches. The portrait of this religious women writer maintains its influence since that day.

In my personal life, it has had a significant impact on me that I could find the courage to use headscarf in a modern and urban lifestyle. Indeed, considering the cultural conditions of the period to render, as a faithful regular prayer as a young girl like me, even as a religious duty to wear headscarf in the city life was quite difficult.

3 How Have the Social Activities that You Carry Out Been Affected by Your Marriage with the President?

My husband's life is a life dedicated to the cause. He made this commitment and also had his family as companion. Being the wife of a leader, of course, also has important responsibilities on me. While trying to enhance myself intellectually and in faith, also I tried to make an extra effort in the fields where I can contribute to the society. Intellectually and after all, we were never such people who pursued only their own personal wellbeing.

It was in fact this sense of togetherness that made me and Tayyip Bey come together. Therefore, my marriage, the social awareness that I brought from my family, altruism and other resembling feelings helped to nurture brand new environments that I came across. I had the opportunity to meet with different social

circles, which has enriched my human experiences. Tayyip Bey's politics and life experience have always been enlightening for me.

He always gave value to my conscience and he has always expressed himself in this subject. Certainly, the changes in the political activities of my husband have had an impact on my life. For example, during the period of his mayorship, I had to leave the woman branch of political party organization where I used to serve with great enthusiasm. In fact, the tasks in the party organization were like a social laboratory and we made sure that we took all the responsibilities to act as required. During this period, our lives were not only ours anymore; and they were shaped with duties and responsibilities from the public.

We burdened ourselves with the burdens of the society. As if we were responsible for the snow that falls on the people and for the rain that falls on them too. We didn't put distance ourselves from the society. During our service at İstanbul Metropolitan Municipality and the Prime Ministry we used to live in Kasımpaşa, İstanbul, and in Keçiören a modest neighborhood in Ankara, which was intertwined with the public in an ordinary apartment. We were in touch with each other and with the people going and coming out of the neighborhood. We didn't isolate ourselves from the society. This style of leadership was an example to our children. Intertwined with the society, on the side of Righteous.... Each of our individual lives is filled with effort that flows to the same river. Besides it is a big chance for us that our children also have those shared awareness.

4 It Is Known that You Are the Biggest and Most Courageous Friend and Supporter of Your Spouse. What Are the Happiest and Saddest Times You Had to Live with as a Wife of the World Leader?

Of course, we have had many happy and difficult times. Mankind in general tend to forget about the pain and sadness and try to remember the happy memories. Even though we accumulate, joyful moments in life, hardships can leave a bigger trail on our souls. I can say that there is an issue primarily in hard times that I am still touched when I called upon.

If you remember, in 2012, a huge humanitarian crisis in Myanmar occurred. The Muslim people were under pressure to a point that would cause harm to their dignity. Thousands of people were being killed, their homes were attacked, they faced with the risk of deportation. Indeed, more than 1000 Muslim lives were lost, 100 thousands of people were left homeless. At the time, Foreign Minister Davutoğlu, my daughter Sümeyye and I went to Arakan (Muslim populated territory of Myanmar). Despite the very serious security risks that we had seen in the media, we would not do anything to stand in the face of what we had heard and seen. Indeed, we encountered such views when we got there—People were thinking

that death is the only way to emancipate. Which is not really possible to forget the persecution caused by man.

The feelings of pain and sadness got entangled in this trip. People of Arakan were on the streets while welcoming us as descendants of the Ottoman State. Our convoy was stopped often, small letters were thrown in through the windows of our cars showing their trust and gladness but in fact even if not everything was written and told, their tears were telling us everything.

The real painful thing was not only in their material poverty but also rather by the lack of ID, passports and right to movement, that means they were not considered as citizens. All these are still difficult to witness and have left deep scars in my soul. From that visit if it had any consolation; we contributed in the opening of a humanitarian aid corridor and we were able to make ourselves heard by the rest of the world. Likewise, Somalia had a similar effect on me. In 2011, during the presidency time of Tayyip Bey and some businessmen went on a trip to Somalia and we were able to witness the hunger, drought, epidemics that affected the people there. We were all very affected. Fortunately, this visit, both in Turkey and in our close geography led to the start of major aid campaigns.

If you are sensitive to the suffering of human beings, no matter where in the world you are, their pain will be like yours.

However the difficulty and the sadness that people live in their own country touch the human being in a harder way. The prison days of my husband were not only hard for me but also for my children. But the real thing that really makes us upset was not the separation of an elder from the family but rather the elimination of a person who aims were nothing more than to serve his country with political maneuvers. Although the verdict given under unfair and arbitrary reasons, broke our hopes for a democratic Turkey. The post period would be the start of a better era for the country. Public confidence during this process was reinforced by Tayyip Bey and he came out even stronger from every election. Our nation realized the games that were played on the country. Therefore it opened a new page in our history of democracy. To the one who said 'You cannot even be "muhtar" (the smallest elected representative of the local government)', he won one out of every two votes to make history and be the first elected President.

We, as Muslims, believe that there is a blessing in everything that happens. Therefore, all I can say about happiness is together with the difficulties, we are thankful for the blessings that Allah gives us. Despite all the problems that we experienced, to see what his political movement during his leadership brought to Turkey was the biggest happiness that I lived.

5 What Are Your Thoughts About the Challenges and Hard Times When the Most Serious and Dense Problems Related to the Participation of Women in the Social and Political Life of Turkey?

The biggest obstacle towards the participation of women to the social life is, as I mentioned in the beginning, the conditions developed against the women after the industrial revolution. However, this was not happening only in Turkey, the same conditions could be seen all over the world. The main problem of Turkey was the top to down model of modernization process.

The Turkish modernization is connected to specific modal conditions. Turkish society is formatted so to say by cutting it off from its tradition and culture. This, of course brought a restless modernization story to open. Some parts of the society were debarred from their rights. For example, the rights of election and being elected by women were recognized in 1934. However, this right was kept deficient for some woman in one dimension, head scarfed women who constitute the 60 % of the community were able to gain the right of being elected in 2014, 80 years after independence.

Turkey has been through very serious democratic problems for 90 years as it was not easy to break the hegemony created by a very small minority in the nation. The most problematic periods of course were the coup d'état periods during this time being. Each military coup took Turkey back. Especially on the 28th of February (it is still known as the postmodern coup d'état that oppressed the whole segments of society and prevented access from basic rights). This process, of huge injustice was done against the head scarfed women. The education rights of these women were taken and some of them were fired from their jobs. The young girls, who were admitted into the universities through passing the same exam with their other mates, were sent back from the university. The first ranking students were sent back from the stage by closing their mouths during the diploma ceremonies. Those periods were indeed the most offended periods for Turkey. The only gain of this whole process was that some of our head scarfed daughters turned these disadvantages into advantages. They learned foreign languages and improved themselves. The living example of 'What doesn't kill you makes you stronger', was that they learned to struggle and brought a mature challenging character out. Other than that, these girls started changing their families too. If some of the conservative families are not against the educating their daughters abroad today, the role of 28th Feb experience is undeniable.

Fortunately, the AK Party has arranged a lot of democratic rights during the last 13 years and literally closed arena and recreated a new Turkey. Today, we have veiled women in the parliament as well as they possess important jobs in the public sphere.

6 What Has the Role of Women in the AK Party Been like in the Last 13 Years for the Social, Political and Economic Transformation? In the Same Way, What Has AK Party Changed in the Women's Life?

Women in the AK Party have achieved a big and an incomparable success. They have played a big role in the transformation of the Turkish politics and the society at large. They have contributed a lot to the general political success of the AK Party and reached to the families by knocking door to door. Reaching the women also means reaching the men and the children or the community. I personally give importance to the family visits these women used to pay. These visits have ensured the access of community to the politics. During this process, on one side new social meetings have happened, while on the other hand the politics changed into the determination of the problems and the solutions on the spot.

The activities of women in AK Party have strengthened women in various aspects; the biggest one is a new status of the woman in the family. Especially in the rural areas the perception on women and conservatism has changed in a good way. Normally the husbands who don't let their wives to participate in social activities did not interfere in their participation with the AK Party due to the fact that these activities were in accordance with their values.

Thus, the perception of woman in their minds was broken. Even many men started to take advice from their wives about politics regarding their experience in the women's branch. This change in the life of individual men and women, family and community once led to the change in the structure of society. This process gained a new dimension together with the women policies of AK Party.

In this context, I would like to mention about the importance of the role of vocational courses in the AK Party municipalities. In brief, these courses also known as İSMEK are taken as models even from abroad and are an important initiative. The purpose of these courses was to train women as artisans and craftsmen and make them have a profession. In 1996, during the time of mayorship of İstanbul Metropolitan Municipality, Tayyip Bey organized free courses as part of a social project. During the education period of 2014–2015, the İSMEK Project reached 2 million trainers in more than 412 different branches in 235 training centers in İstanbul's 38 districts. İSMEK have direct employment of idle labor force, has been instrumental in the contribution of women in the family budget, but has seen the most important function for our women's rehabilitation center. Our women have gained the space to breathe among the problems within the family; they have expanded their social environment and responsibility.

The AK Party government always made the female subject a priority. First and foremost, important steps were taken in the legal field. In 2009, laws in the Parliament to analyze the angle of view of gender equality of "women and men equal opportunity act" was established. On the other hand, women especially developed policies that increased girls' enrollment rate in schools. For instance, girls' enrollment rate in primary education in 2002–2003, while being 87 %, in

2014–2015 rose to 96 % in primary school level, secondary level rose to 94 %. Similarly, women in higher education institutions enrollment rate went from 13 to 40 %.

The participation of women in political life increased in the same way. In 2002 the number of women deputies rose from 24 to 98 in the general elections of June 2015. It reached the highest in the history of the Republic of Turkey with 17.82 %. The presence of women in academia is worth noting since it is a number well above the world average; As from January 2015, the percentage of female university faculty members rose to 43 %.

In recent years, the AK Party government has been developing policies that will balance private and business life of women. During the period of unpaid leave due to birth, it can result in the protection of the personal rights of the officer.

Birth connected to part-time work facilities, kindergartens and other steps such as the expansion of day-care centers also ease the burden of women.

A very serious problem all over the World is the issue ‘Violence Against Women’ and in the preparation of a national action plan, all of the stakeholders of the issue have been called and mobilized. For women who are victims of violence, the Ministry of Family and social welfare opened guest houses, municipalities of more than a certain number of people were obliged to open a women’s shelter. ‘Domestic violence emergency helpline’ was set up with a system that can apply to all family members who are victims of violence. Combating violence against women is still ‘violence against women is also against humanity’ is saying that I follow-up with the President.

To sum up, the AK Party has made revolutions for women. By mobilizing women power, their social problems were made aware and this helped to boost and sensitize women’s movements. Women showed considerable efforts on their way to make the subject of their own life. But of course the things to be done were not over. Great works fall to our government. We need to increase the number of women in politics and the number of managers in the business world. The success rates of the board of companies where women are present are higher. We are at a good point at the academic level. But here we have the glass ceiling disability. Our women cannot move further up the ladder when they have arrived at a certain point. There is a lot more work to be done to lift up those barriers.

7 Could You Talk About the Many Social Projects that Have Been Realized During Your Leadership?

I have been leading a lot of projects, which cover the education, health and social policies. My priority is the education of our young daughters because education is a key in many problems from the root and provides strong future to the women. In this scope, I have supported projects like ‘Girls, let’s go to school’, ‘Mother-Daughter in the School’, ‘7 is too late’. We have had attempts for

expanding the pre-school education. On the other side, we have led farming projects for natural life and took steps for the children to have a friendly relationship with the nature.

The ‘Protecting my Future’ project for children is an attempt for their awareness about being friendly with the natural environment. The same way, ‘Forest of Abundance’ is a campaign to create forests in the 81 provinces of Turkey. These projects are still running. We have made the wives of governors in the 81 provinces the part of a movement under the title of ‘Envoys of the heart’. Now they are taking care of the problems of disadvantaged ones in their cities.

Social Development Centre, that is TOGEM, began as a modest movement in İstanbul. Today, TOGEM is actively working on education, health and social issues in every corner of Turkey.

Another area that I support with a special attention in recent years is to promote natural and healthy lifestyle awareness in the society. Order food and drink from all the world’s pharmaceutical industry on this issue, I think the world needs a new paradigm. Chemicals surround us. We need ancient knowledge in the field of health.

In this context, I have promoted the establishment of ‘Traditional, Complementary and Alternative Medicinal Practices’ department within the Ministry of Health.

I care about our country’s wealth in their attempts to bring up the plant health sector. Turkey is a very lucky country in terms of plant richness. In the whole of Europe while thirteen thousand varieties of plant species are present, twelve thousand species of them are available in our country. Some steps were taken in my patronage for institutions to carry out scientific studies in the field of phytotherapy. Hopefully this will continue.

8 What Is Your Most Important Message that You Want to Deliver to Women and Young Girls in Turkey and the World?

Primarily, I would advise women and young girls to be aware of their power and potential. Self-confidence is very important. Especially, I would like to address mothers and fathers.

They should support their daughters to realize their self-confidence. Families should give them the vision that exceeds today’s boundaries while connecting our tradition and understand our balance of society.

I think that Muslim women in all around the world should develop their own language. I think search for women’s rights in the viewpoint that makes men and women competitors is a wrong attitude. Today, even feminism is looking for an exit points to overcome itself. I think peace can be provided in a society where every

human is known as equal in front of Allah and the government, women and men completed each other.

I would like to say to young girls in our country, they have a very wide horizon. Turkey is geopolitically important country and has a very important heritage. They have to invest in themselves and represent it in the international area to sustain themselves well. I wish they would protect and take care of social sensitivities like the welfare of the family and society while they realize their individual goals because individual happiness is only possible in the social welfare.

Foreign Policy Decision Making as a Chaotic Phenomenon: Angela Merkel's Foreign Policy Between 2005–2009

Şuay Nilhan Açıkalm

Abstract Angela Merkel has been one of the most powerful women leaders in the last fifteen years. She is the first woman Chancellor in German history with an Eastern German background. There is no doubt that she has been not only the leader of Germany but also a leader of European Union. Her leadership become a new phenomenon. This chapter will seek to analyze Angela Merkel's foreign policy making from a chaos theory perspective until the Eurocrisis broke out.

Keywords Angela merkel · Germany · Foreign policy analysis · Rational actor model · Cognitive model · Chaos theory

1 Introduction

Germany has had a quite different and interesting story after the devastating WWII. The Allied forces occupied Germany. Following the Potsdam Conference in 1945, officially Germany was divided into American, British, French and Soviet zones. However, in a short while there arose mistrust among Allied forces. At the end of 1949, three Western zones formed one new state called the Federal Republic of Germany and the Soviet zone became the German Democratic Republic. Following years after the division, there was a flow of migration from East to West and by the end of the 1950's, almost 15 million people had moved to West Germany. In May 1955, the American, French and British forces officially withdrew from West Germany. Then West Germany became a member of NATO. This hindered the last chance of reunification of Germany and was also the beginning of 35 years of painful division. A flow of migration from East to West and tension between the

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Soviet Union and Western allies ended up with the physical barrier called the Berlin Wall which was built in 1961. The Berlin Wall was not only a physical barrier between East and West. East Germany itself is also remembered as an Iron Curtain between capitalism and communism as well as a barrier between democracy and autocracy. So, until reunification of Germany, Germans and Europeans suffered from a divided Germany. German Chancellor Willy Brandt's words will always be remembered when the Berlin Wall fell in 1989; "Now what belongs together will grow together" (Noack 2014).

Reunification was costly for Germany to reconcile economic differences between East and West Germany. It had not been easy as imagined. In the following years after reunification, almost 96 % of industrial jobs disappeared in East Germany. As Alexander Pirivetra says: "Trying to digest reunification in the 1990's provided quite a severe shock for Western Germany's economy, which basically had to shoulder the weight of reunification" (2014). Despite high costs of reunification, thanks to severe and long term economic policies, Germany has had successful economic growth and is now the most powerful country in the European Union.

Through 25 years since reunification, there have been remarkable Chancellors who paved the way to form a powerful Germany led by such people as Willy Brandt and Gerhard Schröder. Although women leaders are not unusual on the European continent, especially Scandinavian countries and the United Kingdom which have experienced women leadership for long years, women leadership in German politics was rare. Hence, the rise of Angela Merkel as a leader of Germany surprised everyone. Being known as Mutti or Madame Non, regardless of her nickname, Chancellor Merkel has been considered as one of the most distinct and interesting political figures in both Europe and the world. She has unique features such as being the first woman Chancellor, being an East German and of course having different leadership attitudes. "Angela Merkel is unique among post-war German Chancellors in that she is a woman, she is from the former East German Democratic Republic, and she is the first with a background in the natural sciences" (Yoder 2011). Similar to her personality, she has developed a unique agenda for Germany and Europe. "Chancellor Merkel's lead of her government has changed dramatically, both domestically and internationally" (Ferree 2006). In the last 5 years Merkel has been considered one of the most powerful women in the world, hence her biography and milestones of her life will give a hint to analyzing her leadership attitudes.

2 An Eastern German Woman in Politics

We believe that the most effective leaders are synthesizing and integrative thinkers who resiliently adapt to the opportunities, luck and paradoxes that confront every venture (Cronin and Genovese 2012).

In early years of her life she never directly engaged political groups in East Germany. She mentioned that she even consciously chose physics as a professional field to avoid any political engagement. However, her political life started as a complete coincidence. In 1989 when the Berlin Wall came down, there was a chaotic environment in Berlin. By chance, Merkel contacted Pastor Rainer Eppelmann, after meeting she found herself joining the Democratic Awakening Party. “She liked the name and the fact that she found so much there that was incomplete, waiting to be shaped” (Kornelius 2013). So, in February 1990, she became press officer for the Democratic Awakening Party. The Democratic Awakening was a small center-right party. They formed a coalition called “Alliance for Germany”. It was the first and last election of the German Democratic Republic. During her term, she had many opportunities to travel and developed a close relationship with Lothar de Maiziere, who would later be effective in her political life. She had three aims in her early political life—reunification, market economy and a seat in the Bundestag. She accepted a position in Lothar de Maiziere’s government and she started work as deputy to Matthias Gehler, which opened new doors to Merkel. She had chances to broaden her experience in international forums and discussions in her position. In particular, she travelled to most of the European capitals and Moscow. Historically, the GDR collapsed during these years, but its influence on Merkel’s personality, and her early political experience in the GDR government, left a mark in the following next years in a unified Germany. Hence, her 35 years in the GDR can be considered as an effective element in her political orientation, personality and future expectations. “The Merkel mystery is rooted in the failed East German Republic. This explains the fascination for her as a person, especially in her second term as Chancellor and particularly abroad” (Kornelius 2013).

She had always been keen on meeting with Helmut Kohl who was Chancellor of West Germany. After reunification, she met him in Hamburg and was invited to Bonn to talk with him. This invitation showed that Helmut Kohl had already thought about giving a position to Angela Merkel in his cabinet. As expected, she was appointed as Minister for Women and Youth. With her appointment as minister, Merkel became known as “Kohl’s Madchen (girl). Merkel later admitted she had mixed feelings about this nickname” (Thompson and Lennartz 2006). Years later, Merkel said that actually she didn’t know anything about her first ministry and its political agenda. Similar to other women politicians in Germany, Merkel also started her career with the Women and Youth ministry. However, despite the existence of several other women politicians Merkel successfully used this ministry as a springboard for her political life. She used her chance wisely to travel with Helmut Kohl and she constructed a wide range network from media to foreign politicians. Not only did she create a network but also she learned political maneuvers and

games. “Most importantly, she also learned how to deal with political rivals and even former friends” (Thompson and Lennartz 2006). At the same time, she started to become influential within the party. In September 1991, she became deputy party leader instead of Lothar de Maiziere. One year later, she met with Beate Baumann, who was introduced by Christian Wulff, the 10th President of the Federal Republic of Germany who would become her personal secretary and one of the closest persons to her. “Except perhaps for her husband Joachim Sauer, no one knows Merkel better, no one else knows exactly where to find her or to keep track of her political activities so meticulously” (Kornelius 2013). Beate Baumann still has been considered the second most powerful woman in the country. Richard Hilmer said that “Mrs. Baumann is certainly one of the least known yet most important people in the Berlin landscape” (Delfs and Czuzka 2013).

In 1994 when Helmut Kohl formed a government again, Merkel was appointed to the Ministry of Environment. It can be said that the Ministry of Environment brightened her career enormously. This ministry had more sophisticated and cautious responsibilities in that time because Germany hosted a Climate Summit in 1995. Helmut Kohl gave importance to this conference even proposed to be host country for this conference in the previous Rio De Janeiro Conference. Then he said “This was the most important international conference that would be held on German soil for the foreseeable future” (Kornelius 2013). Merkel was the chairwoman and had a tough time negotiating among various countries. This conference ended up with the Berlin Mandate which included its Kyoto Summit and an obligation for developed countries to sign binding rules. The Berlin Mandate not only changed climate policies in the world but also Merkel’s image and popularity abroad especially in developing countries. The Berlin Summit revealed her unexplored personality and leadership character. She was completely pragmatic when it came to negotiation and as Stefan Kornelius said “A new characteristic emerged, one that she hadn’t previously acknowledged: The pleasure of competition, the excitement of victory” (2013). So, Merkel was able to transform herself from an unfledged politician to the leader of Germany.

3 Foreign Policy Decision Making: A Theoretical View

War or peace, who decides to have them, how are they decided? Most of the time, we ignore those questions academically and focus on the foreign policy of various countries. In other words, scholars tend to focus on decisions of policy makers. However, a subfield of foreign policy analysis directly concentrates on who the decision makers are and how foreign policy decisions are realized. In this perspective, foreign policy analysis is an interesting area that can be deemed as one of the most multidisciplinary subfields, intersecting with sociology, psychology and so on.

As we all know, world history is made by leaders’s discourse and decisions. Individual leaders have played vital roles in foreign policy decision making.

Foreign policy decisions are typically characterized by high stakes, enormous uncertainty, and substantial risk (Renshon and Renshon 2008). Albeit foreign policy decisions are not easy to predict and carry risks, understanding factors behind individual leaders can highlight foreign policy choices as a blackbox. Foreign policy decision-making is actually very broad in types of decisions, from psychological factors to understanding effects of decisions at both international and domestic levels. Mainly, foreign policy decision-making has three main components which identify the decision problem: searching for alternatives, choosing an alternative, and executing the alternative (Robinson and Snyder 1965).

The first works on foreign policy decision-making went back to “Decision-Making as an Approach to the Study of International Politics” by Richard C. Snyder, Henry W. Bruck, and Burtin Sapin in 1954. The book did not differentiate among distinct approaches but it is the first systematic contribution about FPDM. Throughout the years, there have been many contributions to foreign policy analysis. As well as other subfields of IR, other mainstream theories also were reflected in foreign policy decision-making. Although there are different models for decision-making such as governmental process or organization process, as mentioned above this paper focuses only on individual level- political leaders. For that reason, in this part only two mainstream approaches have been introduced that were used in foreign policy decision-making; a rational actor model and a cognitive model.

4 Rational Actor Model and Cognitive Model

Rational actor model (RAM) is an approach to the study of individuals. However it is not only about individuals. It was derived from a realist school that considers the state as the only unitary and distinguished actor in international politics. Allison introduced a model with which to understand the Cuban Missile Crisis in 1971. According to Allison, human beings always act in a rational way with certain policy concepts. “Policy means realisation in a number of particular instances of any agent’s objectives. These concepts identify phenomena as actions performed by purposeful agents. This identification involves a simple extension to the governments of the pervasive everyday assumption that what human beings do is at least “intentionally rational” (Allison and Zelikow 1999). Allison defines core concepts under this model that are goals and objectives, alternatives; consequences; and choice. Firstly, goals and objectives imply that “the interest and values of the agent are translated into a utility or preference function, which represents the desirability or utility of alternative sets of results and an actor ranks all possible sets of results in terms of her/his values. Secondly, “alternatives” means that actors make decisions within alternative possibilities under specific conditions. Definition of a third concept of “consequences” is related with alternatives, each alternative bringing its consequences. The last concept is a choice from a rationality perspective. “Rational choice consists simply of selecting that alternative whose consequences rank

highest in the decision maker's payoff function; i.e., a value maximizing choice within special constraints" (Allison and Zelikow 1999). Based on core concepts of Allison, RAM basically suggests that foreign policy choices are products of the following rational process. Given specific time and place conditions, a rational decision maker takes into account the foreign policy goals of the nation and determines which one is more prior than others. It calls "optimal choice" which choice of decision maker will focus on the highest payoff-maximizing utility (Slantchev 2005). In other words, leaders of nations are not concerned when it comes to make decisions because they all prioritize their interest. This is why the decision-making model has been deemed as a "blackbox" that cannot be seen from outside and more importantly has no need because all countries (or leaders) work in the same way.

RAM can be useful in order to understand payoff calculations, which means it can be analyzed through scientific knowledge and data, although some criticism has been leveled against RAM. Bounded rationality has been the main criticism of RAM because it is not possible that a human being knows everything. As well as bounded rationality, RAM lacks the cognitive dissonance that affects the decision-making process and they can't be understood with complete rationality. Third and last one is lack of domestic politics account in foreign policy decision-making. Based on a realist view, domestic and international politics are completely different spheres. However in foreign policy-making, domestic politics manage to play a major role because at the end of the day, except for authoritarian regimes, political leaders are elected by the people.

Cognitive Model is challenged rationality in decision-making. A key starting point of a cognitive approach is that each individual would affect foreign policy decision making. And it is a way to realize cognitive process of human beings (Neack 2008). According to Jervis, rationality should be redefined in terms of logic of the actor behind beliefs and images. He then suggests that maybe this approach can enlighten reasons for miscommunications and aggressive foreign policy (1968). Furthermore, Irving Janis, who also contributed a cognitive approach, claims that every situation has its own decisional conflict points, a situation in which opposing tendencies within an individual interfere with rational decision-making (1989). So, a cognitive as a RAM is a cognitive model that uses main concepts as a filter to understand decision-maker psychology. Of course in this chapter, there wouldn't be detailed description of all concepts but some of them would be mentioned. A belief set is one of the main concepts, which means a set of images of any individual's view of the world, which view works as a screen. Enemy or friend images can be counted within a belief set. Secondly, individuals are cognitive misers and tend to use shortcuts to analyze new information they have obtained. Scholars called them "schema". In addition to this, an operational code is composed of a cognitive map that displays individuals' both normative and behavioral beliefs (Crichlow 1998) which was contributed by Alexander George in foreign policy analysis. Many statements and writings have been centered in operational code analysis.

Cognitive models have become more and more popular within analysis in the last 15 years. However, there are also some major criticisms towards use of a

cognitive model in foreign policy analysis. Mainly, lack of consensus on concepts that are mentioned above, within which psychologists can be an obstacle to use in foreign policy. Also, IR scholars suppose that a cognitive model wouldn't be useful in crisis time decision-making because concepts are laboratory given.

5 Issue of “Uncertainty” and New Meanings of “Individual”

Both RAM and cognitive model have been used often in analysis but also they have both some major deficits as emphasized. Rather than rephrasing limitations of both approaches, I would like to reconsider the demand for a new approach around two core issues; uncertainty and new meanings of “individual”. Especially, the after effect of globalization of the world is no longer a simple “cause and effect” relationship. There is no doubt that the two-level game suggested by Putnam is still alive, but the twentyfirst century is more than two-level There is rather a nested and interconnected new international politics. In other words, social systems are found to be naturally complex and nonlinear. The cognitive model is partially both completely linear and nonlinear, though RAM can be deemed as linear scientifically. In this new environment, uncertainty and the term of an individual have been challenged.

The issue of uncertainty is always mentioned in both approaches related with crisis times. Scholars suggest that RAM would be more helpful when leaders don't have enough. On the contrary uncertainty is used as criticism in the cognitive model however the notion of uncertainty was challenged with globalization. Now, relations at all levels in an international system have evolved to an integrated and nested version. In other words, uncertainty is not only inadequate information but enormous amounts of it. As a result uncertainty emerged as a natural characteristic of international systems, so, the notion of uncertainty is not connected to crisis environment.

Individuals refer to leaders who run the state in level of analysis, whose actions are center of analysis in depth. As well as uncertainty, the meaning of “individual” also has been altered with globalization. Not only politicians but also each individual within a state has become more important in the twentyfirst century. As well as individuals, civil society organizations that represent different sectors of society play vital roles. In other words, those challenges encouraged scholars to rethink foreign policy analysis with new concepts or approaches. Today's international politics is shaped by immediate and unexpected crisis, multi-actors structure and interdependency.

6 Understanding Foreign Policy Decision-Making with Chaos Theory

Chaos theory can be an alternative discourse to understand the dynamics of foreign policy decision-making. Although chaos theory was born in the nineteenth century, embodiment as a theory of chaos happened in 1960s and 1970s. This theory was derived from mathematics as a paradigm shift from Newtonian thought. Chaos is actually a systemic theory and describes complex systems that are deterministic, dynamic and nonlinear. In other words, a system undergoes changes, evolves over time, and observes that nonlinear system input is not corresponding to output.

Chaos and order are interrelated with each other. Chaotic systems have both similarities and differences with complex systems. It can be said that chaotic systems have all features of complex systems, however chaotic systems also have different characteristics. Not all chaotic systems can be considered as complex systems and vice versa. Firstly, chaotic systems are determined by multi-actors with a nonlinear structure similar to complex systems. Unlike linear systems, chaotic systems are composed of multi-actors and a nonlinear structure. These multi-actors have infinite and independent options when they decide how to behave. Secondly, in such a nonlinear system, there is of course expectation of unpredictability. In nonlinear dynamical systems, in a chaotic system, small disturbances can have explosive and nonlinear effects. This characteristic of a chaotic system, named as “sensitivity to initial conditions” (butterfly effect) is one of the unique features of chaotic systems which simply means any smallest event can trigger large and unexpected consequences. The third unique feature of chaotic systems is attractors. Attractors are a set of motions to which a complex system is attracted. “According to Newton’s laws of motion, each attraction or repulsion is accompanied by an equal and opposite reaction. If you are attracted by a force, you will also attract the source of that force with an equal force in the opposite direction” (Erçetin et al. 2012). These reactions compose “strange attractions” in the chaotic system. It is kind of an equilibrium point in the system but definitely a dynamic equilibrium. There are four different types of strange attractors: points, cycle attractors, solenoid attractors and strange attractors. The fourth and last characteristic of a chaotic system is that generating a new order would take a long time. Behaviors of systems can be seen as an abstract mathematical space that is known as phase space. Phase space shows how the system being studied changes with respect to time and various other variables (Erçetin et al. 2012). In order to realize dynamics of foreign policy decision-making, multi-actors, nonlinearity, interdependence and unpredictability characteristics would be used.

Firstly, multi-actors and nonlinearity emerged as a new characteristic of foreign policy decision-making. As stated in the above, actors in an international system are not solely conventional actors such as a nation state or an MNC. Each individual and civil society has been considered as a part of the decision-making process. Of course it is not about direct participation of each actor in process but indirectly affect policy choice. Due to effects of globalization, there is a nested network

between actors, and those actors have a nonlinear relationship, which means that they would not behave in a linear way. In this respect, the rational actor model becomes useless because RAM suggests that every actor must behave in the same way and differences don't matter at all. Furthermore, a cognitive approach is also not enough to meet nonlinearity and multi-actor structure. Multi-actors have found it more difficult to use concepts like schemas or shortcuts because they can be changed easily and therefore not easy to adapt to each actor. Also, the role of the media can be added in this point in terms of their function of watchdog and representation of the public. Warren Francke defines the watchdog as an influence on the ethics of public life. Monitoring the conduct of government officials is assumed to be vital to democracy (1995). Effectiveness of this role increased with development of social media that spreads news within seconds. As well as civil society, the media now also shares the role of representative opinions of different social groups within society. In other words, media as an actor is vital not only for domestic politics but also an international image from a decision maker perspective.

Secondly, interdependency is closely related to multi-actors and nonlinearity structures which lead to interdependency among actors. Economic and social integration was fostered by a globalization that made the international political landscape diminutive. Especially, economic interdependency is effectual for the role of decision makers. Moreover, as mentioned above, ordinary individuals and their importance as actors can have implications on decision making. There are many examples of it. For example within conflict zones, if any group of people was kidnapped by an enemy actor, the decision maker would be more cautious and evaluate possible consequences of their impact on the security of individuals.

Thirdly, unpredictability can be deemed as a natural result of multi-actors and nonlinearity and interdependency within the foreign policy decision-making process. Multi-actors and their nonlinear relationships form highly depth-nested structures. Likewise, interdependency creates unpredictability. There can be two implications of unpredictability. An actor's interaction is nonlinear- where output is not expected to be based on input. That's why a decision maker cannot predict possible interactions between actors. Secondly, it is not possible to predict or assess possible results of alternatives by a decision-maker. Thus, foreign policy decision-making is no longer linear. Diverse actors, nonlinear relationships within them and unpredictability, challenge conventional approach and that's why leaders' decisions should be analyzed within chaos theory.

7 Chancellor Angela Merkel in Foreign Policy

Angela Merkel has been in power for almost 12 years. This would be a complete triumph for any German political leader when you consider Germany's political landscape. In writing this chapter, I chose Angela Merkel as an exceedingly successful leader. Her foreign policies served Germany well because, even through the Eurocrisis, those policies were shaped by multi-actors, non-linearity and

unpredictability. There is no doubt, she is an extraordinary German politician who is very active in foreign policy and more importantly is able to use her strong position in foreign policy to escape and find relief in domestic politics. Moreover, as stated in the first part, her unique background from Eastern Germany was a very important element in foreign policy making. She is a recipient of the US Presidential Medal for Freedom and one of a few leaders in Europe to have a good relationship with Putin. In short, Angela Merkel is unique and worthy of being analyzed within both chaos theory and a foreign policy decision-making perspective.

Chancellor Merkel preferred to be an active player in foreign policy relations with US, European Union affairs and Russia as Chairwoman of G8 and the European Council. In her initial statement when she became Chancellor in 2005, her speech's 15 pages out of 18 were about foreign policy (Kornelius 2013). Before focusing on main areas and her influence in German foreign policy, it should be noted that she had a completely unique and challenging profile as a leader in terms of foreign policy. "Merkel is unique among post-war German chancellors in that she is a woman, she is from the former German Democratic Republic, and she is the first with a background in the natural sciences" (Yoder 2011). Hence her background shaped her foreign policy with two elements: values and pragmatism. Firstly, once more the personal background of Chancellor Merkel can be considered as a determinant factor in a foreign policy approach based on values. Due to the oppressive regime of East Germany, she has always been a supporter of values of "freedom, democracy and human rights". "Merkel is a liberal, she deeply believes in western values of freedom, human rights, and democracy" (Hacke 2008). It can be said that she has stuck to those core values in foreign policy in contrast to her predecessor Chancellor Schröder. Chancellor Merkel considers any conflict and violence in the world as a humanitarian issue. In 2007, she strongly emphasized that, since 2005 when she took office, she has built her foreign policy based on values and they shaped her rhetoric and actions (Hammerstein et al. 2012).

Secondly, as well as domestic politics she can be described as a pragmatic leader in foreign policy, largely viewed as a consensus builder, rational and positivist. In other words, Chancellor Merkel is always seeking for consensus while she is completely rational and considers concrete analysis. Thanks to her scientific background, she generally prefers to stay calm and make decisions step by step. She also deems reports and analysis as vital sources when she is making a decision. "Merkel's scientific training can also be expected to shape her style of foreign policy making. The chancellor herself describes her political motto as 'think, consult, decide' or 'step by step'" (Müller-Harlin 2007). Parallel to the pragmatist approach, teamwork is also part of her foreign policy-making. She heeds ideas and suggestions of her advisory and regional experts. The core characteristic of her foreign policy style is teamwork, transparency, dialogue, and discretion (Hacke 2008). These unique principles and values of Chancellor Merkel have garnered praise as a world leader. In her first inaugural address on March 29th, 2006 she stated that foreign policy strategy would be based on defense of these values (Dempsey 2006).

There are some key areas of German foreign policy that Chancellor Merkel focused on: USA, EU and Russia. Firstly, her approach to the USA as a Chancellor has actually two dimensions; personal and public. In her youth, America was an idealized place for freedom and democracy. Ever since then, her professional approach to the USA in the case of foreign policy has been affected by her personal ideas. Two years before she became Chancellor, she wrote an article in the *Washington Post* titled “Schröder does not speak for all Germans” which emphasized her support on the Iraqi war. Hence, especially after Gerhard Schröder, Chancellor Merkel’s era was expected as reconciliation for German–United States relations. However just after taking her oath as Chancellor, she directly criticized Guantanamo. “An institution like Guantanamo cannot and should not exist in the long term. Other ways and means must be found to deal with these prisoners” (Milne and Dinmore 2006). Her strong position against Bush’s methods on a war of terrorism was actually a very pragmatist maneuver. The White House had no more place to hide because of isolation. Consequently, the White House hesitantly accepted her criticism. Equally, Chancellor Merkel has been clear that the new relationship between Germany and the US had never been implied as unlimited in practice in any way. “Consultation cannot mean US guidance, and that common analysis does not automatically lead to common action in the end” (Guerot 2006). However, Chancellor Merkel always believed that Germany’s transatlantic counterpart is the basis of foreign policy. “US–German bilateral relations remain strong, anchored not only by deep economic ties, but by a shared commitment to democratic values” (Belkin 2008).

The second key area of Chancellor Merkel’s activities in her first term was the European Union. It should be made clear that European Union affairs can be considered as domestic politics. Chancellor Merkel however has considered them as foreign policy matters. From this perspective, there are two major issues concerning European Union affairs; reforms on specific policy areas and enlargement. Regarding economic integration just 4 weeks after her election in 2005 she ascended to the stage in European affairs, encouraged budget negotiations and became the main player. Then in 2007 she became chairwoman of the European Council and she definitely put pressure on other members to have further integration. Chancellor Merkel introduced a new action plan called the “Sharpa Approach” based on each member country sending two representatives to negotiate reforms in treaty agreements (Kurpas and Riecke 2007). Furthermore, during her presidency, the Eastern Neighborhood Plus (ENP) was introduced that brought the Eurasian region closer to the European Union through integration agreements. Energy was also an important area for Chancellor Merkel in her presidency. As Chancellor she succeeded in making an agreement on an action plan for Energy Policy for Europe, which contains commitment to 20 % of renewable energy, 20 % reduction of Greenhouse gas emission by 2020 (Müller-Brandeck-Bocquet et al. 2010).

The second major issue regarding the European Union was enlargement. Turkey’s membership was especially a very controversial issue in Germany, which constitutes the main position of CDU, was generally in favor of privileged

partnership rather than full membership. “Her political suggestion that Turkey should accept a privileged partnership with the European Union was rejected by the Justice and Development (Ak Party)” (Bağcı 2008). However, during her election campaign before 2005, she never explicitly said any negative arguments towards Turkey’s membership process. In 2006, she explained her ideas as Chancellor on Turkey’s membership as follows;

Turkey has been promised EU accession negotiations by a former German government, and that is why these accession negotiations are now being continued. ... Negotiations are open-ended, but are being led in a fair manner. While the CDU and I personally prefer a privileged partnership of Turkey to membership, we are still a reliable partner (ZDF TV, personal interview, 28.9.2006)

Chancellor Merkel and her party criticized Turkey especially in terms of democracy, human rights and freedom. Through the years, it can be said that Chancellor Merkel’s attitude did not completely change but at least has been transformed. “Nobody expects her to change her political position yet but the more she deals with Turkey the more one would expect Turkey and Germany to come to a common understanding both on a bilateral and an EU level” (Bağcı 2008).

Last but also one of the most controversial policy areas is Russia. As mentioned at the beginning, Angela Merkel is not the same as previous Chancellors because she can speak fluent Russian and she had experience in dealing with East Germany. In other words, Chancellor Merkel has been aware of strengths, weakness and sensitiveness of Russian politics (Müller-Harlin 2007). This knowledge provided a common interaction zone between them, something no European leader had ever had before. It was obvious that Germany and Russia had no special relationship during the times of Schröder. There are two main topics in Germany–Russia relations; human rights and energy. As expected on her first visit to Moscow in 2006, she met with opposition and human rights groups. The same year, she had a meeting with President Putin and directly criticized human rights issues in Russia just after the murder of journalist Anna Politkovskaya.

Energy is the most vital issue between Germany and Russia. Germany takes one third of their energy demand from Russia. This makes foreign policy more dependent and tough. The Northern Europe Gas Pipeline Project (NEGP), signed by Schröder, was also a major issue between Germany and Russia in Merkel’s era too. Regarding NEGP she said “We want this project to be accessible to everyone and interest of all involved parties should be taken into account” (Shesternina 2005). Albeit in 2008, when the Georgian crisis caused a dispute between Russia and Germany, in 2009 the German Russian Energy Agency was founded with an aim to develop efficiency of the energy market. Thus, the relationship between Chancellor Merkel and Russian President Putin has always been complicated and interesting. Because of personality differences, Putin cannot be considered as Chancellor Merkel’s favorite politician and vice versa. However not only energy dependence but also mutual respect of each other’s leadership style has been effective in their relationship. She has therefore had a balanced and counterweighed relationship with Russia.

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“President Vigdís”: The End and the Beginning of Women’s Agenda in Iceland

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Abstract Iceland is on the top of gender equality ranking in the world, as well as one of the best countries for women to live in. The history of women’s movement in Iceland is long and complex and is similar to other western countries in many regards. However, a unique milestone marks the history of women’s movement in Iceland—the election of the woman President of the Republic. In 1980 Vigdís Finnbogadóttir was the first woman in the world elected President in a national election. This was a symbolic victory of the women of the world in their quest for equality and human rights. The presidency of President Vigdís lasted for 12 years. Election of President Vigdís made Iceland a major reference point in discussion on women’s equality issues for decades to come. In this article the complexities surrounding President Vigdís’ rise are analyzed—why at that particular time? Why Vigdís Finnbogadóttir? Why in Iceland?

Keywords Leadership · Gender · Equality · Women · Politics · Complexity

1 Introduction

For a long time woman was viewed as a man’s helpmate and reproductive agent (Morrow and Fredrick 2012). Technological development started to blur the line between “man’s” and “woman’s” works. The nineteenth century was a breaking point in women’s history, and early twentieth century was the beginning of modern women’s stand, their rights and liberation. Women were challenging gender stereotypes in other means too: starting from *garçonnes* appearances, coming to manifestation of their rights. However, there still are fields where a man is considered to be more suitable for a job than a woman (or vice versa): for example military. It is also evident that technological—and other developments in society—have changed perceptions about gender roles. Powell (1999) emphasizes that

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evolution of gender models came to the point where gender is being understood as “not only multidimensional and multifactorial but also context dependent, multiply determined, and confounded with other variables”.

However, recent decades have witnessed a rise in egalitarian gender attitudes in industrialized societies (Bjarnason and Hjalmsdottir 2008). Literature suggests that each successive generation has tended to be more egalitarian than the preceding generation (Brooks and Bolzendahl 2004; Crompton et al. 2005; Zhang 2006). Moreover, individuals tend to be more egalitarian over the span of their life course (Fan and Marini 2000). These parallels result in gender role attitudes in industrialized societies to become increasingly egalitarian over time. However, political and cultural reactions against rapid social change have also frequently found expression in an ideological backlash against gender equality across the globe (Bjarnason and Hjalmsdottir 2008).

The history of women’s movement is long and interesting. The nineteenth century alone has been an era of setting an agenda and achieving goals in regards to equality and human rights: rights of inheritance, access to education, suffrage, right to hold office, and other major developments that lead Iceland to become what it is now—the best country for women to live in (Forbes 2011), the country among those with highest gender equality (The Global Gender Gap Report 2015), and one of the pioneer countries in the world in addressing gender issues (e.g. law regarding gender quota in company boards).

History of women in Iceland is marked by a very special milestone, which gave a symbolic and legitimate meaning of what was already achieved by women in Iceland. Moreover, it helped to set a new agenda and progress in the field of gender equality in Iceland. This milestone was the election of a woman President of Iceland. It was election of a first woman in the world elected President in a national election (The President of Iceland, n.d.). She was an icon for women in Iceland and had considerable influence around the world (Nuttall 2005). Therefore, it was a course-changing milestone for the women of the world in their journey for equality and representation. Vigdís Finnbogadóttir was elected 29th June, 1980. She returned to the post without opposition in the 1984 election and then was reelected again in 1992 without opposition (The President of Iceland, n.d.). Her legacy as an icon for women’s movement in the world is also sealed in the fact that with a presidency of sixteen years, she remains the longest-serving, elected female head of state of any country to date (Iceland Monitor 2015).

The legacy of “President Vigdís” (addressed on a first-name basis according to Icelandic tradition) had a fundamental impact on the women’s movement in Iceland and around the world. This fact has been acknowledged in Icelandic, but even more so, in an International arena: recognition from the Icelandic Language Foundation in 1997, the Jakob Letterstedts Award in 1997, the United Nations FAO (Food and Agricultural Organisation) Ceres-medal was struck in Vigdís Finnbogadóttir’s honour in 1997, Selma Lagerlöf’s Mårbacka-Price in 1998, founding Chair of the recent Council of Women World Leaders in

1996; the first Chair during 1997–2001 of a “World Commission on the Ethics in Scientific Knowledge and Technology”—COMEST—at the UNESCO (United Nations Educational, Scientific and Cultural Organisation), etc. This chapter investigates the complexities and the context, surrounding the rise of President Vigdís.

2 Women in Iceland: Historic Perspective

The nineteenth and twentieth centuries in Iceland were marked with many social, political and economical changes. This period was crucial for improved women’s rights and carved a landscape in the culture for the future. The historic perspective of women’s movement and developments is presented below (based on information from Janrettisstofa [2012](#)).

2.1 1850–1899

In 1850 women gained the same inheritance rights as men. In 1869 the first women’s association was founded and in the following decades many more followed. Further legal developments took place, including widows and unmarried women getting a limited right to vote in 1882 and in 1886 girls got the right to education and to study at the only college in Iceland. During that period a number of developments took place that led to an increased profile and mobility of women in Icelandic society. In 1874 a women’s college was founded, and in 1894 the first women’s rights organisation was founded, the Icelandic Women’s Association, i.e. an organisation that had the purpose of fighting for women’s rights, including women’s suffrage.

2.2 1900–1919

The first few decades of the twentieth century saw many crucial social and political changes. In the first decade married women gained their financial competency, in 1902 women with the right to vote gained local suffrage, and the right to hold local office in 1908. The same year, four women were elected to the city council in Reykjavik. In 1909 all women in Iceland gained the right to vote and run for office in local elections. In 1904, the women’s association Hringurinn was founded. The same year women gained access to the main college in Iceland. In 1907 the Women’s Rights Association of Iceland was founded, the first chairwoman was Briet Bjarnhéðinsdóttir, the most ardent supporter of women’s rights in Iceland and

who had worked with the International Woman Suffrage Alliance (IWSA). In 1911 women gained full equal access to education, public grants and public office. In 1917 women gained the same rights as men regarding their children and in 1921 a new marriage law came close to ensuring equal rights for women and men in their marriages. Following the success of women's entry into local elections, women over the age of 40 gained the same rights in national elections in 1915, and in 1920 all women did.

2.3 1920–1969

In 1922 the first woman, Ingibjörg H. Bjarnason, was elected to parliament. Women's group's contribution and influence on social issues continued to grow. In 1928 Mæðrastyrksnefnd (Mother's support committee) was founded to support widowed women and single mothers, and in 1930, after years of advocacy, the National Hospital was opened with substantial financial contributions from women's organisations. In the following years the education of nurses in Iceland improved considerably. In 1948 a male Parliamentarian, Hannibal Valdimarsson, presented a draft law on the gender equality of women and men, which was thrown out based on the assumption that it had not been fully researched if women or men were discriminated against. In 1958 women were only 1 % of all council members in Iceland. In 1957 and 1959 the first woman became mayor in Kópavogur and Reykjavík. In order to address the gender pay gap, in 1961, Parliament approved a law on wage equity, with the aim to bridge the gap by 1968.

2.4 1970–1979

In 1970 the first female cabinet minister was appointed. The same year, inspired by women's rights and feminist movements all over the world, the "Red Stockings", movement was founded and was a key radical force in raising awareness on various gender equality issues. In 1974 the first woman was ordained as a priest of the National Lutheran Church, but it was during 1975, UN International Women's year, that many key events and developments took place. On October 24, 1975, more than 25 thousand women in Iceland took a day off to emphasize the importance of women's contribution to the economy, both in paid and unpaid work. Also that same year, a law on 3 months maternal leave was approved, a new law on abortion, reproductive and maternal health was passed and the Women's History Archives was founded. The following year, 1976, the first equality law was passed and the Gender Equality Council was founded. However after the parliamentary election in 1979, women were only 5 % of the parliamentarians.

2.5 1980–1989

The pace of substantial changes in gender equality issues continued in the eighties. The fourth President of the Republic of Iceland, Vigdís Finnbogadóttir, was elected in 1980. Vigdís was the first woman in the world to be democratically elected Head of State. A women’s list participated in the municipal elections in Reykjavík and Akureyri in 1982, and women’s participation went from 6 to 13 % of all council members in the country. The Women’s Alliance (Kvennalistinn) was founded in 1983. Its main objective was women’s liberation and the increased representation of women in politics. When the Women’s Alliance began, women were only 5 % of MPs, but after the first election the alliance participated in, the number rose to 15 %. In 1984 women became the majority of new students at the University of Iceland; in 1986 a woman became a member of the superior court for the first time; in 1988 a woman became the first speaker of parliament.

2.6 1990–1999

During the 1990’s progress continued on various fronts. Research and academic advancement on gender issues was increased with the founding of a Centre for Women’s and Gender Studies (1996) and the establishment of Gender Studies (1996) at the University of Iceland. In 1991 the Minister of Social Affairs established a committee on the role of men in gender equality issues. In 1995 an article was added to the Constitution articulating that women and men should be equal in all respects. In 1994 women held a quarter of all council seats and in 2002 they held a third. Women occupied one fourth of all parliamentary seats in 1995, and in 1999 they were 35 % of all MPs. In 1999 the movement came to an end when the members of the Women’s Alliance became members of different political parties. In 1998 a group of young women founded Briet, a feminist association for young women.

2.7 2000–2010

In response to stagnating public attitudes towards gender equality issues the Feminist Association of Iceland was founded in 2003 and organised various initiatives and activities to raise awareness on various gender issues. That same year the Men’s group of the association organised a campaign focused on engaging men in the fight to end rape and other forms of gender-based violence. That same year fathers gained the right to non-transferable 3 months paternal leave. During this decade many women became pioneers and leaders in their sectors: first university president, national youth association president, national sports association

president, and first bank-president. On October 24, 2005, to commemorate the thirtieth anniversary of the women's strike or the women's day off, close to 50 thousand women rallied in Reykjavík, and in various towns around Iceland. Important developments during this decade include: full rights for gays and lesbians, a law banning the purchase of prostitution, a law prohibiting strip-dancing clubs, and a law that will obligate public corporations to have minimum 40/60 ratio of women and men in their boards. In 2009, Jóhanna Sigurðardóttir was the first woman in Icelandic history to become prime minister and for a few months there were an equal number of women and men cabinet ministers.

3 Women in Iceland Today

The historic review above illustrates the journey that women in Iceland took, on their quest for equality. These developments were also influenced by the global processes and global women movement, however, the influence was two-directional as Iceland was in forefront position in regard to gender equality issues: "Icelandic women were among the first in the world to gain the same economic rights as men in 1900 and universal suffrage was gradually achieved in the period 1882–1915" (Bjarnason and Hjalmsdottir 2008).

Today the Icelandic labor market is among the most egalitarian in the world (The Global Gender Gap Report 2015). Even though there still is a lot of room for improvement (Rudolfssdottir 2014), today Iceland is among the leading countries in the world when it comes to gender equality (The Global Gender Gap Report 2014, p. 19):

Iceland started in 2006 at the fourth position and climbed over the next years to occupy the top spot for the last six consecutive years in Global Gender Gap Index. In 2015 Iceland ranked 7th on the Economic Participation and Opportunity sub-index, fully closed the educational gender gap and ranked first on the Political Empowerment subindex, with 20 out of the past 50 years with a Female head of state.

Iceland also scored very high on certain contextual indicators, such as (The Global Gender Gap Report 2014):

- ability of women to rise to positions of enterprise leadership,
- one of the highest shares (52 %) of women employed in the non-agricultural sector,
- one of the countries with the lowest difference in the numbers of male and female graduates in STEM studies and is the country,
- the highest percentage of female and male Internet users,
- the longest paternity coverage (90 calendar days),
- among the countries that have put in place voluntary political party quotas, providing an incentive for women to enter politics.

Today Iceland is a reference country when talking about successful developments in gender equality sphere. Historic accounts of the event in Iceland have provided insight into Iceland of the twentieth century. It shows what seems to be a gradual flow toward improvement. Thousands of Icelandic women contributed to these developments, however, there was one who made a history—the global history. President Vigdís Finnbogadóttir—the first woman in the world elected President in a national election (The President of Iceland, n.d.).

4 “President Vigdís”

4.1 *The Early Years*

Vigdís Finnbogadóttir was born 1930 in Reykjavík. She was born into a wealthy and well-connected family. Her mother chaired Iceland’s national nurses association, and her father was a civil engineer (Encyclopedia Britannica, n.d.). Vigdís Finnbogadóttir studied at the University of Grenoble and the Sorbonne in Paris where she studied literature and drama as well as at the University of Iceland. She majored in English and French literature (with theatre literature of these two languages as a main theme), and has a degree in education. In 1972–1980 she was the Artistic Director of the Reykjavík Theatre Company (Leikfélag Reykjavíkur), later the City Theatre. In 1976–1980 she was a member of the Advisory Committee on Cultural Affairs in the Nordic countries (Chair from 1978–1980) (The Vigdís Finnbogadóttir Institute of Foreign Languages, n.d.).

4.2 *The Rise*

Vigdís Finnbogadóttir was dedicated to education and very active in social sphere from early years, it was as if she was preparing to take on a top leadership role all her life. Certain career moves served particularly well in developing skills needed to be President. During 1972–1980 Vigdís Finnbogadóttir presented French lessons and cultural programming on Iceland State Television. This particularly enhanced her national reputation and popularity. During the summer tourist season, she also served as a guide and translator for the Icelandic Tourist Bureau (Encyclopedia Britannica, n.d.). Combined with her activity in theatres and in cultural affair field in Nordic countries, she gained extensive experience in multiple fields locally and internationally.

During the 1960s and 1970s numerous rallies were held in Iceland as a protest against the U.S. military presence in Iceland. Hundreds and sometimes thousands of people would participate (Roehner 2009). Vigdís Finnbogadóttir was one of them. This was yet another field where Vigdís Finnbogadóttir got to know “her people” better and be part of the historical events in the country. Moreover, she declared her

worldviews explicitly—pacifist, non-military, and proactive in expressing political views.

4.3 *Election*

Watson and Gordon (2003) suggest that “it is much more difficult for women to attain the office of presidency than the prime ministership because of the need to win a nationwide election” (p. 4). The difficulty to become a woman President of the state is challenging, but it is even more challenging to be the first.

In 1980, Finnbogadóttir was drafted as a candidate for the presidency of Iceland. She was the last one to join the election campaign (Encyclopedia Britannica, n.d.). Vigdís Finnbogadóttir as a female candidate received a lot of support from women, especially women’s right activists. However, her candidacy for president position was questioned by her opponent drawing attention to Vigdís’ opposition to the NATO base in Keflavik and the fact that she was a single mother (she adopted a daughter in 1972) (Nuttall 2005).

Finnbogadóttir was narrowly elected, with 33.6 percent of the national vote, over three male opponents (the nearest of three rivals got 32.2 %) (Encyclopedia Britannica, n.d.). This was sufficient to become the world’s first female head of the state elected by popular suffrage (Nuttall 2005).

4.4 *Presidency and Re-election*

Vigdís Finnbogadóttir was subsequently re-elected three times in 1984, 1988, and 1992. In 1984 she was re-elected without opposing candidates (The Vigdís Finnbogadóttir Institute of Foreign Languages, n.d.). In 1988 she won the presidency for a third term, (The Vigdís Finnbogadóttir Institute of Foreign Languages, n.d.). Finnbogadóttir is the only Icelandic president to have been forced into an election by a rival. The result was an overwhelming 92.7 % of the votes that fell to Vigdís while the rival received only 5.3 % (Nuttall 2005).

President Vigdís was returned to office unopposed for her fourth term, in 1992. She left office in August 1996, having taken the decision not to stand again (The Vigdís Finnbogadóttir Institute of Foreign Languages, n.d.).

Although the Icelandic presidency is largely a ceremonial position, she took an active role in promoting the country as a cultural ambassador and enjoyed great popularity (Encyclopedia Britannica, n.d.). Finnbogadóttir took an active role in promoting the country, acting as a cultural ambassador, and enjoyed immense popularity (United Nations Foundation, n.d.).

Finnbogadóttir devoted herself to the cultivation of the identity and integrity of the nation: its language, its individual and distinctive culture, and its youth. She is a champion of the current reforestation drive in Iceland, actively promoting the

planting of trees in Iceland throughout her presidency, and has strongly supported the great task of land reclamation that is being done in the eroded areas of Iceland. The President took a great interest in the children and youth of Iceland, in particular with regard to education. She is a founder, member and patron of the “Save the Children” Association (Barnaheill) in Iceland. She is a dedicated spokesman for human rights and upon leaving office she was made a lifetime honorary member of the Women’s Rights Association in Iceland (The Vigdís Finnbogadóttir Institute of Foreign Languages, n.d.). One of her last acts as president of Iceland was to fight prejudice against same-sex couples (Nuttall 2005).

Finnbogadóttir served as the fourth President of Iceland from 1980 to 1996. With a presidency of exactly sixteen years, she also remains the longest-serving, elected female head of state of any country to date. (Iceland Monitor 2015) Finnbogadóttir is arguably the most respected statesperson that Iceland has produced (Nuttall 2005).

5 Complexity

A nation is a complex phenomena consisting of many facets including complicated economic systems (Shaw 2010) or underlying structures such as national culture, which is one of the most complicated fields of study in social science (Schein 2004).

Watson and Gordon (2003, p. 4) wrote:

Women (in US) gained the right to vote in 1920. Since 1980, women have been turning out to vote at rates higher than men. Moreover, the US has often been a leader in promoting human rights and the rights of women. So, if women have shown that they can be elected to head governments worldwide, then why has no woman been elected to do so in the 200-plus year history of the United States?

Indeed, it seems like all the arrows in the context are pointing to a woman president. Then why there has not been one in US? Linear thinking obviously is not providing us with an answer. Hence, we need to divert attention to the new paradigms in science, such as complexity theories in attempt to answer the questions of this article: Why was a woman president elected in Iceland in 1980? Why then? Why Vigdís Finnbogadóttir?

5.1 Complexity Theory

Complex systems are characterised by the inherent difficulty experienced by an observer in explaining and describing the behaviour of the system at a macro level in terms of its constituent parts. Complex systems are typically made up of a large number of constituent entities that interact with each other and also with its

environment (Gell-Mann 1995). They exhibit non-linear behaviour, that is, even seemingly insignificant causes can snowball into significant effects (Gupta and Anish, n.d.).

There is no single unified theory of complexity, but rather a variety of theories that explain complex system. Thus in order to comprehend the rich nature of a complex system it becomes essential to develop an integrated view of all its interdependent characteristics (Gupta and Anish, n.d.). Complexity theory is usually operationalized by discussion about Complex Adaptive Systems when answering the research question or implementing analysis.

5.2 Complex Adaptive System

Complex adaptive systems (CAS) are complex collections of partially connected and relatively similar micro-structures, which are formed as a way to adapt to changing environment, and increase its survivability as a macro structure. CAS are complex as they are dynamic networks of interactions. They are adaptive in that the individual and collective behavior mutate and self-organize corresponding to the “change-initiating micro-event or collection of events” (Gupta and Anish, n.d.).

These systems exhibit behavior like learning, self-organisation, emergence, co-evolution etc., which are common across a variety of systems like ant colonies, human settlements, and organisations etc. (Gupta and Anish, n.d.). I will describe these categories with various level events, to illustrate the idea that election of a woman, particularly Vigdís Finnbogadóttir, to the President of the state of Iceland in 1980 was a result of a set of complex and chaotic events.

5.3 Self-Organization and Emergence

One of the aspects of CAS is self-organization and emergence. It is characterized by: spontaneity, unconscious process, no external strategic guidance, and other (Gupta and Anish, n.d.). Introduced in the 1940s and 1950s by the cybernetics scientists, this concept explored neural networks. Self-organization is the capacity of a system to spontaneously self-organize themselves into greater states of complexity (McMillan 2004). Self-organization describes units of a complex system, that interact locally among themselves and this leads to “reshaping and renewal of the system as a whole as a spontaneous adaptation to changes in the external environment” (Gupta and Anish, n.d.). Wild life is full of self-organization examples: a flock of birds spontaneously reshape their flock in response to changes in wind or while foraging or for protection from prey. Human beings too self organize into groups, communities, civilizations and economies as a response to their collective need for e.g. material resources (Gupta and Anish, n.d.). It can be argued that election of Vigdís Finnbogadóttir was a self-organization of (unrelated)

social groups, as well as certain macro trends. Forces of globalization typically interact with local life in complex ways (Bjarnason and Hjalmsdottir 2008). The whole century was marked with visible actions of women’s movements around the globe. That was a global trend. Those global trends produced glocal effects. Iceland was behind its Nordic neighbors, but just temporarily. The subgroups and ideas that were self-organizing were undeniably happening in Iceland: working women, single women, women without political experience, groups opposing to NATO presence in Iceland and many more. All of those subgroups were self-organized as a response to the global events. Finnbogadóttir became their symbolic victory, as she represented various ideas of sub-groups’.

This new set of properties that is displayed by the collective system as a whole but is not apparent from the behaviour of the constituent individuals of the system is referred to as emergence (Gupta and Anish, n.d.). It can be argued that this effect appeared in Icelandic society after the election of Finnbogadóttir in the Icelandic society, based on the following argument. Before Vigdís Finnbogadóttir was elected, Iceland was behind compared with other Nordic countries in a few gender equality related issues, e.g. representation of women in public offices (Nuttall 2005). After the reign of Finnbogadóttir, Iceland became the leading and most visible country in the world in gender equality issues. Therefore, it can be stated that Finnbogadóttir’s Presidency and the mezzo-level event surrounding the process, resulted in new properties the macro-societal level.

5.4 Learning and Adaptive Behaviour

Gupta and Anish (n.d.) suggest that CAS differs from other self-organizing systems in that they learn to adapt to changes in their environment. Thus although the weather cycle is a complex system, it lacks the property of learning and is therefore not a complex adaptive system. Gell-Mann (1995) states that “complex adaptive systems are pattern seekers which interact with their environment, learn from their experiences and then adapt while non-living complex systems do not”. Complex adaptive systems are adaptive because they respond actively to events, seeking benefits from any situation. For example, human beings continuously learn from their experiences and respond to changes in their environment (Gupta and Anish, n.d.).

Adaptive process of the society after the election of Vigdís Finnbogadóttir can be illustrated with at least a few examples of the processes that took place. First, the election of Finnbogadóttir was a victory of certain paradigm shifts that she embodied. Victory is always the end and a beginning. The beginning meant setting a new agenda. This time it was not just sub-groups. Having a woman President, moreover an active woman president, meant changes in societal line of thought, reconsideration, and readjustment. And so society underwent those changes. While in the first election Finnbogadóttir won just with a tiny margin, when she ran for her

third term she received more than 92 % of votes (Nuttall 2005). The situation of women in Iceland during that time continued to change dramatically in the political and business fields.

6 Conclusion

Adler (2007) argues that participation of women, for their unique skills and leadership approaches, can help to outperform and achieve better results. This article presents a historical perspective and evidence of the complex event, which synergy resulted in the successful self-organization of women in Iceland, and was crowned with election of the first woman president in the world, elected in nationwide election. However, this important victory in the fight for women's and human rights was not the end. As in all complex systems, the Icelandic society adjusted to the change, and adapted. The country went through a shift of paradigm in regard to gender equality and women's participation in the work place, as well as governance. A lot of work still has to be done, but it is evident that today Iceland is among the leading countries in the world in regard to gender equality issues and is often crowned as a best country for women to live in. This has been achieved as a response to a paradigm shift and a robust women's movement, but more importantly, for the resonance that it created in the sub-groups in Icelandic society. Thanks to thousands of men and women who believed and thanks to President Vigdís Finnbogadóttir, who embedded the ideas and future direction of the people.

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Hazrat Aisha: In Terms of Religious, Authentic and Didactic Leadership Characteristics

Mehmet Mentеше and Mehmet Cem Şahin

Abstract In this study, we assess the influence of Aisha, an opinion leader who made her mark in Asr-i Saadet, especially during the four caliphs' period of Islamic history. In particular we focus on the early stage of the Islamic community at a time of fast social transformation and the outbreak of various political, cultural and social crises. This extraordinary woman, Hazrat Aisha, who was always questioning, was capable of analyzing and synthesizing events and circumstances. With her attitudes and behaviors, she implemented brave decisions that broke almost all taboos in Islamic society. Her fame was so widespread that almighty Allah was moved to insert some sacred messages into the Holy Quran exemplifying to all mankind some events in her life. Undoubtedly, in her coming to the forefront as a prominent female figure influencing the first century of Islam, the effects of the family environment, her father Abu Bakr and her husband Prophet Muhammad (pbuh) are undeniable. Also, Aisha took full advantage of that social and cultural capital. She was an enlightened thinker who reported the Prophet's characteristics and exhibited exemplary morality. She spread all the issues stated by the messenger of Allah straightly to future generations. She was a *rara avis*, a science expert who set an example to all humanity with her superior virtues.

Keywords Hazrat Aisha • Leadership • Authentic leadership • Spiritual leadership

1 Introduction

In Islamic history Aisha is considered as an opinion leader. Like all the personalities who left their marks in history, especially those who spoke to and lead the masses with their leadership characteristics, she undoubtedly had the same characteristics in

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the same abundance. Aisha was sometimes a military commander or a president giving orders to soldiers on the backs of camels in a battlefield; sometimes a teacher giving morality and merit lessons to all believers including women, men, youths and children; sometimes an intellectual forming the basis of the Islamic Theology such as hadith, tafsir and fiqh or doing scholar criticism and sometimes an artist writing poetry.

Hazrat Aisha stayed with the Prophet until his death and observed all of his actions. She observed his family life closely, thus with the help of her retentive memory, provided a great service to Islam by transmitting the Prophet's hadiths and sunnah to subsequent generations. She was the most important companion who narrated the Prophet's hadiths to subsequent generations and even to the other famous companions including the four Caliphs, and so caused the emergence of decretals both in hadith and fiqh fields. Therefore, she trained many male and female students. She improved herself in the best way thanks to her intelligence, understanding ability, retentive memory and desire to learn. She was also a quite sophisticated lady with oratory and fiqh knowledge. She interpreted Quran, narrated and commented hadiths, and taught recitation of science (Uslan 2003).

Except for the resources including information and texts about Aisha, a lot of information containing the hadiths she quoted from the Prophet Muhammad and the related fatwas are broadly included in siyar, tafsir, hadith and fiqh corpus in Islamic literature. These works have been extremely influential in the correct understanding of Islam by larger segments of the society.

During the Hulefa-i Rashid period, Aisha, called the mother of believers, supported the caliphate of Abu Bakr and Umar, although she opposed the caliphate of Uthman and Ali and publicly enunciated her opinions. Finalizing her opposition to Ali with a war, she avoided political conflicts for the rest of her life and died in Medina in H. 57 or 58. Although she is said to have made some mistakes, she persevered in her political opinion and stuck to her knitting. Considering the dictionary definitions of politics, Aisha, especially during the Uthman period and afterwards, can be said to have made spritual efforts for the salvation of mankind in this world and the hereafter. Because she engaged in verbal and physical political efforts for the arrest of murderers, she set an example by being the first woman to do so (Hatipoğlu 1973). As she always said what she believed to be true, she dissented from the rulers.

2 Aisha's Biography and Some Observations

According to the tabaqah and hadith sources, she was born eight years before Hejira, in the 4th year of Prophethood (M. 614) in Mecca. Two or three years before hejira, after the death of Khadijah, she wedded the Prophet Muhammad. In the Shawwal month of second hijri year (April, 624), after the Badr battle, they sol-emnized. Their marriage lasted for 8 and a half years. In 36/656, at the age of 43, she went to war by joining the Camel Corps. Living 47 years after the Prophet, at

the age of 65, she died in Medina on Tuesday night, Ramadan 17th, 58/July 13th, 678 in the caliphate of Muawiyah. Since Marwan, the governor of Medina, was at the time in the Umrah, the funeral prayer was performed by his deputy Abu Huraira (Hatipoğlu 1973).

Hazrat Aisha's father was Abu Bakr al-Siddiq b. Abu Kuhafe from the Teymur tribe of Mecca. He was one of the very first Muslims. Her mother Umm Ruman became Muslim at the commencement period of Islam, pledged to obey the Prophet and emigrated to Medina.

Aisha's father Abu Bakr had a high standing among his people even before Islam became an established religion. He was popular, harmonious and mild-mannered among his people. He was equally known as a man who possessed a thorough knowledge of Quraysh's lineage and the good and bad events in its history. As a merchant, he was well-known for his moral code. As head of his tribe, he was, rich, truthful, honorable, strong, fair, virtuous and an exemplary human being. People in his tribe consulted him for help with various undertakings. They would visit him for information, sometimes for trade and sometimes simply for a pleasant chat.

With the emergence of Islam, Abu Bakr became one of the first Muslim leaders. At the cost of his life, property and family, he worked to widen the spread of Islam (el-Savvaf 1966). Abu Bakr's high position grew increasingly during a period of ignorance and in this Islamic period made significant contributions to the formation of Aisha's world-view, political and theological preferences and attitudes.

Despite being so young when the Prophet died, she was one of the most prominent companions who knew, comprehended and conserved the Quran and sunnah. She grew up in the best way in her father's home as well as the Prophet's, thanks to her intelligence, understanding ability, desire to learn, strong memory, love and faith; and she obtained information that would not be equaled by anyone. Besides speaking Arabic skillfully, she was well schooled in Arab poetry. Many couplets of Lebid, almost all eulogies of Ka'b b. Malik and poems of Hassan b. Thabit and Abdullah ibn Revâha were among the poems she knew by heart. Pointing to the importance of poetry in understanding the Quran and Hadith as well as the Arab language, she said "teach poetry to your children for them to be smooth-spoken" (Fayda 1989).

Aisha grew up in the house of her father who was a knowledgeable person on Arab lineage and history. Afterwards, she, as the wife of the Islam Prophet Muhammad, obtained information that could not be bestowed on anyone else. She asked about everything that she did not know or understand. The fact that she took advantage of those information resources, thanks to her high intelligence and love of knowledge, made her a sunnah source for a half-century after the death of Muhammad (pbuh) and the hadiths narrated by her reached thousands. Leading companions of the Prophet including the Caliphs many times appealed to her to resolve their conflicts (Hatipoğlu 1973).

Her most distinctive personality trait was her courage and self-confidence. While she initially took part in the rear ranks among the subsidiary powers in the wars, by means of brave decisions she reached, in a short time, a position to command an

army of leading men. Besides, she also proved herself in the field of science, leading companions of the Prophet often appealed to her to solve these questions as well (Bursalı 1980).

Regarding the time and cultural geography of her era, she rose to a high position which only some men could accomplish. The Prophet himself trained and prepared her for life. In the same way, she internalized those trainings and became involved closely with the education and training of women since the time of the Prophet. Thus, Aisha motivated women to do their best to have a say in all aspects of life in Islamic society. Applications both in scientific and legal fields, particularly familial affairs, made her the guide, protector and leader of the companion women. Throughout her life, she took many girls under the auspices, personally educated, nurtured and espoused. All of these activities strengthened her position among her companions and raised the impact and status of women in society. Women and men regarded her as their mother so they called her “mother”. The community, who adopted the motto of complete surrender to Allah, provided Aisha with full respect and attention which is commanded to the birth mother by the essence of the Qur’an orders. One of the best examples of this is the memory that Caliphate Umar had troubles in sharing the pearls pillaged after Iraq’s conquest and he wanted to give them to Aisha. With the approval of the community, he sent them to her. The fact that even though Umar’s own daughter Hafsa was also a wife of the Prophet, he sent the pearls and showed more attention to Aisha to better indicate her value (Nedvi 1966).

Another good example of Hazrat Aisha’s religious leadership is that since she conducted tayammum verse, which means an ease of ablution where and when water is not available, to reveal, Abu Bakr gave this compliment: “I swear you are such a blessed person, Allah made the convenience and abundance to people because of you”. Rumor has it that the companions gave more value and trusted her more than their wives. Another dimension of the attention of the companions towards her was that they presented gifts to the Prophet when he was together with Aisha. This was to please the Prophet and honour Aisha. Observing these attentions and seeing the thoughts of the companions about herself reinforced Aisha to struggle with the injustice which, she believed, started during the time of Caliphate Uthman and intensified on some Muslims.

3 Aisha’s Didactic Leadership Characteristics and Scientific Traits

Under the training of the Prophet, Hazrat Aisha was loaded with a wealth of knowledge by means of witnessing the revelation, his dealing with the posed problems and hearing his spiritual conversations with the people, and conveyed this knowledge to the Muslims. This brought her to a level of knowledge that cannot be compared with others.

One of the most striking features of Aisha is her activities in order to explain the principles of the Islamic religion. After the death of the Prophet, her house became a knowledge and wisdom center in which many people, men or women, young or adult came and listened to her and received answers to their questions. Because of the deaths or the expeditions to various regions for new conquests, there were few companions in Medina. Thanks to the presence of Aisha, “The Prophet’s City of Medina” continued to be a science center. As a result of her educational and instructional activities for years, alongside the foundation of Islamic sciences and the development of the scientific movement, Medina schools developed in the hadith and fiqh fields. Aisha gave answers to not only verbal questions but also questions asked by Muslims living in various cities and regions via letters. Thus, her tradition led to the writing of some hadiths and jurisprudential issues. On the other hand, from Hijri 23 (644) until her death, while she was in Mecca for hajj every year, she allowed hajjis from various places to visit her in her tent and ask questions. Starting from the Prophet’s time, she was intensely busy with the education and training of women and there were many women attending her lessons and narrating hadiths around her. In this way, she, both personally and through the women she trained, showed that women should be occupied with science in the Islamic world without any hesitation (Kesir 1994).

Aisha’s religious criticism was mainly in two areas: a) about the misquoted hadiths b) about the misapplied fatwas of contemporary scholars (Hatipoğlu 1973).

She knew the reasons and occasions of revelation and how to infer from the verses very well. In the same way, she understood the sunnah well and so made out new provisions by judging and analogy. She was one of the seven famous for giving the most fatwas. Her curiosity was not limited only to the religious knowledge. She was also qualified in Arabic language, poetry, history, genealogy, traditions of ignorance period and medicine. Aisha was an endless sea in religion, source of wisdom and a madrasa-monger. Whichever side she turned, she spread knowledge, virtue and piety (Yücel 1992).

4 Aisha’s Authentic Leadership and Spiritual Leadership Traits Within the Context of Her Political Attitudes

In Arab societies and among early Muslims, women becoming a party in political issues or claim for leadership was extracanonial. Hence Aisha’s involvement in political affairs has been the subject of criticism and controversy since her time. According to Arab and Islamic traditions and customs, Aisha’s claim to take the lead and command an army despite being a woman is a rare case in history (Demircan 2013).

Considering the fact that she died in H. 58, a very long time after the Prophet, she went into politics, sometimes defended the president fiercely, sometimes opposed the top leader and even offered a battle against the president in that long time (Demirel 2000).

After the death of Muhammad (pbuh), when a number of rumors emerged that the Prophet nominated Ali as the caliph, she supported the caliphate of her father and said: al-Aswad said: I asked Aisha “Did the prophet will Ali?” Aisha: “Who said this? He leaned to my chest, then asked for a basin and tended to it, and he died in this way. And I did not feel this, how is it that he would will Ali?” (İbn Sa’d).

Aisha had always been with her father and supported him about the issues related to his caliphate: the first example for this is: When asked “If he did, whom would Muhammad (pbuh) will as a caliph?” she replied “Abu Bakr”. They asked “Who is next?” and she responded “Omar and Uthman” (Hanbel 1983).

Aisha’s first intervention in political affairs was her extremely tough opposition, as a leader of a party, to some of the Uthman’s decisions. Complainants from various regions coming to Medina wanted her to dissuade the Caliph from some appointments. For this reason, she insisted on the dismissals of the Caliph’s foster brothers Egypt Governor ibn Abu Serh and Kufa Governor Waleed b. Ukba. On the other hand, the Caliph wanted Abdullah b. Mas’ud and Ammar b. Yasir to hand in the Qur’ans they had and copped an attitude towards them when they refused his demand. Thereupon, Aisha asked the caliph’s resignation. Aisha, who became involved in politics in this way, departed from Medina to Mecca for hajj at the time of Uthman’s siege in his house. Some, Mervan b. Hakem in the first place, requested her to stay in Medina at such a critical time but she refused these requests (Fayda 1989).

On the return way to Medina, she learned from Talha and Zubayr that the caliph had been martyred and Ali succeeded him. They told Aisha that they obeyed him reluctantly but later renounced this allegiance. Thereby, Aisha returned to Mecca with them. Those who opposed the killing of Uthman, especially some members of Banu Umayya, gathered around her and persuaded her to go to Basra instead of Medina or Damascus in order to get caliph’s revenge and to put an end to the conflict between the Muslims. Then, in contrast to what is claimed without any resentment to Ali, she set off to Basra with her fellows to punish Uthman’s killers and recover Muslims from the unrest they were in. As a matter of fact, when she wanted to return from Hav’eb, almost everyone, Zubayr in the first place, asked her not to return and said that Almighty Allah would probably ordain peace and tranquility among Muslims because of her. According to another narration by Amra bint Abdurrahman, Aisha was not indifferent to the events around and set off with the purpose of ending the civil war and preventing the Muslim blood being shed unjustly by according with the verse (al-Hujurat 49/9) saying “if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the commands of Allah. And if it returns, make peace between them with justice and be fair” (Fayda 1989).

When Aisha and her entourage arrived in Basra, they dominated the city after a skirmish with Ali’s governor Uthman b. Huneyf. As soon as Ali learned this, he stopped the preparation for the expedition to Mu’awiya in Syria and departed from Medina to Iraq. There were a variety of correspondence and negotiations between Aisha and Ali, nevertheless, the first bloody clashes between Muslims could not be

avoided in H. 36 Cemâziyelâhir (December 656). This event is known as the Battle of Camel in Islam history because Aisha commanded the war on the back of her camel. Finally, Aisha's party lost the war. Ali did not let her be treated as a prisoner. Giving twelve thousand dirhams he sent her to Basra under her brother, Muhammad b. Abu Bakr's custody, and then to Medina with forty women from Basra. However, Aisha went to Mecca first as she wanted to attend to hajj that year again, then she went to Medina (Fayda 1989).

Despite having only joined for the purpose of fulfilling the commands of Allah, the political activities starting from the late years of Uthman's caliphate and ending with the Battle of Camel tore Aisha's heart out. She said she would rather die earlier than live the painful events of the deaths of many Muslims. She cried until her veil soaked up whenever she read the verse ordering the wives of the Prophet to sit at home (al-Ahzab 33/33). She lived a calm life in Medina after the Battle of Camel, was not involved in politics again and made peace with Ali. However, she did not hesitate to criticize some of the applications of the Mu'awiya period. One example is that she opposed Muawiya due to the slaughter of a companion, Hucr b. Adî for refusing to swear to Ali and his supporters. The claims of some Shiites that she did not allow Hasan to be buried near the Prophet are not correct. Aisha approved this but since Umayyad notables, Governor of Medina Mervan b. Hakem in the first place, did not accept Hasan could not be buried there (Kesir 1994).

What was the reason that led Aisha to oppose Ali? Some claim that Aisha resented Ali for his words during the Efk event. To us, this is not sufficient to explain the matter. One of the incidents that will help us understand her attitude is the offense emerged after the death of the Prophet between Abu Bakr and Ali about the caliphate. Ali thought that the caliphate belonged to the Hashemites, thereby himself. The fact that Abu Bakr nominated Umar for the caliphate and then the caliphate was given to Uthman in the council gathered by Umar may have caused that offense to continue between Banu Taym and Ali. In a sense, Ali must have thought that the early leaders were responsible for his political expectations not to be met. However, it will not be true to say this offense persisted between all the members of the tribes. Anyway, the younger brother of Aisha, Muhammad b. Abu Bakr, the son of Abu Bakr from Asma bt. Umeys grew up in Ali's house and was one of the Ali's fellow. On the other hand, it appears that, despite her opposition to Uthman, the involvement of the killers of him to Ali's army pushed Aisha to strike an attitude. Within the bounds of possibility, fighting against persecution is an issue that every muslim will bear responsibility, however, it is accepted that the response to a behavior described as persecution of a muslim male and female differs. In Islamic civilization, jihad, as fighting in a war, was not made obligatory to the muslim women, this responsibility was charged to men. In this regard, Aisha's attitude was made the subject of criticism while she was still in Mecca (Demircan 2013).

Perhaps one of the most important reasons of her impact on people was her outspokenness, not mincing the matters even talking with the Prophet and affecting people in this way. Criticizing the Prophet and enunciating herself to him are the most beautiful examples of her frankness (İla 2007). Among the wives, the most

jealous of him and exertive to gain his love was her. She was even jealous of the Prophet's deceased and beloved ex-wife Khadija whose memory was always kept alive by him. Whenever the Prophet talked about the goodness of Khadija, Aisha revealed her jealousy saying that she was an old woman, the Prophet saddened and replied that she was a perfect wife, mother of his children and provided many services to Islam (Savaş 1996). The wife of the Prophet Aisha had an active position in almost every area, such as organizing the relationships between the Prophet and other people, informing Muslims of religious matters as well as shaping social life. Therefore, she met us as an influential name in social life. In terms of the integrity of our subject, in the context of the accusation of adultery and the revelation of tayammum verse, the emphasis on Aisha's name carries a special importance here. Aisha was in the middle of some events which caused the revelation of some verses that shaped the society at the time of the Prophet. The fact that she was the cause of some certain provisions which had social qualities contributed to the rise of her status and became instrumental in gaining people's trust and favor.

In Islamic history, in the event known as "ifk" that took place in the sixth year after hejira, the largest and most influential social networking platform "rumors" from that day to this came into play. Devious rumors about her sprung up. Anti-Prophet people were trying to create a negative perception about the prophet by spreading these rumors. When, because of these rumors, the Prophet (pbuh) asked what he should do to closer companions, Umar expressed his ideas as follows: "O Messenger of Allah! Allah save us! This is a great slander and libel. That is what I certainly know; it is one of those hypocrites' lies. Allah ta'ala protects your body from landings of flies. How does He, who keeps your body away from even those flies laid in filth and does not allow them to perch on you, not protect you from such evil?"

Uthman expressed his view stating: "O Messenger of Allah! Allah protects your shadow from falling on earth in order for human feet or the dirt of earth not to press on it. While Allah does not allow even your shadow to be pressed, how can He allow someone to dishonor you or your family?"

Ali's approach on this issue was different from the others. He said: "O Messenger of Allah! Allah did not give you stringency. There are many women like Aisha and also the possibility of divorce (Kara 2001). Aisha who felt humiliated would probably never forget those words. This would cause the Camel war which means fratricide and a deep schism among Muslims. The Ifk event may have influenced the selection of the caliphs after the Prophet.

However, all this torment ended with the verses expressing her innocence about chastity after a month; Aisha, her husband, parents and believers of her innocence exulted and Muslims congregated around her. Moreover, in the sight of Muslims, she became an honorable woman about whom the verses were revealed as well as being expressed by Allah as chaste and honorable. Therefore, Aisha gained a very important position in the sight of both the Prophet and the Muslims thanks to her titles as the Prophet's wife and mother of the believers, and also her sincere faith, strong character, well-manner, intelligence, subtle understanding, oratory and deep knowledge.

Like the revelation of the verses about the “Ifk” event expressing her innocence, the revelation of tayammum verse was related to Hazrat Aisha. The cause of that verse was that in an expedition that Aisha attended, she lost her necklace. She herself told the event as: “We set off one of the Prophet’s expeditions together. When we arrived at either Beyda or Zatu’l-Jaish, my necklace was lost. The Messenger of Allah and everybody with him waited for it to be found, although there was no source of water there. People came to Abu Bakr and said: ‘O Abu Bakr, did you see what Aisha did? She detained the Messenger of Allah and the people; and there is neither water nor a water source here’ (Lings 2000). Abu Bakr came to me while the Prophet was asleep on my knees. He scolded me saying ‘you detained the Messenger of Allah and the people; and there is neither water nor a water source here’. He started to hit my belly. Since the Prophet’s head was on my knees, I could not move. They were without water till the morning. Tayammum verse was revealed and they performed tayammum (Bukhari 1410/1990, 3.154.)”. With this event, the 6th verse of Al-Mai’da sura meaning “...and if you find no water, then perform tayammum with clean earth and rub your faces and hands (up to elbows) with it. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His favour on you so that you may be thankful” was revealed. After the verse, Useyd said to Aisha: “O Abu Bakr’s daughter, this is not the first mercy you brought us”. Tayammum that was conducted by Aisha took place in the lives of Muslims as a significant convenience while performing their religious practices (Lings 2000).

In Islamic history, there were many instances affecting the subsequent history. One of them was “Ila” that occurred in the ninth year of the hejira. There was a custom of the Prophet. After the daily asr prayer, he would visit each of his wives to inquire about their well-being and needs. And in the evening, all the wives would gather at the due wife’s room and chat. At night, everybody would return to her own room. At these visits, each wife would treat the Prophet with some food. Because he loved honey, Hazrat Zaynab would offer honey to him in each visit. Hence, he would spend a longer time in her room. Aisha learned those long stays stemmed from the honey syrup (Suruç 1993). There was a competition between Aisha and Zaynab. Even so, the Prophet’s wives were divided into two groups. Sawda, Safia and Hafsa were on Aisha’s side, Umm Salamah, Umm Habiba, Meymun and Cüveyri were on Zaynab’s side. Aisha, sad about these long stays, gathered her supporters and gave the following instruction: “When the Messenger of Allah visits one of us, we will ask him ‘O Messenger of Allah, did you eat Maghafir?’ he will say ‘no’. Then we will ask ‘what is that smell then?’ he will reply ‘Zaynab treated me with honey syrup. We will say “Oh, that honey’s bee must have landed on and made honey from urfut tree”. When the Prophet entered into Hafsa’s house, she said those as were agreed, thereupon, the Prophet disliking to smell bad forbade himself to eat honey. Thus, just to please his wives and because of the adverse effects of the jealousy between them on the family order, he took an oath not to eat a halal honey (Suruç 1993). On this oath, this verse was revealed: “O Prophet! Why do you seek the pleasure of your wives and prohibit yourself from anything which Allah has made lawful for you? Allah is oft-forgiving, most merciful (Kur’an-ı Kerim 2013, *At-Tahrim 66/1*).

5 Conclusion

The justification with the verses over the accusation of adultery and slander, tayammum convenience gifted to Muslims by Allah because of the prayer short on time while they were searching for her lost necklace and the revelation after the incidents caused by herself such as “Îlâ” event became major reasons for determining the status of Aisha in the eyes of Muslims.

Aisha did not forgive herself because of her involvement in some political events after the Prophet and she was such a proud woman that when asked, during the disease, if she wanted to be buried next to the Prophet, she said “no! I did unpleasant things after the Prophet. So, bury me next to my brothers in the al-Baqi cemetery”.

Many hadith narrated by her had significant impacts on the shaping of the Islamic faith. The practices related to the Prophet’s prayers were learned from Aisha clearly, accurately and in detail. Aisha along with many traits she had, living and talking the very secret issues together with the Prophet, was influential in the formation of a correct religious life by both informing about the Prophet’s religious life and correcting the claimed ideas or errors on these subjects. One of the most important effects of Aisha related to this subject is that she extracted the superstitions, rituals and customs belonging to the ignorance period and corrected the errors and inaccuracies of the narrated hadiths. The most important effect of Aisha on the formation of religious practices was that she did not hesitate to criticize and correct the errors and deficiencies of other authorities giving information on these issues. In the following periods, her critics would have vital effects on transforming the religious life into schools as knowledge and methods and on obtaining the correct information.

As a result, Aisha had an indispensable place in the formation of the religious life of the first Muslim community, the preacher Prophet’s being understood clearly and behaviors’ being put into practice. It can be claimed that the value of Aisha among the companions after the death of the Prophet has remained valid for today’s Muslims.

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Oprah Winfrey's Leadership Through Womanhood

Daniels Aide Okun

Abstract Oprah Gail Winfrey is one of the most personable women of all time. She has been considered by many people to be a talk show host, an entrepreneur, an actress, a producer, a publisher, a millionaire and a philanthropist. These designations are indeed accurate. Within the synergy that validates these definitions, we detect the strength of humanism. In view of these words, put together with similar common words, I have no hesitation in defining Oprah Gail Winfrey as dedicated humanist. This semi-biography is meant to broaden our understanding, line by line, of the impact and influence of her personality on humanity.

Keywords Tenacity · Profound · Pensively renaissance · Philanthropy · Incredible · Visionary · Pragmatically · Resonate · Humanism

1 Introduction

Oprah Winfrey became a household name in the late 1900s through the phenomenal Oprah Winfrey Talk Show, which began in 1986 and lasted until 2011. People's lives were transformed all across the globe for two and a half decades. Within these timelines it was already a humanist movement, a kind that scholars, intellectuals, psychologists, social scientists, theologians and ultimately teachers could relate to and draw strength and inspiration from. This period of 25 years gradually became a defining moment in the history of television. By gracing the screens of faraway audiences all over the world, beyond the shores of continents, it was soon obvious that Oprah Gail Winfrey was creating something significant, almost incredible and unmistakably visionary.

The Oprah Winfrey international popular talk show was far beyond any conventional show running at the time. It was a cultural renaissance movement that created an intellectual mind-map of connections between humanism and civilization.

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Soon after its debut, her philanthropist zealousness became an influential life style that ushered in the concept of shared-value and giving back. It is not surprising today that when issues on women's empowerment arise, women's leadership and ultimately girls' education is mentioned, we find a connection with Oprah Gail Winfrey's attention and passion.

2 Oprah's Humble Beginning

To understand Oprah Gail Winfrey's lifetime achievements and the influential success it has created within the timeline of history, it would be pragmatically accurate to walk through her history and her very humble beginning.

Oprah Gail Winfrey, now popularly known as the first American media proprietor, owner of her own talk show, was born on January 29th, 1954 in the small rural town of Kosciusko, Mississippi, a state in the southern part of the United States. Born to an unwed mother who was a teenager at the time, it was common practice that she would be raised by her martial grandmother (Squire 1994: 63–79). So her birth mother migrated to the north.

Growing up and being raised in her grandmother's farm in Kosciusko, Oprah recalls all the lifetime experiences and lessons her lovely grandmother taught her at a very tender age. Her grandmother home-schooled her and was at the core of the fundamental thought processes that transformed and transfixed her life, encouraging her to dream high and live with an aspiration of hope. The loving arms of her grandmother soon became the happiest source of joy for Oprah. At a very early age Oprah could not read or write but could render poems and recite biblical verses in her church. At age six Oprah was sent to live with her mother in Milwaukee, the southwestern shore of Lake Michigan. She recalls this period in her life (age six to teenage) as her most fruitful learning phrase and the hardest moments she would ever endure (Ilie 2001).

After a period of time living with her mother, Oprah was sent to Nashville, Tennessee to live with her dad. Vernon Winfrey was a strict disciplinarian who took over from where Oprah's life was destined to be directed. Vernon Winfrey was indeed a very strict man with rules and laws to be obeyed and neither changed nor broken. There were time restrictions and time orders at home that demanded homework tasks and a timely presence at home. All of these demands created an environment of discipline and knowledge of self-worthiness. This sense of security lead Oprah's life into a direction that demanded aspirational excellence, which was faraway from what Oprah had ever known nor had experienced hitherto after her first 5 years old experience with her grandmother.

Oprah's Dad was not only strict by word but was task orientated and purpose driven. He instilled in Oprah a sense of responsibility and direction. It is not surprising that this regimen became the turning point and a directional moment in Oprah's life. Her life was already known, planned, envisioned and soon excelled, illuminated by the light that pointed towards her path of greatness. She began by

becoming an honor student, winning numerous prizes for oratory and dramatic recitations. By the age of seventeen, Oprah had won the Miss Black Tennessee beauty contest, which was accompanied with an offer; an on-air job at WVOL, a radio station serving the African American community in Nashville. Not only was that assignment a success, the bigger glory was a full scholarship to Tennessee State University, where she majored in Speech Communications and Performing Arts.

So while having a job and studying, both activities became bigger, more successful and more demanding. Oprah's passion and her calling for TV soon became obvious. She was signed up with a local television station as a reporter and anchor. Soon after she moved to Baltimore, Maryland to join the WJZ-TV News as a co-anchor. This was the true beginning of it all in television and the gracing moment in Oprah's career path. There she made headlines and got a lot of people's attention and interest. While still on the job, co-hosting and reporting news, it soon became obviously clear to Oprah that she was cut out for something bigger, more demanding and ultimately more soulful.

3 Oprah's Career Path

In the early 1980s Oprah began her career as a transformer and a force for change in television. Between 1984 and 1985, Oprah's phenomenal career began by doing her very best in all that she undertook and was trained to do, thus finding her niche and her mark in the history of television. Shortly afterward, AM Chicago was renamed as The Oprah Winfrey Show. This was indeed the beginning of opening doors that led to her climb to glory.

The Oprah Winfrey Show soon became a phenomenal force and a national movement that gave birth to the modern day assertions and validations of humanity as a living concept and a social agreement in practice. The national syndication of the Oprah Winfrey Show in 1987 was the beginning of the life-class that a lot of people now cherish and adore today and refer to as transformational and uplifting.

The show in its glory not only transfixed people's minds, it illuminated the dark and forgotten parts of people's lives and histories. Within its first years the show received three Daytime Emmy Awards. These awards made Oprah the youngest person to receive an award in such a brief television career. Oprah by this time was not only loved but was adored and admired by many people, cutting across cultural backgrounds, racial identities and even gender identities. It is also true that Oprah influenced many women with her similar humble background. But the list of people expressing gratitude to her included every one of them without a mention of a single gender list. From television programs to talk show host to big screens in movie theatres, it was obvious that Oprah would be one of the most personable and influential figures of all time, a force to reckon with and a strong figure of womanhood in leadership. Oprah's layers and levels of success did more than send a strong message but also hope for the weak and the vulnerable, not only in the United States but far across borders and beyond continents. Her message of hope

resonated with a stream of truth and commonalities of dreams. Oprah's message on equality through leadership has shown profoundly through her striving for excellence and advancement (Hudson 2003).

4 Oprah's Influence

Oprah Gail Winfrey's tenacity as an influential force not only touched the edges of humanity but also impacted a movement of political times that was just beginning to lean toward directions of sensitivity and empathy. It is not surprising that today in the United States when people imagine having a female president, Oprah is mentioned alongside other great women who have worked hard enough through their political and intellectual careers to redefine the definition of humanity in a fast growing age of "selfness".

Oprah has almost always pioneered her great levels of achievements. Her steps to success has had none of its kind with which to compare. From heart-touching stories in her films to political advocacy of the protection of human rights, especially child abuse, Oprah's voice has never been silenced. In 1993 President Bill Clinton signed the "Oprah Bill" into law on behalf of the Senate Judiciary Committee on National Child Protection.

This tenacious act of kindness not only earned Oprah another niche of like ability but she came closest to the authentic definition of her very own truthful self as a humanist. The Oprah Winfrey show was a pillar of hope and a citadel of strength for many people. People tune into watch, to learn, to grow, to aspire, to become and ultimately to reconnect with their life purpose.

Oprah Winfrey's Talk Show was viewed as a life class that included substantial interviews with celebrities and top personalities that common people in society were accustomed to see as faraway, high, great and flawless people. Those interviews educated common people, illustrating that human vulnerability, threats, risks and struggle knew no boundaries due only to wealth. The stories of struggles and successes soon became the life class that the Oprah Winfrey show became known for. As years have gone by, Oprah's influence has become profoundly unique and second to none.

Oprah Winfrey in many ways and at many times has consulted during her show with her guests. She often refers to the show as a platform on which to promote positive intensions for thw public good. A key example was her intellectual romance with books and their authors. Soon this made her an advocate for education and it's priceless relevance. From Oprah's written books, on varied topics connecting and referring to humanity, to book clubs, to health issues, to the sponsorship of students deserving better education, to the building of broken walls in rural schools, to the upgrading of school libraries, Oprah redefined and reinstated the power of womanhood in leadership a thousand more times than records can recall. Her definition of the concept and power of education is inspirational and transformational.

In Oprah's words

I think education is power. I think that being able to communicate with people is power. One of my main goals on the planet is to encourage people to empower themselves.

Nothing less has been demonstrated and illustrated through her presence and human service on TV.

While some others might know Oprah through her Talk Show, some others know her through her business and cultural interests in which she strives to perform beyond a mere level of success. She has thoughtfully partnered with leading companies, working together for the betterment and equal good for women in societies far and near, straddling across borders of cultural diversity through unity and leadership.

Oprah's philanthropies extend to humanity far and near across numberless borders, creating a butterfly effect as well as a positive directional halo effect in communities far and beyond the shores of the United States.

Oprah Winfrey has for many years been listed in the Forbes's annually published list of America's billionaires since the year 2003 till date. It labels her as the first African-American woman to become a billionaire.

5 The Oprah Winfrey Effect

The Oprah Winfrey Show has no doubt been a force to reckon with. Not only did it transform the lives of individuals far and near. It created a transformational movement in the history of humanity. It had a voice that people were willing to listen to without questioning why. It was popularly and excellently aired and was viewed in 140 countries around the world. It was not so long after its birth that it became famous as a self-created effect now known as the Oprah Winfrey Effect. The phenomenal and authentic presence of Oprah's personality in the lights of people's truth through reality soon created an extensive power of influence that was trustworthy enough to endorse the achievements, validation and acceptance of people's work and products once they offered it through the Oprah Winfrey network. This was indeed through the history of humanity on television, the greatest height of the richness of personality through popularity and success.

A significant moment was worthy of notice during the 2008 Presidential election campaign for President Barak Obama. Many lists of such moments would mention her endorsement of Dr. Phil McGraw and Dr. Mehmet Oz who were later producers of Oprah's Harpo Productions. Oprah's level of success has extensions and impacts of relevance far beyond her career lanes and into the lanes of others (Peck 2008).

Over the years, people have shown their gratitude and appreciation by stating either how they were inspired or reached by her directly. Raising an army for a positive change has been Oprah's motto and ambition. One of her achievements was when she established the Oprah Winfrey Leadership Academy for Girls, in South Africa. Living her dreams and envisioning a better, stronger and ultimately a

safer world for women through education has always been Oprah's lines of communication whether on screen or off screen. Oprah's acts of kindness has reached the hands of myriads of women. She has not only given financial aid and supports to women, but she has empowered, inspired them through education, truth and life lessons.

Although the Oprah Winfrey Show came to a calculated end in May the 25th, 2011 it did not put an end to her broadcasting career. Rather it even enhanced it for a greater good leading to a nightly program. The program called "Oprah's Life Class" was one of its kind airing through the Oprah Winfrey Network.

Oprah's passion for humanity through education has become a force of change for the good and betterment of women all over the world. Although the world might be constantly reminded of her wealth growth-net, one thing is certain: Oprah Gail Winfrey's height and level of influence can never be measured and calculated. Her influence is in her personality enriched through her womanhood, inspired through her service, directed through her purpose and illuminated through her responsibility and leadership. Her messages to women in general has become louder and louder over the years through her life journey and discovery of the richness of humanity and spirituality.

Oprah Gail Winfrey has always been a teacher and a learner; She has never spoken short of those two mentioned; (teacher and learner) it's been an intellectual journey with a humanist drive for both her and her viewers. Her presence as a woman on TV resonates with Leadership. There simply seems to be no better way to explain the complex and dynamic nature of women leadership than the understanding of Oprah's striving for a worthy ideal world for women through the power of education and knowledge.

6 Oprah's Leadership and Impact

More often than not, through experiential and observatory studies we realize that the ability to lead people effectively is usually connected and streams from the personality that authentically defines who we are as individuals. Although leadership might be based on a number of core fundamental skills, the act of leadership has never been more understandable than through the influence it creates.

Leadership skills are always sought after by followers, organizations and systematic structures alike, but the underlying reality of leadership is often found in the results it creates through sustainability of the authority it commands and controls. Having said that, it is clear that Oprah Gail Winfrey has been an honest and authentic definition of what leadership truly means to the core essence of humanity. Not only has she been spoken of, or referred to or praised, she has ultimately lived it (Baumgartner and Morris 2006: 341–367).

Looking through the walls of her timeline achievement it is clear that her success has reflected the richness of her knowledge through her honest search for truth and facts. As she engages in the affairs of people's lives through the discovery of truth,

it becomes clear that not only does she dive into the cause of awareness but she arrives at the universal connecting truth that bends humanity.

Oprah Winfrey's passion for education has always been noticed through the attention she draws to it. She has always said confidently that;

Education is the key to unlocking the world, a passport to freedom.

To so many people Oprah Gail Winfrey is viewed as and still is an inspirational icon and a beacon of light where hope is most needed and wanted. Through her philanthropist adventures and far reaching impacts from inner city projects to educational projects, she has influenced the rich alike by making them see beyond the beauty of wealth to the depth of humanity.

7 Oprah's Legacy

Just like the footprints of most successful leaders, Oprah Gail Winfrey's enormous contribution to humanity would always be celebrated and honored.

When it comes to dealing with people motivationally, Oprah has represented that rare and difficult task overtime. By igniting the leadership potentials in people, Oprah Winfrey has at countless times exhibited that virtue through her every act of kindness mindfully. Oprah has made it clear in words and in deeds that leadership opportunities are always around us, that if we could look further and deeper, we would all realize that not only are we here on earth to take or receive but ultimately we are here on earth to give and contribute our gifts to humanity which is the greatest purpose there is.

Through the work environment, situations around us such as professional, or social Ideal leaders become leaders because they had something give, something to improve, something to include, something to exclude, something to contribute to the force of humanity on a greater path towards a higher goal. There are two questions Oprah has always had to answer one of which is often asked: Why didn't you get married? Oprah's answer has always stayed the same;

Never commit to what you can't completely accomplish.

And the second question has been: Why didn't you have biological kids? Her answer; "If I had kids my kids would hate me. Because something in my life would have had to suffer and it would've probably been them". These uncommon layers and levels of truth explain profoundly Oprah's selflessness and her devotion to humanity on a worthy course of ideal acceptable standards.

Leadership is all about having visions. And by envisioning one's inclinations and insights into life takes on a brighter and a deeper meaning. Oprah Winfrey's school of thought on the act of positive thinking has resonated with people's inner truth, transfixed people's attitude, solved people's problems and ultimately it has given people the intellectual ability to see obstacles as the hidden opportunities to explore the greatness within. These life learning class experiences have been the

golden key that has lead Oprah into the locked doors of people's homes all over the world influentially (Lowe 2001).

8 Oprah Winfrey's Life-Class

Intrinsically over the years as Oprah Winfrey's phenomenal presence graced the big screen either through movies, live events and talk shows it profoundly reinstated the order of peace and a better understanding of harmony in most societies within the United States of America and across the globe. Oprah's assertiveness has undoubtedly educated a lot of great minds. And a lot of people who we would least imagine or expect have quoted her as an intellectual authority worthy of trust.

Through hard work, perseverance, dreams and discipline Oprah was able to read and understand the lines between poverty and comfort. It is not surprising that today not only is Oprah identified by her wealth but she is one of the most influential people in the world. Through her schools of thoughts, beliefs and assertions she has tenaciously and countless times reaffirmed her convictions on humanity. Her most resounding and worthy of notice quotations are as follows:

"Be thankful for what you have; you'll end up having more. If you concentrate on what you don't have, you will never, ever have enough". Oprah Winfrey "The more you praise and celebrate your life, the more there is in life to celebrate". Oprah Winfrey "The biggest adventure you can take is to live the life of your dreams". Oprah Winfrey "Where there is no struggle, there is no strength". Oprah Winfrey The key to realizing a dream is to focus not on success but on significance and then even the small steps and little victories along your path will take on greater meaning. Create the highest, grandest vision possible for your life, because you become what you believe. "The whole point of being alive is to evolve into the complete person you were intended to be". Oprah Winfrey

Reading through these quotes line after line, you would clearly realize that Oprah Gail Winfrey has not only written these words to entertain people but she has lived every word and every sentence. Oprah is by no doubt one of the most successful female figures in the world whose story resonates with the emotional definition of life. In the twenty first century and beyond, Oprah has redefined womanhood in leadership through self-made accomplishments and selflessness.

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A Woman Leader in Ottoman History: Kösem Sultan (1589–1651)

Aylin Görgün-Baran

Abstract The subject of this study is the leadership of Kösem Sultan in the context of her life and applications. She had an important place in Ottoman history for 30 years. Our study aims to determine how Kösem Sultan formed a leadership characteristic and leadership model based on her applications that made her mark in a certain period of the Ottoman Empire. In this context, the answers were sought for questions about what kind of strategies she had developed to remain in power, what kind of ways she had followed up to rule the state, how she established relationships with the high state officials of the palace and how she had achieved to remain in power for such a long time. The leadership theory, the leadership types of Weber and the cultural capital opinions of Bourdieu were taken into consideration for this purpose. Although the life of Kösem Sultan came to a dramatic end, her characteristics such as living in saray, having a strong personality, intelligence, skills and abilities, being cheeseparating and rational in consideration of events and able to eliminate the dangers and risks ensured her to take the lead in Ottoman rule for a long time.

Keywords Ottoman history · Leadership of Kösem Sultan · Harem · Sultana · Regents · Haseki

1 Introduction

Recalling memories, which we either know or not, may overwhelm us with sorrow or pleasure when we turn the dusty pages of history. Looking back and trying to understand what people had experienced in those times may be considered as a difficult and tiring work, but sometimes a merry journey. The determination of cultural heritage of human beings, including all products produced, makes this work

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meaningful, since history is made by human beings. Within this frame, it is possible to see women leaders as rulers both in the east and west and in almost every period of history.

As stated by Üçok (1981: 11–12), women, being of secondary importance in almost every country of the world, had opportunities to show their political abilities, even though their stories were some what different. For instance, Egyptian Empress Cleopatra, who was famous for her beauty in AD 30, had enchained two great statesmen, Caesar and Antonius, and become effective in strengthening the association between Egypt and the Roman Empire. On the other hand, Maria Therasia (1740–1780), daughter of Carl VI, had been crowned and come into power in Habsburg for ruling of the country upon a special law adopted by her father in Austria. It is certain to increase these examples in the periods since 1000s in the Middle Ages in the Western countries (Üçok 1981: 13–14). The famous women such as Belkıs, Queen of Sheba, Athalia, Cleopatra and Zenobia were among powerful women leaders in Eastern countries. The women called Tomris and Hüma had been closely involved in Iran's rule in the fourth century (Üçok 1981: 11–17). In this regard, the presence of women leaders may be explained by giving these examples.

It is considered important to understand and explain the continuation of social and cultural history in the Ottoman period through Kösem Sultan who was accepted as a woman leader. It is well-known that the women who were close to padishah, had begun to act as regent on behalf of their husbands or sons since the period of Suleyman the Magnificent in Ottoman history. The dusty pages of history should be examined in order to understand how these women had been closely involved with decisions, how their orders were executed in a male-dominated society or how men accepted the power of women. In fact, this question should be asked; Why is the ruling of a country by women considered to be surprising, while the ruling of a country by men is considered normal. Maybe this is the most critical question. The facts behind this question may cause us to question the patriarchy in universal meaning. But, the subject of this study is not the patriarchy. So, what is the subject, as explained above, why was Kösem Sultan considered as a leader? Which factors made her a leader? What were her ruling strategies, what were her executions and how had she contributed to survival of the emperors? We will try to give answers to these questions in this article. For this purpose, first a theoretical frame explaining the leadership characteristics and habits and cultural capital of individuals in the ruling will be presented from the sociological point of view and then a bit of information about the harem, defined as the house of padisash in which usually women had lived, will be given in the context of the history of the Ottoman Empire and then the position of Kösem Sultan in the ruling of state through her personality and personal characteristics. Then, the leadership characteristics and executions of Kösem Sultan will be interrelated, the ruling of state by the Sultan by using her strong political capacity and finally the leadership type of Kösem Sultan will be emphasized in terms of her cultural capital and leadership characteristics and an assessment will be made related to the integrity of the subject.

2 Leadership Theory and Comments of Bourdieu and Weber

It can be said that the research conducted about women leaders in history provide information that these women also had characteristics in compliance with the leadership criteria of today. The struggle of women continues today although this struggle had started from the earliest periods. The active participation of women in work life and politics is possible today as a result of this struggle.

According to Palmer and Hyman (1993: 25–94), being powerful is the major characteristic of being a leader. A person should believe in him/herself, influence others, keep his/her energy high, be impassioned, make decisions rapidly and have a vision for the use of power. In addition to this, it is important to have certain specific power resources to actually be powerful. The power to confer office, manage the surroundings, attract people to strong power, show expertise in physical strength and informational strength, are all included in a leader's power resources. For this reason, women leaders must develop specific strategies to have power. Knowing herself, establishing relationships with individuals in every position, being a good observer, acting like a professional when required, behaving accordingly to her position, having ability to foresee the future, arousing respect and establishing a support team are included in these strategies.

In addition to the above explained characteristics, a leader should have capability of time management, determination of priorities, planning and using the transference of authority, giving decisions, problem solving, be authoritarian, negotiant and perspective (Palmer and Hyman 1993: 100–116). In the scope of characteristics of a leader, the above mentioned characteristics include the characteristics of a traditional, charismatic and rational leader among the authority-leader types of Weber. Because, the presence of a leader having personal abilities is significant in the traditional leadership because of morality and sanctity of power. Following up by the surroundings and defining as charismatic rather than having spectacular qualifications are important in the charismatic leadership. The rational leadership type of Weber is manifested in four fields: These are (Ritzer 2013: 241–248) as follows.

The first one is practical rationality; it is the leadership type recognizing the difficulties of society and aiming to overcome these difficulties and also aiming to eliminate any obstacle preventing one to overcome the daily routine. The second one is the theoretical rationality; it is the leadership type presenting the capacity to use the non-physical and cognitive processes such as deduction, induction, causality, attribution, etc. in terms of logic. The third one is essential rationality; it is the leadership type having ability to select the instruments proper for realization of purposes within the context of a system of values. The fourth one is the formal rational leadership type. In this type, Weber directly refers to bureaucracy and expresses the leadership and authority understandings of modern industry organizations. However, this final type of rational leadership is not considered here since it is not proper for this study.

These explanations of Weber will be considered in the context of the personality and executions of Kösem Sultan in the discussion sector of this article. No doubt, being well-educated, having background information, being equipped well, having ability to balance relationships and knowing the procedures and customs that are major matters for a leader.

It is useful to explain how women leaders are educated to be strong and to be a vision holder from a sociological point of view according to the habitus, cultural, social and economic capital opinion of Bourdieu. Because, the theory of Bourdieu is suitable for class and status explanations for leadership of women. In this frame, Bourdieu assumes that social life is an illusion and this illusion has its own doxa and the subjects play the game according to the rules in the struggle fields in which human relations occur. A subject is brought up according to the rules of the group in which he/she comes from and consequently he/she becomes socialized with the composition of cultural, social and economic capital of his/her family. Economic capital means the ownership of properties and income, social capital means the social network, cultural capital means the developments in the scope of all social mobilities acquired with education and all these economic, social and cultural capital form the habitus of subject. Habitus reflects to all behaviours of subject and makes reference to the enjoyment, admiration and choices of subject. Bourdieu also mentions symbolic capital. Symbolic capital is the capital at symbolic level included in all capitals. For example, diploma, antique, securities such as property deeds, manuscripts, nickname and all valuable articles such as heritages are considered as symbolic capital. Thus, the combination of all these capitals forms the habitus concept. Consequently, the habitus of subject includes all cultural practices and interlaces with cultural capital. In this case, subject is affected with the structure and builds the structure. According to Bourdieu, subject has characteristic of being reflexive and has the capacity to change and convert his/herself, his/her thoughts, relationships, attitudes and behaviours as reflexivity. Because of this reason, structure builds subject and subject builds structure bidirectionally (Elliot 1999: 107–118; Turner 2003: 149–501). This theoretical point of view is significant for understanding and assessment of class position, status, behaviours and attitudes, beliefs and perception of Kösem Sultan as a woman leader in the Ottoman Empire.

3 Harem and Status of Women in the Ottoman Empire

The Ottoman palace management and especially harem attracted the interest of both local and foreign historians and many researches were conducted for this subject. Harem in Ottoman was not only a house of padishah but also a piece of power leading the political and social life of the country. It is stated that the life was magnificent and there was a strong hierarchical structure in harem in the periods when the Ottoman Empire was powerful (Kara 2010: 1–2; İslam Ansiklopedisi 1997: 196). Harem is not an organization specific to eastern Muslims but it had universally expanded in different times and spaces. The examples for harem were

founded in China, Indian, Byzantium, Ancient Iran and even Italy of the Renaissance. Harem was an important section of palace and state protocol, the house of padishah and the place where sultana lived (Ortaylı 2008: 145–146).

Ottoman Beylik had rapidly extended its borders in 1299 by conquering Bursa in 1326, Edirne in 1365 and İstanbul in 1453 and taken important steps to be an empire by trying to conquer Europe. Ottoman sultans had made a harem section constructed in every palace built. Harem not only means a forbidden place but also means the woman of the house and its original name is “Dar’üs-sade” that means “house of happiness”. Harem was transferred from eastern countries to the Ottoman Empire and used common although it was called as Dar’üs-sade in the beginning (Uluçay 2001a: 7).

The Ottoman Empire was founded in the beginning of the fourteenth century and reigned until the first quarter of the twentieth century. The Ottoman management, which lasted for longer than six centuries, had also lead the world history and formed a powerful state tradition (İnalçık 2006). An event that had never been seen before had occurred in the Ottoman management in the sixteenth century and the mother or wife of the sultan had begun to be the deputy of padishah as regent and closely involved in the decisions for the ruling of state. The Ottoman Empire had a monarchical ruling system under the leadership of padishah, transferred from father to son. Because of this reason, padishah and his family, if stated with the concepts of Bourdieu, had been always called with the management as the people who had very strong economic, cultural, social and symbolic capital. In this sense, a strong link had been established between the management and harem department.

The acceptance of women to harem was realized by various ways. They were either the daughters and young ladies of noble families, captured as a result of war, or the concubines presented to Ottoman as a gift or bought by Ottoman. These women were trained after they were accepted to harem and some of them promoted within the hierarchy of harem and some of them were married to dignitaries. The education applications were one of the basic functions of harem. The women in harem were trained in reading and writing in Turkish language and also reading and writing the language of Kur’an, religious information, music, dance and fine arts. They were trained in palace rules and customs. When they went out of the palace, they were called as ‘lady from palace’ and respected by the surroundings because of their wise and cultured behaviors (Ortaylı 2008: 149; İslam Ansiklopedisi 1997: 136).

Harem was not a free entertainment place. Harem had an internal order, set of rules and hierarchy specific to it and there were also certain inequalities although it was called with intrigues in the periods of Hürrem Sultan and Kösem Sultan. The women, who could come to the forefront with their beauty and intelligence, would be the favorite of padishah, had prosperity, become the mother of sultan or sultan’s son, haseki and even were entitled as sultana (Ortaylı 2008: 149).

Sultana, the mother of padishah, is the strongest woman of the palace. The wife of padishah, who was entitled as ‘Haseki’ since she gave birth to a son, was in the second position. Both sultana and the women in haseki status had the right to represent the padishah and were closely involved in the decisions for ruling the state under the title of ‘regent’. Three sultanas, who had been the regent of reign, are

determined when the women who had a say in the power in the Ottoman Empire are examined. These are Sultana, the mother of Sultan Mustafa I, Kösem-Mahpeyker Sultana, the mother of Murat IV and Hatice Turhan Sultana, the mother of Mehmet IV. Being in the childhood period when coming to the throne, psychological disorders, mental disabilities and weakness of will are the determined justifications when the basic reasons allowed sultanas to come to power in the throne of ruling are asked. In such a case, it was inevitable for sultanas to host the throne as the powerful person of the palace. In this sense, the women of palace had come to power in the Ottoman Empire because of imperatives (Uluçay 2001a: 7–9).

It is stated that sultanas were responsible for leading and education of their children (especially their sons) to take over the reign for the continuation of Ottoman dynasty. They had also undertaken the ruling responsibility to provide the connection between generations of the dynasty and prevent the ruler from falling into danger. The famous historian Leslie P. Peirce interprets this situation as the sultanas had ‘matriarchal authority’ (Kara 2010: 8). It is known that sultanas and hasekis, who were the owners of Ottoman land like padishah, had a separate financial budget for them and were paid salary in coin.

Hasekis had the strongest status in the hierarchy following sultanas according to the amount of their salaries and they took place in this status in harem. Because of this reason, it is emphasized that the harem of Ottoman should not be limited only with sexuality but it should be considered as the origin of a family policy. Moreover, it is stated that important political meanings were attributed to harem. Such that, harem was a power domain in which a son would come to power. Harem, as a place where reproduction policy of dynasty was established, had a certain hierarchical order because of its internal control and a tradition that provided training for concubines, who would marry with padishah, to increase their good manners and knowledge (Kara 2010: 10–12; Uluçay 2001a: 10–37; Öztuna 1994; Ortaylı 2008: 145–152). Thus, it cannot be denied that concubines had been in a competition to present and devote themselves to padishah to have such power. As is seen in the example of Kanuni-Hürrem. In that case, it can be looked for answers to the questions as who is Kösem Sultana, as the sultanas who had been models for strong women characters and made their Marks in history, and what are the characteristics which made her a leader? In short, what kind of a leader was she?

4 Who is Kösem Sultan?

Kösem Sultan, in spite of different information about her life, was an important character in the history of Ottoman. The original name of Kösem Sultan, who was the daughter of a Greek priest and entered in the harem of Ottoman when she was 15 years old as a gift of Bosnia Governor after the death of her father, was Anastasia. The beauty of her face appeared when her honorable posture combined with her presentable physical structure and she was called in the harem as Mahpeyker that means moon face. Mahpeyker was trained in compliance with

Turkish and Muslim traditions, she attracted attention because of her intelligence, obedience, knowledge, skills and position in harem and she was presented to Padishah Ahmet I (1590–1617) after the approval of Handan Sultan, sultana as the mother of the padishah, by the experienced concubines and managers of harem. Ahmet I had come to power when he was 14 years old after the death of his father Mehmet III and reigned over Ottoman for 14 years and died when he was 28 years old. Valide Handan Sultan was his mother. He married with his Haseki Mahfiruz Kadın and had princes called Genç Osman (1604), Mehmed (1605), Süleyman (1611), Beyazid (1612) and Hüseyin (1613). It is said that Ahmet I and Mahfiruz Sultan had lived a happy life until 1609. But this happy life had changed for the benefit of Kösem Sultan when Ahmet I was introduced and been with Mahpeyker Kösem Sultan in 1609 and Murat IV was born as a result of this relationship. Kösem Sultan was sent to Eski saray (Old Palace) when Ahmet I died in 1617. Mahfiruz Valide Sultan died in 1620. Then, Kösem Sultan was brought back to Topkapı Palace with a great ceremony when Murat IV became padishah and lived here until she was killed (Uluçay 2001b: 47–48; Şahin 2006; Sakaoğlu 2008: 37–39).

Ahmet I was a 14 years old adolescent and trained by specialist trainers in the Palace, had learnt to speak Arabic and Persian and passed into history as a self-confident and brave padishah. He had prohibited women from taking place in ruling by enacting a law since he was aware of malfunctions and vulnerabilities as a result of ruling by the women in the palace during the reign of his father Mehmed III. He had worked with valuable Grand viziers such as Malkoç Ali Paşa, Cağaloğlu Sinan Paşa, Lala Mehmet Paşa and Hüsrev Paşa. Ahmet I had been famous in the history as a result of recapturing of Estergon Castle with the efforts of these Grand viziers in spite of some losses in the ruling of Ottoman. The Padishah Ahmet I had been very happy because of recapturing of Estergon Castle but he had been struck with typhus and died after a short time from this victory. He had one son from Mahfiruz Sultan and three sons and two daughters from Mahpeyker Sultan. He died when was too young (28 years old) although his reign had lasted for 14 years (Kuşoğlu 2014: 115–130; Kara 2010: 130–131).

5 Ruling and Leadership of Kösem Sultan

Mahpeyker Kösem Sultan and Ahmet I had a happy marriage. She had always avoided behaviors disturbing her husband rather than her beauty, her intelligence, elegance, kindness, determinedness and disarming characteristics had affected Ahmet I. Ahmet I had named this woman as ‘Kösem’ that means a guiding spirit, guide, brave and crafty discovering the other face inside him and she was called as Mahpeyker Kösem Sultan in the history thereafter. It is stated that Kösem Sultan had acted and behaved like a leader to realize the meaning of her name after she had been given this name. Padishah Ahmet I had enacted a law prohibiting the women of the palace from intervening in the ruling based on his experiences after he had come to power. Kösem had not intervened the ruling of the palace and she had

mostly presented a political standing since she was aware of this sensitivity of her husband. Giving birth to a son was the priority of Kösem Sultan. Mahpeyker Kösem Sultan had given birth to three sons after she had given birth to two daughters and then she had been entitled as ‘Haseki’ and she had achieved to be the favorite of Ahmet I. However, Mahfiruz Sultan, the previous wife of Ahmet I, had given birth to a son and she had been entitled as ‘Haseki’ before Kösem Sultan. Therefore, it was known that the Prince Genç Osman, who was 14 years old and the first son of Ahmet I from Mahfiruz Sultan, would be the padishah after the death of Ahmet I. The killing of other brothers would be obligatory according to the traditions. Kösem Sultan was rational and made plans for her sons to stay alive and developed strategies for continuity of Ottoman dynasty on the other hand. She had made various plans and programs for Mustafa I, the brother of Ahmet I, to come to power. Both the son of Mahfiruz and her sons would stay alive if Mustafa had been padishah. This padishah, called as Mustafa I in the Ottoman history, had stayed alive because he was ‘insane’ and saved from being killed by his elder brother Ahmet I because of his madness when Ahmet I had come to power (Uluçay 2001a, b: 53). Thus, Kösem Sultan had thought that she would get a few years after Mustafa I had come to power, handle the situation until her sons had grown up and nobody would be damaged.

Kösem Sultan had gotten along with grand viziers and she had become a woman who influenced the others during and after the reign of her husband since she was an intelligent woman. She had friendships by presenting bounties and gifts to the people both in the Palace and harem and she had always been on good terms with grand viziers (Kara 2010: 134–135). Mustafa I had come to power when her thoughts were approved by the surroundings. According to some historians, Mahfiruz Sultan did not want her son to come to power since she was not an ambitious woman and therefore she approved the reign of Mustafa I since both her son and the sons of Kösem Sultan would not come to power. The sons of both sultanas had rescued from being killed by this way. This rational and cheeseparing behaviour of Kösem Sultan had prevented brothers from having each others bowstringed.

Kösem Sultan was sent to Eski Saray because of traditions after the death of her husband Ahmet I and began to live there with her children. She had never disconnected with the powerful people in the Topkapı Palace during this period. She had been brought to Topkapı Palace for reign of harem and state when Handan Sultan died, the mother of Ahmet I, and she had never gone back to Eski Saray thereafter (Uluçay 2001a, b: 48; Kara 134–135). According to Uzunçarşılı (1988: 138), Eski Saray was constructed in the place of İstanbul University today and the building of this university was constructed instead of it when it was burnt out during the period of Sultan Mahmut.

The reign of Mustafa I had lasted for 4 months in his first ruling. Mustafa I, who had been kept a close watch on and imprisoned in a room for years, was brought from Eski saray to Topkapı Palace with his mother and he had participated in the ceremony organized in the Palace for reign. His reign had lasted for 4 months in 1617 and he had been dethroned since his insane behaviours had not clashed with

the Ottoman Dynasty and the Sultan Osman II had come to power instead of him. However, Mustafa I had come to power for the second time under the regency of his mother Sultana (the name of mother of Mustafa I is not known definitely. It is stated as *handan Sultan* in some references but it is not stated if this name is true or not. Uluçay 2001b: 53) because of killing of Osman II in 1622 (Kara 2010: 134). He had come to power in 1622 under the regent of Sultana because of his psychological and mental disorder. But Sultana had become uncomfortable with the conflicts between the grand viziers and tried to direct the reign together with her groom Davut Pasha. During the period of Sultana, who had thought she was the unique ruler of the Ottoman, the country had been caught into chaos because of budget deficit. The grand viziers had been concerned about this situation and attacked to dethrone Mustafa I. Sultan Mustafa I was the unique padishah in the Ottoman dynasty who did not have a child. Mustafa I had remained on the throne for more than one year and then he had been dethroned as a result of a trick of Kemankeş Ali Pasha and Murat IV had come to the throne as padishah instead of him (Uzunçarşılı 1988: 137–138; Uluçay 2001b: 53; Wheatcroft 1996; Kara 2010: 144–145).

By the way, the reign of Osman II had caused Kösem Sultan to take action and she had developed strategies to get on with Mahfiruz Sultan and Osman II and established relationships with them for her son Murat IV. She had sent gifts both to Mahfiruz Sultan and Osman II and given messages to them that she had taken their side. Moreover, Osman II had acted against Ottoman traditions and gone to Eski Saray to visit Kösem Sultan and ask her whether they needed anything or not. Thus, they sent a message that they had a close relationship. But Kösem Sultan had not neglected to make secret plans for her son to ascend the throne. Kösem Sultan had taken action and begun to attempt to make her son Murat IV padishah in the throne struggle. Because of this reason, Kösem Sultan is positioned following Hürrem Sultan among the most important sultanas of history of Ottoman Dynasty for making her son to ascend the throne (Uzunçarşılı 1988: 176–179; Öztuna 2006). This positioning is probably significant in terms of chronological. In fact, she had remained on the throne for a longer time (3 periods) than Hürrem Sultan and it can be said that she had become more effective than Hürrem Sultan since she had been closely involved with decisions for ruling.

On the other hand, Osman II had his brother Mehmet bowstrunged in 1621 upon an imperial order when he heard that his brother Mehmet had attempted for throne struggle before he had gone to Lehistan Campaign. The throne struggle had reached a head when Mahfiruz Sultan died in the same year. Osman II had annulled the concubinage procedures and imposed the rule for marriage with the ones from dynasty and Turkish Beylics. The reformist thoughts of Osman II (for example, termination of guild of janissaries, making Bursa capital, etc.) had prepared his dramatic end and, as mentioned before, caused Mustafa I to ascend the throne again. Padishah Mustafa I had achieved to sustain Ottoman dynasty for a short time with the regent of his mother. But, Osman II, considered as a threat by Sultana, had been bowstrunged in Yedikule dungeons (Uzunçarşılı 1988: 141; Kuşoğlu 2014: 141). After this event, the Janissaries had rebelled since they had not killed Osman II (Genç Osman), he had been killed by Grand viziers upon the approval of

Mustafa I and thus the killers must have been delivered to them. The ruling weakness had increased and the budget and incomes of state had begun to decrease. When it was not possible to squash the rebel of janissaries, Cebeci Pasha and Davut Pasha had been executed by janissaries since they had been considered as pashas who killed Osman II. The rebels had begun in Anatolia. Thereupon, Kemankes Ali Pasha, a Turk from Isparta, had been assigned as grand vizier. Padishah Mustafa I had been dethroned for the second time (1623) and sent to Eski Saray together with his mother. The rebels in Anatolia under the leadership of Abaza Mehmet Pasha had attempted for Prince Murat to ascend the throne and Kösem Sultan had been brought to Topkapı Palace as the regent of reign (Kara 2010: 136–145; Uzunçarşılı 1988: 127–142; Shaw 1976: 193).

Kösem Sultan had governed the empire for 10 years during the period of her son Murat IV. She had ruled the empire until Murat IV had ascended to the throne when he was 12 years old. Murat IV, who had come to power when he was 12 years old, was a child and inexperienced. Because of this reason, Kösem Sultan had inspired and become effective on his son Murat IV to rule the state and she had directly ruled the state when he had campaigned out of İstanbul. Murat IV had given himself over to Works of state and not been interested in harem. Some of the historians think that is because Kösem Sultan had wanted to become the unique woman sultan in harem and she could lose her power if her son had a haseki. Consequently, it is stated that Murat IV had always spent his time in campaigns. Murat IV had his three step brothers and done full brother bowstrings after he had ascended to the throne. He had also signed a death warrant for his other full brother İbrahim. But Kösem Sultan had intentionally told Murat IV that his brother died and she had made it secret that he was alive since she did not want his son to be killed. The main thought of Kösem Sultan was to ensure that İbrahim would ascend to the throne if Murat IV died and thus her power would sustain. Padishah Murat IV had not believed in that his brother died and wanted to see his dead body but could not achieve this. Therefore, this lie of Kösem Sultan had rescued her son İbrahim from being bowstrunged (Kara 2010: 147–154; Şahin 2006; Uluçay 2001b: 54–58).

After the death of Murat IV, Kösem Sultan had come to power for the second time since her son İbrahim had become padishah and she had set the stage for İbrahim to be in relationship with concubines and have a son. But İbrahim had not wanted to be in relationship with any concubine. His impotency was considered psychologically and various hodjas were called to treat him and finally he was treated by Cinci Hodja by using various medicines and pastes. Because padishah İbrahim should have a son to continue the generation of Ottoman. The efforts of Kösem Sultan for this purpose had become effective and he had married with Hatice Turhan Sultan. Hatice Turhan Sultan had given birth to a son called Mehmet and she had been entitled as 'haseki'. But the addiction of padishah İbrahim in women and entertainment had increased to the top level and finally he had become unsuccessful to rule the state. Padishah İbrahim had become distant from his mother and government as his addiction in women increased and debased Kösem Sultan. This situation had made things difficult for Kösem Sultan. An incredible bribery system consisted of both parties of İbrahim and Kösem Sultan had been effective in

the palace. Kösem Sultan had attempted to dethrone İbrahim when the situation was in danger. İbrahim had received information about this attempt but he had not believed his mother could do such a thing and thus he had not taken any action to prevent this attempt. Moreover, a group in the palace had become very uncomfortable with the applications and life style of İbrahim. Consequently, Kösem Sultan had taken the support of these uncomfortable people and had her grandchild Mehmet IV ascended to the throne and she had been entitled as regent again. Thus, Kösem Sultan had begun to rule the state again after her grandchild Mehmet IV ascended to the throne when he was 7 years old while her son İbrahim was trying to send her away from the palace because of her force on him. Kösem Sultan, who had become the regent for the third time, had been called as “Valide-i Muazzama” (Enormous Mother) and she had been respected without fail and she had ruled the state with the great support of janissaries. This powerful position of Kösem Sultan had caused the killing of her son İbrahim and she had acted together with janissaries for killing of her son İbrahim. Sultan İbrahim had been imprisoned in his room and then he had been bowstranged there. In this way, the fears of Sultana Kösem had been ended and she had begun to rule the state at her will. But the Ottoman had worn out because of these disorders and confusion, the treasury had become poor and there had been an economic rout. Turhan Sultan, the mother of Mehmet IV as the grandchild of Kösem Sultan, had not claimed to become the regent because she was young and inexperienced and Kösem Sultan was the grandmother. This is also because of the fact that Kösem Sultan had been deemed worthy of being regent since she had been experienced in leading the people in the important positions in the palace. Consequently, Kösem Sultan had a reign experience lasted for a long time (Uzunçarşılı 1998: 252–253; Öztuna 2006; Kara 2010: 128–160). However, there would be serious conflict between Kösem Sultan and Turhan Sultan during the next periods.

6 Dramatic End of Kösem Sultan

Kösem Sultan had to distribute service pay to the soldiers as an Ottoman tradition after she became the regent but there was no Money in the treasure. Kösem had tried to supply this Money from Cinci Hodja but Cinci Hodja did not reply in the affirmative. Kösem had explained this situation to the soldiers as ‘I want to distribute your service pay but Cinci Hodja does not allow me’ and caused soldiers to consider Cinci Hodja as an enemy and kill him. On the other hand, the rebels had increased in Anatolia. The serious conflicts had occurred between Kösem Sultan and Turhan Sultan for ruling as a result of provocation of surroundings and the number of people who wanted Kösem Sultan to be dismissed from being regent was increased. Kösem Sultan was aware of such intentions and tried to keep Turhan Sultan under control. A great competition and struggle had begun between two sultanas. As the positions in the ruling of Ottoman were provided by giving bribery, the ones, who had positions in the palace by giving bribery, had tried to compensate

these briberies from public by collecting heavy duties. The public, that could not pay these heavy duties and taxes had begun to leave the lands of Ottoman Empire. The number of supporters of Turhan Sultan against Kösem Sultan in the palace had begun to increase day by day. The power struggle between two women had been made by means of their supporter Grand viziers and it was tried to continue the order by making various intrigues. Kösem Sultan had not waived from the reign and not wanted to lose her power although she was old. Kösem Sultan had based her power upon the management of palace agas and created difficulties for grand viziers to prevent them from intervening the ruling of state. The janissaries had considered that the killing of Sultan İbrahim and his uncle Genç Osman as a disrespectfulness and claimed for change of grand vizier because of this reason. Kösem Sultan had assigned Siyavuş Pasha as the new Grand vizier but the public and tradesmen had rebelled in 1651 when they realized that this new pasha was put under the command of Kösem Sultan and the corruptions continued. This rebel had not dethroned Kösem Sultan but the sympathy to Turhan Sultan had increased and caused Turhan Sultan to act independently. However, in spite of these events, Kösem Sultan had not given up and made plans to dethrone her grandchild Mehmet IV and eliminate Turhan Sultan by this way and provide Süleyman II, son of Sultan İbrahim from Dilaşub Sultan, to ascend to the throne. Dilaşub Sultan was not a contentious woman like Turhan Sultan and she had a character accepting every word and order of Kösem Sultan. Kösem Sultan had believed that she could sustain her regency if Süleyman I ascended the throne by this way. But the agas of palace had also claimed the dismissal of Kösem Sultan and the regency of Turhan Sultan instead of her and made plans to realize this purpose. Kösem Sultan had gotten ill-tempered as she lost her power and presented such behaviors which were not expected from Kösem Sultan as a charitable person and maltreated to the concubines, foremen and forewomen surroundings. The intrigues in the palace and rebels had decreased the power of Kösem Sultan. Süleyman Pasha and janissaries acted together to dethrone Kösem Sultan, entered in the Room of Kösem Sultan in the harem and founded Kösem Sultan as hidden on a board in Has Room (room of haseki) as a result of a compass. Kösem Sultan had been injured because of a clash when she was being taken from the top of the board and blood leaking from her shoulder had dropped on the floor. Kösem Sultan had desperately thought to promise and give them golden and valuable materials in her board to prevent them from killing her and rescue from there. But she could not achieve what she thought. Because a man called Küçük Mehmet had jumped at Kösem Sultan and bowstringed her by using some rope from the room's curtain (Uzunçarşılı 1988: 254–256; Kara 2010: 184–191; Uluçay 2001b: 49). The reign and life of Kösem Sultan, who had reigned for the longest time on the Ottoman throne, three times, was ended at the end of August according to the historian Uzunçarşılı (1988) or in the beginning of September according to the historian Uluçay (2001a) in 1651 and she was buried in the tomb of her husband Ahmet I in Sultanahmet. Here, a matter should be emphasized. According to the statements of historians specialized in Ottoman history (Ortaylı 2008; Uzunçarşılı 1988; Uluçay 2001a), the members of the dynasty were killed by being bowstringed since killing them by drawing blood, especially the blood of

princes, and leaving this blood on the floor was considered a loss of prestige as they represented the members of palace and the nobility. This method had never been executed (except obligatory). Consequently, the immediate bowstringing of Kösem Sultan to prevent her blood from dropping on the floor should be considered from this point of view. On the other hand, another tradition is that the padishah ascending to the throne had his brothers killed by bowstringing to prevent them from dethroning him in the future. Because, there is no drawn blood in the bowstringing method.

According to the explanations of historians, Kösem Sultan had made charities and donations both for people and in the ruling of the state. Particularly, she had visited the prisons every year, paid the debts of imprisoned people, supplied the trousseaus of daughters of poor families and concubines trained by her, wedded them and won their confidence. She had Çinili Mosque and a school near it constructed in Üsküdar in 1640 and she also had the small mosques and fountain of Valide Madrasa in Anadolu Kavağı, fountain in Yeni Kapı, Valide Han Mosque, fountains in Beşiktaş and Eyüp and Valide Caravanserai in Çakmakçılar Yokuşu built. It is also known that Kösem Sultan also had pious fountains built in the places out of İstanbul (Uluçay 2001b: 49; Öztuna 1994; Sakaoğlu 2008: 39; İslam Ansiklopedisi 1998: 270–275).

7 Conclusion

It is inevitable to see bloody events in the history of every country. Unfortunately, it is possible to see such events today. Consequently, the power relations in policy and interest relations in economy may be the determinants in the ruling of countries. It is not significant that being ruled by men or women leaders under such conditions. But, in spite of this, it is witnessed that the women leaders in certain periods presented leadership characteristics in the ruling of state. The women leaders had come to the power in the Ottoman history like in many countries at the end of the middle ages and beginning of the modern age and this leadership was mostly caused from obligations. There had been faults in the ruling of Ottoman, that was transferred from father to son, because of death of padishahs when they were young and having more than one son. One of the princes had usually come to power when he was a child but his mother had to rule the state instead of him since he was unable to rule the state. There are three Sultanas who had been the regent in the history of Ottoman. These are Valide Sultan, the mother of Mustafa I, Kösem Sultan and the last one is the Hatice Turhan Valide Sultan. Hürrem Sultan, Nur Banu Sultan, Safiye Sultan and Gülnuş Sultan are the sultanas who had not been the regent but played an important role in the power by affecting their husbands and sons who were the padishahs of the state.

Kösem Sultan, who had been the regent and remained in the power in the longest time, lived between 1589 and 1651. Kösem Sultan had affected the power of Ottoman for 30 years and directly ruled the state for 10 years. The significance of

Kösem Sultan is caused from not only being the regent of her son but also being the regent of her grandchild. Kösem Sultan was a women leader who had lived and reigned during the periods of four statesmen as her husband Ahmet I, her sons Murat IV and İbrahim I and her grandchild Mehmet IV. There were three justifications for women to reign in the Ottoman Empire. The first one is having no son, the second is being too young to be a padishah and the third one is psychological and mentally disorders of padishah candidate. The grand viziers had been assigned for the ruling of state in the beginning but then the mothers and wives of padishahs had become effective in the ruling of the state when the padishahs were in childhood period.

Sultanas lived in harem and harem had an important role in the palace. Harem means the house of padishah and it had a hierarchical structure. Harem had an important educational function and the most important role of harem was to provide the continuity of Ottoman generation by giving birth. The ages, intelligence, abilities, contentious characteristics and beauty of concubines were significant for them to take place in important positions. In this context, it is known that the sultanas were the concubines who were intelligent, capable, having strong personality and knowing how to make themselves accepted among the others. Kösem Sultan had such characteristics because of her education and abilities. Harem also functioned like a school because the women were trained in good manners, music, procedures and customs there. A concubine, who could stand out among others with her intelligence and abilities, could be promoted to become the favorite of the padishah. The education given to the concubines in harem, with his own words of Bourdieu, enriched the cultural capital, widened the social capital, in other words the social relations, of concubines and allowed them to be promoted in harem. Consequently, a concubine, who achieved to become the favorite of padishah, had the right to be in relationship with padishah. The favorite of the padishah was entitled as 'haseki' when this relationship was ended with a birth of a son.

The most important advantage of education to provide opportunity for an individual to develop his of her own abilities and present leadership characteristics by discovering the capabilities of individuals. In this sense, Kösem Sultan had been promoted to be haseki when she was only a concubine as she was the favorite of padishah and gave birth to a son and she had also been entitled as the regent in the context of her habitus and cultural capital. On the other hand, it should be stated that Kösem Sultan had the certain characteristics of traditional, charismatic and rational leadership types of Weber. Kösem Sultan had been an Ottoman woman as a result of her education and training. Because she had believed in the virtue and sanctity of the Ottoman Dynasty. The people in the palace had respected and followed her since she got on with these people because of her personal abilities. She acted tightfisted and rational since she was aware of difficulties of the Ottoman Dynasty and tried to overcome these difficulties. In addition, she presented her capacity to use abstract cognitive processes such as deduction, induction and causality arguments and became capable of selecting the proper instruments to realize her purposes.

It is seen that Kösem Sultan was a strong woman leader who was intelligent, capable, rational, giving decisions rapidly, tightfisted and knowing how to make herself accepted among others. She had presented her characteristics in her applications during the ruling of empire. Because, she first obeyed to the laws enacted by her husband Ahmet I (prohibiting women of the palace from intervening in the ruling of the state) to have the power and she never disclosed her desire to be in power. But she approved Mustafa I, who was the brother of Ahmet I and psychologically disordered, to ascend the throne after the death of her husband since her children were too young. Another reason for her approval was to prevent Osman II, the son of Mahfiruz Sultan as the first wife of Ahmet I, from ascending to the throne and Mahfiruz Sultan from being the regent. Kösem Sultan both rescued her sons and the sons of Mahfiruz Sultan from being killed and prevented brothers from being killed by this way. Consequently, her sons would grow up and she would gain time for her son Murat IV to ascend to the throne. This process may be interpreted as the indicator of personal characteristics of Kösem Sultan who was economic, resourceful, far-sighted, and capable to use the proper instruments to realize her own purposes and to making rational decisions.

It is also observed that Kösem Sultan was well-educated to make such plans, got on with the grand viziers and agas, she presented them gifts and tips and achieved to enchain them to her. She also earned the respect and love of public by presenting gifts and charities due to her economic capital. She had become more powerful as she was entitled as a woman from palace and developed alternative plans to remain in the power. She became powerful as her prestige increased, considered the traditional values with caution, presented a honorable and charismatic position and made herself accepted among the others. When her characteristics are taken into account, it is understood that Kösem Sultan acted in compliance with the characteristics of the class of palace in terms of cultural and social capital concepts of Bourdieu and presented different characteristics of leadership types of Weber.

Kösem Sultan was a woman leader who tried to play the reign games in compliance with the rules by using her habitus and capitals and presented reflective characteristics to change herself. In the context of being reflective, Kösem Sultan acted chessparing underlying every favor she made, took actions for the future, decided rapidly by selecting the best one among various alternatives in every event and presented a honorable position. Such that, she broke the traditions of Ottoman in a certain limit since she approved Mustafa I, the brother of her husband, to ascend to the throne after the death of her husband to prevent the step and full sons from killing each other (even for a certain time) and provide the sustainability of Ottoman Dynasty. These actions of Kösem Sultan shows how she could use the proper instruments to achieve her purposes.

However, as Kösem Sultan had such achievements, her ambition for power disclosed through the end of her life caused her to make plans for killing of some grand viziers and agas and damaging the surroundings. Once her leadership characteristics had combined with her ambition for power she began to damage the others to realize her interests. Kösem Sultan, who combined rational action with ambition for power, was exposed to abdication of reason and even positioned

herself to kill her full son İbrahim I and ensure her grandchild Mehmet IV to ascend to the throne. This behavior of Kösem Sultan can be interpreted as her feelings were damaged and she aimed to remain in power for a longer time by means of her grandchild. In sum, she damaged herself and her actions prepared her dramatic end as she used her rationality for bad purposes not for consensus. This case can be interpreted as a result caused from being totalitarian and aiming to reign alone in terms of political aspect. Such examples are frequently seen in history.

Consequently, we have tried to present a profile from Ottoman history and the leadership characteristics of Kösem Sultan (1589–1651) as a woman leader by explaining her applications in this study.

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Rosa Louise Parks as a Quiet Leader Who Transforms American Society Forever

Kenan İli

Abstract Rosa Parks inspired freedom fighters everywhere with a courageous act of civil disobedience. She grew up at the beginning of the twentieth century in the segregated South where African Americans couldn't eat, study, worship, or travel alongside whites. In Montgomery, Alabama, where forty-two-years-old Parks lived in 1955, it was against the city's laws for blacks to sit in the first ten rows of the public busses. One December evening, fed up with injustice, she finally refused to tolerate this law any longer. By refusing to surrender her seat to a white passenger, Parks influenced others to protest against racial discrimination. Rosa Parks was a strong character who withstood public scrutiny and represented the Black community well. Rosa had a thriving social network of people and organizations that were aware, organized and could mobilize large groups of people that she was in need. This network was her power. This network is what started the revolution. This network is what allowed her and the other leaders in Montgomery to mobilize other passive civilians. She did not simply participate in a singular event, but made her life's work about contributing to the greater Civil Rights Movement. This quiet, determined, and fearless woman who fought back against intolerance and oppression changed the course of history. An example of leadership in action that comes to mind is that of the civil rights marches of the 1950s and 1960s. Parks' act of defiance became an important symbol of the modern Civil Rights Movement and Parks became an international icon of resistance to racial segregation. Many years after her death, many believe Rosa Louise Parks was one of the greatest leaders of the twentieth century.

Keywords Quiet leadership · Leadership styles · Political philosophy · Chaos · Complexity

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1 Introduction

Rosa Parks held no elected office. She was not born into wealth or power. Yet sixty years ago today, Rosa Parks changed America (President Barack Hussein Obama, 2015)

In the United States, slavery was abolished after the civil war ended in 1865, but the removal of residue left in the minds of racial discrimination would have to wait until the mid-1900s, which would not be so easy. The fact that the exceptional circumstances create distinctive heroes was known and thus, eyes focused on a hero who would appear on the horizon and put an end to the painful journey of the blacks, but perhaps no one was expecting such a person.

Until the first half of the 1950s, blacks in the state of Alabama in the USA. were required to sit only in the back seats of buses. In case a white got on a bus with all the seats full of blacks, blacks had to evacuate their place to give it to that white person. One day, a white man saw that all the seats of the bus were filled with blacks. He wanted the first black he caught to stand up and give up the seat. Rosa Parks, a tailor, refused to stand up. This behavior was a spark to start the “freedom war” of blacks in America. That day, calendar leaves showed December 1, 1955 and in Montgomery, Alabama, a black woman, refusing to give her place to a white passenger on a bus, flicked the flow of history vigorously. This brave woman named Rosa Parks was arrested for disturbing the peace in the city, however, this epic rebellion in her own way pushed the button of freedom ramp which desegregated in America, and made her the lover of freedom-loving masses (Çimen 2014).

What puts one’s stamp on history or has one’s name listed in encyclopedias? How many people’s lives can a person’s life change? What put Rosa Louise Parks into history was her desire to defend herself, humanity and rights. She did what most people could not dare and showed that she was strong enough to be a heroine. She shared her power with the weak, gave them confidence. Therefore, she became a key female figure leaving her mark in history.

Considering the geography in which we live, we need both nearby and far off leaders who will insist on unification. Considering our shared world history, it appears that many leaders enforced change by burning, vandalizing or wreaking fear and violent death. Such changes were usually only in effect temporarily and yielded their places after a while to some opposite effects. This kind of change comes with their antitheses. However, referring again once to history, moves devoted to humanity, unity and solidarity have revolutionized the destiny of nations and humanity. Rosa Parks, in an act of rebellion and righteous anger, engraved her name in history as a change leader in terms of freedom and equality.

2 Rosa Louise Parks' Life Story

Rosa Parks, daughter of a carpenter father James McCauley and a teacher mother Leona McCauley, was born in Alabama, Tuskegee on February 4th, 1913. When she was 2 years old, together with her mother and younger brother Sylvester, they moved to the family farm in Pine Level. At the age of 11, she enrolled in the Montgomery Industrial Girls Vocational School which was founded by free-minded women coming from the northern regions of America. The philosophy of the school “knowing the value of the self” overlapped with her mother’s advice “utilize all opportunities, no matter how small they may be”.

Entering the Alabama State Teachers College, young Rosa moved to Montgomery with her husband, Raymond Parks. There, the young couple attended an association’s regional unit called NAACP and established for the development of black-skinned people, and they worked for years quietly to improve the lives of Afro-Americans in the south where extreme levels of discrimination were experienced (Tarim 2013). The couple, as the members of a volunteer branch of the church, made efforts for tangible betterment in the lives of black victims of discrimination. However, despite all efforts, they could not make any progress (Çimen 2014).

Parks lost her job after the arrest. In 1957, she moved to Detroit with her husband and began working as a secretary in the Council of Representatives. After the death of her husband in 1977, she founded the Rosa and Raymond Parks Institute for Personal Development. The institution still aims to increase their knowledge of American history and the civil rights movement while taking school children all around America by buses.

When she died at the age of 92 in 2005, she left a magnificent legacy of human rights struggle behind. She completed her life journey, which started at the back seats of the buses that they were allowed as if a blessing, on the front-most seat of human values. After her death, her hat was displayed on the dome of the Assembly Government Building in Washington, DC for two days. In this way, the American Nation greeted a woman who intrepidly changed the life lines of many people. Moreover, Parks’ coffin was exhibited in the US Capitol, which is usually only done for American Presidents (Çimen 2014).

Perhaps the most beautiful sentence defining her was verbalized by former US President Bill Clinton who attended the funeral:

Rosa made us see that everyone should be free.

3 Rosa Louise Parks Case

Most historians regard December 1, 1955 as the beginning of the modern civil rights movement in the United States. At that time, in the United States, racial discrimination was practiced between blacks and whites in all spheres of life,

including public buses. Seating plans which the blacks must abide by were applied in bus and train companies. Front rows belonged to the whites in Montgomery. At the back, there were seats marked by color for blacks constituting the majority of the passengers. Blacks were not allowed to sit on the seats in the middle. When all the seats were full, blacks had to evacuate their place or even had to get off the bus. That day, in Montgomery, the capital city of Alabama State where racism was being practiced intensely, an unknown, dark skinned, ordinary tailor refused to give her seat to a white passenger. This black-skinned, courageous woman's name was Rosa Parks. She was arrested and fined for violating the city law because of this action. That arrest was the beginning of the end of a race's ongoing silence. Her lonely rebellion became the first spark of a movement that ended legal segregation in America. After that date, nothing would be the same in Montgomery (Tarım 2013).

With astonishment, everyone was talking about the courage of this woman. For the first time, a black, even a woman black would be arrested for refusing to give her seat to her white "master". Blacks gathered in the church and decided on an action aiming at widening the scope of the incident: Blacks would boycott public transport until they got their rights. Participation was much higher than originally estimated and exceeded the original limited aim in time (Çimen 2014). Almost twenty thousand blacks previously using the buses for transportation preferred walking to getting on the buses. The bus boycott then spread to other cities. At the end of 382 days, the US Supreme Court annulled the discriminatory laws on transport vehicles on the grounds that they are unconstitutional. The release of Rosa Parks after a small token fine did not decrease the increasing number and excitement of participants. After these developments, actions, instead of stopping, evolved into "civil rights movement" which was against racial discrimination in all areas with the participation of large masses in many cities (Candan and Murat 2011). Since then, America would no longer be the same, discriminatory policies targeting blacks would be annulled one after another.

4 Rosa Louise Parks' Political Philosophy

Rosa Parks was a lady who fought for her Civil Rights in 1955. Her leadership style as well as the cool, calm, and collective attitude says she had a certain distinct political philosophy. Rosa used an innovational/radical political philosophy. This says she was a leader who was in favor of experimental and permanent change and she supported values of society. First Rosa demonstrated her innovational philosophy with a radical approach when she refused to give up her seat on a Montgomery, Alabama bus. Rosa was told to give up her seat to a white man and she refused. She used a calm attitude and refused to move very quietly without saying a word. The driver of the bus asked Rosa if she would move and she said "NO." The driver then told Rosa he would have to have her arrested. Rosa then responded to him in a somber voice saying "You may do that." These were the only words spoken by Rosa on the bus. Rosa knew by being arrested she might be beaten

and anything could happen, but she stayed very calm not causing any trouble. Rosa “told herself she must not think too deeply of what might happen to her because she feared she might give up her seat, but choose to remain.” Rosa was then arrested and asked many questions by the police and answered each in a very calm, polite manner. Then Rosa asked the police a question of her own “Why do you all push us around?” The policeman said “I don’t know, but the law is the law and you’re under arrest.” Rosa remained calm while supporting the values of society. Rosa continued to use her innovational philosophy with a radical approach when she was taken to jail. She was the target of the highest amount of racism she had ever seen at the courthouse and the jail, but she remained herself. Rosa was denied many things which would usually never be any problem. She was denied a sip of water and a telephone call to tell someone to come and get her out of jail.

Another big event that displays Rosa’s innovational/radical philosophy was the bus boycott in Montgomery, Alabama. On the Monday Rosa was to be going on trial for her bus incident the NAACP (the National Association for the Advancement of Colored People) and the Committee of Women in Montgomery ordered a bus boycott for the city by all colored citizens. They said this boycott was going to be done to create change in the system. This boycott was one led by Christians without one single violent outbreak. After the boycott went so well on that Monday and not one single colored person rode the buses, the whole town almost shut down. The next day people decided they may have the bus segregation laws changed if they continued to boycott the buses. So for the next 381 days all African-Americans refused to ride Montgomery buses. During this 381 day boycott thousands were arrested, but not for something wrong. They were arrested because they refused to ride the buses. This has been said many times by the NAACP to be the best display of power a group of people could ever have shown in a nonviolent fashion. All of this because of Rosa Parks and her innovational political philosophy with a radical twist (<http://www1.appstate.edu/~clarkne/socm/bios/parks.htm#lead>).

5 The Traits Making Rosa Louise Parks a Leader

She teaches us that great leaders make an impact because they have courage. There were several men and women who were instrumental during the Civil Rights Movement, one of them was Rosa Louise Parks because she had the courage to stand up for what she believed regardless of the outcome. In essence, she was able to make an impact because she did not let fear, danger, or negative threats stop her from standing up for what was right.

Parks was a remarkable woman; her courage and conviction sparked a wave of change and led a generation in a new direction. Few can be seen to have made such a vital contribution to the alteration of the rights of so many, a true icon and leader of change (<http://lead.fiu.edu/news/article/7-leadership-lessons-we-can-learn-from-black.leaders.html>).

Rosa Parks was humble, determined, unflappable, self-sacrificing, she was focused on a bold vision. She was willing to take a courageous risk, not knowing the results. Driven by values and integrity, there was no other option for her but to stay in that seat.

She seems like a new icon of leadership. Named the Mother of Civil Rights, she led by being a role model, by inspiring a city to walk instead of ride and a country to reexamine itself and its values. Her statement ignited the genesis of changes in people's assumptions, actions, and attitudes.

A few examples of her leadership qualities:

She let her actions speak for her. Instead of ranting and raving about things, she just quietly took action and gave new truth to the notion that "actions speak louder than words." Long before her now famous action on the bus, she demonstrated her quiet strength in working to change things that were unjust for the sake of others.

She didn't stop with one action. Rosa Parks spent a lifetime quietly going about using her influence for good. She stayed true to her convictions. Rosa Parks' story is American history; her arrest and trial, a 381-day Montgomery bus boycott, and, finally, the Supreme Court's ruling in November 1956 that segregation on transportation is unconstitutional but moreover, her determination to work for others became the catalyst for change throughout her life.

She set an example of the power of feminine dignity. With an undeniable sparkle in her eye, she presented herself to the world with the beauty of dignity and grace. Always a soft, warm smile and understated elegance seemed to follow her presence whenever she showed up. It was a presence that commanded respect and attention without words just by being a leader in her own right (<http://globaldialoguecenter.blogs.com/women/2012/02/women-leadership-lessons-from-rosa-parks.html>).

What are the lessons learned from this great leader?

- Create a compelling mission that ignites passion and commitment
 - Communicate a vision that transforms people to another level
 - Create a culture that is driven by values that are platforms for a call to action not platitudes
 - Challenge assumptions
 - Take courageous risks
 - Lead by example and integrity
 - Inspire others to lead
 - Be humble
- (<http://www.atlanticconsultants.com/articles/leadership-lessons.pdf>).

6 Rosa Louise Parks' Leadership Styles

Rosa Louise Parks is a person who developed a few separate leadership styles. She is a quiet, charismatic, democratic and servant leader.

Rosa Parks is believed to be the ‘mother of the civil rights movement’ (American Academy of Achievement, 1996–2012) and therefore she is a key influential leader within history. It could be argued that Parks became her inspirational self by being a ‘quiet leader’ as her actions ‘speak louder than words’. Quiet leadership is a leadership approach that people at all levels of an organization can adopt in order to address and deal with change. It entails taking specific actions or inactions, in some instances, to solve issues within organizations. This kind of leadership is characterized by those who “move patiently, carefully, and incrementally” (Badaracco 2002). The quiet leaders do not tell people what to do like Rosa Louise Parks. They do not force people to do things that they are not willing to do. They do not give loud speeches, sweeping statements and clear-cut orders. They do what needs to be done, inspiring their followers to do the same.

The quiet leader is often characterized as an ‘introverted’ leader. The quiet leader will lead by example, explaining that actions speak louder than words, and ego and aggression are neither necessary nor constructive.

The quiet leader is seen to be compassionate and at ease with praising others rather than seeking approval for themselves. Kahnweiler (2009) explains that an ‘introverted’ leader has five key qualities:

1. They think first and talk later. They consider what others have to say, then reflect and then respond.
2. They focus on depth not superficiality. They like to dig deeply into issues and ideas before considering new ones; like meaningful rather than superficial conversations.
3. They exude calm. In times of crisis in particular, they project reassuring, unflappable confidence.
4. They prefer writing to talking. They are more comfortable with the written word, which helps them formulate the spoken word.
5. They embrace solitude. They are energized by spending time alone, and often suffer from people exhaustion. They need a retreat, from which they emerge with renewed energy and clarity.

The quiet leader emulates positivity and optimism. This underlying influence can be felt by all those the leader comes into contact with. This is why it is understood by many that, in theory, a true quiet leader can hold a presence within a community, society and the world, forever. The quiet leader practices methods of leadership within a philosophy of good will leading to good deeds. It is extended in the belief that ‘Smiles influence other smiles. Kindness influences greater kindness. One’s happiness can and will make others happy. Positivity can be manifested in others, and theoretically be passed along indefinitely.’ (<https://mjkjr.wikispaces.com/Quiet+Leadership>).

Although Parks was a quiet leader, she also had qualities of a ‘charismatic leader’ as this leader had ‘self belief’ rather than ‘any form of external power or authority’. Parks was simply an ordinary woman who refused to give up her seat to a white citizen because she was tired, not from her work but tired of the injustice.

Parks' bravery was believed to be a pivotal turning point in the civil rights movement as it led to the 13 month organized bus boycott (1955) described above. It proved to be an influential time in history in which black citizens protested for equal rights. Later she said this: "My participation in this fight...was what might be described by some ... as my first "radical" job. I would call it my first effort in a social action challenging the status quo...I felt that in reality I was working for the accomplishment of something that ultimately would be good for everyone" (Clark 1962). Parks correlates to the basic assumption that a quiet leader does not require ego or aggression as a method to lead and this non-violent approach is evident through the protests that developed as a result of Parks' actions, which were led by Martin Luther King. During the time of the boycott, Parks' arrest and conviction led to her challenging authority and refusing to accept her conviction. Conger and Kanungo (1988) would argue Parks has the characteristics of a charismatic leader as she is a risk taker and performed unconventional behavior (<https://mjkjr.wikispaces.com/Rosa+Parks>).

Rosa used democratic leadership which means she shared power by consensus in different ways. Rosa used this leadership style when she began taking part in several African-American organizations. She served as secretary for the National Association for the Advancement of Colored People (NAACP) in her community. Rosa also worked for the Montgomery Voters League, the NAACP Youth Council, and many other civic and religious groups. Rosa used democratic leadership here because she worked for organizations that share powers. These organizations work toward a common goal which is for Civil Rights, but each organization has separate tasks with many shared powers to help achieve a common goal. Even when Rosa was the secretary for her community chapter of the NAACP she still had shared powers with the whole organization. Rosa's goal in working for these groups was to have her Civil Rights along with all of her other group members and her whole race.

The other leadership style Rosa used is servant leadership. The servant leader was part of the community and was able to empathize with the needs of its community. This type of leadership does not assume power and control through leadership, but assumes 'responsibility for the followers' and wants to help those who are disadvantaged in society through leading and serving the followers to achieve and improve life.

Rosa Parks' role in changing society was best shaped through her 'servant leadership style'. She lived in a society that was discriminative, racist and civil rights differed among ethnicities. During her time 'coloured citizens' were treated unfairly as there were separate drinking fountains, different seats in the movie theatres and they were only permitted to sit at the back of the bus. She was committed to changing society, to promote equality and used key principles of the servant leadership style such as transformation to formulate peaceful protests to empower those who were being discriminated against taking a stance to tackle discrimination. Also, She was committed to work collaboratively to achieve the fundamental goal which led to the civil rights movement (<https://mjkjr.wikispaces.com/Servant+Leadership>). In this respect, Rosa Parks name must be mentioned. The first bus boycott happened in 1955, however it paved the way to a reform process. Of course it was not easy to

reach legal reforms on segregation; there had been main events which later shaped those reform processes after the bus boycott. The most significant events were as follows: 1962–1963 Birmingham Demonstration, 1963 August—I have a Dream Speech, 1964 Freedom Summer, 1965-Selma March in Alabama and Voting Rights Act, 1966—Civil Right Movement, 1968-Assassination of Martin Luther King Jr. This event chain can be considered as continuing until 1980. Invitation into the NAACP of Luther King by Rosa Parks was one of the milestones in this timeline which will be analyzed in the next part about the changing social network.

7 Rosa Parks' Social Network in Chaos and Complexity Environments

Today's leaders must be prepared for a complex and challenging environment in which to live and work, and must be equipped very differently to handle many of the challenges they face. Complexity of leadership involves approaching situations from the entirety of the whole organizational perspective and not just from an individual perspective. According to Lichtenstein et al. (2006) the complex leader recognizes that there are links throughout the organization created by small actions that may bring major changes (the butterfly effect) throughout the organizational network or enterprise. Often those changes move the organization forward in a way not imagined by organizational leaders. The complex leader also understands how to cultivate and direct organizational relationships to a desired end (outcome), which is critical to a successful organization. According to Schneider and Somers (2006), organizational leaders have to consider the social aspect of the leadership perspective because social movements affect local, global, and contextual dynamics.

Modern social movements, generally thought of as political, emerged in tandem with modern nation states, as groups of people organized to alternately resist new claims being made by national authorities (such as taxes or military conscription) or to advance their own claims that states provide a variety of public goods and services (such as education, health care, and various forms of financial assistance). While transnational social movements were active in the nineteenth and early twentieth century, promoting international peace, an end to slavery, and women's suffrage, activists in these movements were by and large from privileged backgrounds. Transnational social movements are best seen as networks of actors that are organized at local, national, and international levels. Individuals are also key players in all social movements (Smith 2013).

Rosa Parks spent her whole life giving to her social network, serving them and helping them thrive. Had she been a loner, without this social network she would not have been the Rosa Parks we know today? It can be analyzed in two dimensions which are before and after her refusal to give her seat to a white person. Firstly, the atmosphere before the bus boycott was definitely an important factor. Some versions of the story do acknowledge Parks for her courageous act but overemphasize its

individual nature. Many members of Montgomery's Black community had experienced discrimination, particularly on public transportation, and many had resisted in one way or another. The community was well organized through a network of churches and the efforts of dedicated activists (Brooks and Friedlander 1999).

During the Jim Crow era, blacks in places like Montgomery, Alabama had to give up their seats on public buses to whites if all other seats were occupied. From the perspective of those whites who believed in their racial superiority over blacks, the inequality evident in this machine-like protocol reflected an unquestionable natural order of things. For blacks, however, this experience was degrading, a type of disorder. On that day in 1955 when Rosa Parks stayed put instead of giving her seat up to a white passenger, when she exercised interdependent power or the power to disrupt, she was exposing and calling attention to equilibrium-oriented disorder in complexity terms, although this cast her as a source of far from equilibrium disorder in mechanistic terms, triggering, of course, the punitive forces aimed at the restoration of Jim Crow order. Hence her arrest and booking. From a complexity perspective, the year long bus boycott by blacks that followed created a power restructuring crisis whose outcome was to open and socially democratize a closed system.

Secondly, how social networks and atmosphere changed after Rosa Park's refusal to move which sparked huge reform process as mentioned above. Living Systems are non-Linear small events may trigger huge effects and huge efforts may have negligible effects. In order to sustain the boycott, an intense network of carpooling was formed and many people walked. The most important person to become a historical figure of the Civil Rights Movement was Martin Luther King Jr. Interestingly, Rosa Park was aware of his leadership ability and she invited him to join the executive committee of the NAACP before the Bus Boycott (Hanson 2011). However, her invitation was not delivered before the bus boycott and King became more important during the bus boycott. On 5 December, 90 percent of Montgomery's black citizens stayed off the buses. The city's ministers and leaders met to discuss the possibility of extending the boycott into a long-term campaign. During this meeting the Montgomery Improvement Association was formed, and King was elected president. Parks recalled this in her memoir: "The advantage of having Dr. King as president was that he was so new to Montgomery and to civil rights work that he hadn't been there long enough to make any strong friends or enemies" (Haskins 1999). His words to thousands of people would however be remembered "I want it to be known that we're going to work with grim and bold determination to gain justice on the buses in this city. And we are not wrong.... If we are wrong, the Supreme Court of this nation is wrong. If we are wrong, the Constitution of the United States is wrong. If we are wrong, God Almighty is wrong" (Papers 1955).

The role of Martin Luther King Jr. in the bus boycott could not be ignored and its effects undeniably enhanced his aura of leadership in the eyes of black people. At the same time, when King and Parks crossed paths via her invitation to join her, they together changed the black rights movement in America and more importantly,

it actually emboldened a wider social network. {AU: With apologies, I do not think you need to or should—recap the whole story again.)

Thus the United States history offers a latter-day Antigone in the figure of Rosa Parks. Anyone who enters a public bus in Montgomery today will find that seating arrangements are racially equitable and self-organized (McCullough 2014). A great triumph was enjoyed and remains today.

8 Conclusion

One who can do what nobody could do and who can say what nobody could say deserves to go down in history. One who knows equality, humanity, right and wrong and does not hesitate to defend these tenets goes down in history. Books are written on people who fight for the future without succumbing to anger. There is no doubt, this chapter is very meaningful when we remember Rosa Park's Bus Boycott 60th Anniversary at a time when the US suffers from massive black movements as a reaction to police violence. Shifting from "color blind" to "color conscious" has been a controversial issue in US politics. Color blind can be considered as giving some advantages to a group of people of color. Actually, the color blind approach doesn't focus on consequences, but that does not mean that equality of opportunity or anti-discrimination is limited to a narrow set of circumstances (Edley 1998). On the other hand, color conscious can be understood as being "race conscious" and may be a factor in remedying discrimination and providing equal opportunity. So, can we talk about color blind or color conscious?

Rosa Parks', who had never felt ashamed of her skin color, femininity, history or identity throughout her life and showed equality to the blacks who had forgotten their own humanity, must have her name included in the encyclopedia. In history, an instant change has the power of affecting centuries and millions of people. In history, the absence of a character causes a new and very different ending. If Rosa Parks had given her seat like other blacks, given up her right, turned her back to the facts with fear and had not fought with a hope of being a precedent for thousands that day, the last 55 years of our history would be very different today. Together with Rosa Parks, many heroes would probably not have existed and many incidents would have never happened. That's why, not only Rosa Park's reaction but also its long term implications are worth analyzing and understanding within the complexity and social network dimension. Rosa Parks' refusal to give her place to a white man was deemed as a spark because we should be reminded that Rosa was not the first person to refuse to give up his/her seat for an unjust reason. Before her, 15 years old Claudette Colvin and three other women did the same thing but with less sweeping effect. Rosa triggered a massive movement in both the US and other countries. There is no doubt that her natural leadership ability and social activist soul are two of the main reasons behind her success. As mentioned in this chapter, Rosa Parks was a quiet leader with power to influence people. She never incited any violence; on the contrary she suffered from humiliation and violence. Furthermore,

she was both democratic and a servant leader, which makes her unique in world history. Without her actions, the pouring out into the streets of a race to fight for humanity and equality would have been postponed for months or years later. Thus, Rosa Parks' quick decision and her lifelong equality battle made her and her fellows historic. As a woman figure making her mark in history and her time, she earned her esteem by thousands of people over many years. (http://www.iekau.m.hacettepe.edu.tr/Rosa_Parks_ve_Montgomery.pdf).

Whether these leaders innately possessed leadership qualities or developed them through life experiences, they were able to unite Blacks to share a common goal and vision. These three leaders along with several others attracted the attention of America in its fight for racial equality. Although some of these leaders have come and gone, their flame still burns today with the celebration of their great names and there is no doubt Rosa Parks' efforts and inspiration for all movements went beyond America.

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Benazir Bhutto-Freedom and Chaos in Her Life

İlknur Maya

Abstract Benazir Bhutto, or the daughter of the East as she is called, is a female leader who lived in Pakistan. Benazir Bhutto, who had come from a well-established family of Pakistan, received education in the best universities of the world (Harvard and Oxford universities). Benazir Bhutto had the qualities of being the youngest prime minister to be elected and the first female prime minister to be elected when she was a mother. Benazir Bhutto worked hard to ensure peace environment, to ensure economic growth, to legalize union rights, to support the works on human rights and women's rights and to allow freedom for the media during her prime ministry term in Pakistan.

Keywords Benazir Bhutto · Female leader · Chaos · Complexity · Freedom

1 Who is Benazir Bhutto?

Benazir Bhutto, alias the daughter of the East, was born in Karachi in Pakistan on June 21, 1953. Her father, Zulfikar Ali Bhutto, was at the time in line to be the Fourth President of Pakistan. Her mother was Begum Nusret Bhutto. Benazir Bhutto, the eldest child of the family, had two brothers and a sister. Her brothers were Mir Murtaza and Nawaz Shah and her sister is Sanam Bhutto. Benazir Bhutto was known as “Pinkie” in the family because she had a very pink skin colour.

Benazir Bhutto, who came from one of the well-established families in Pakistan, was educated at Harvard and Oxford universities. She completed her undergraduate education in the field of “International Politics” in 1973 when her father was the prime minister of Pakistan. Then, Benazir Bhutto went to the United Kingdom and got a master's degree in the field of “International Law and Diplomacy” in 1977.

After Benazir Bhutto completed her education at Oxford University, she returned to Pakistan. The military coup on July 5, 1977 was the beginning of a very

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tragic life for her and her family. She first suffered from the execution of her father who she loved and took as an example, then endured successive arrests, imprisonments and home detentions. Her imprisonments and home detentions, which were uncertain as to when they would finish, were only a few of the largest uncertainties in her life. Benazir Bhutto was imprisoned for 7 years and then freed. After receiving permission to go abroad in 1984 she went to London. She was never desperate and led the Pakistan People's Party (PPP) which was founded by her father earlier during her exile years which started in London.

In 1987, Benazir Bhutto married Asif Ali Zardari who she met due to the insistence of her family. She had thus come from one of the well-established and political families in Pakistan. The couple had three children; Bilawal, Bahtiyar and Asife. Within this period General Zia ul-Haq, who applied a martial law regime through the military coup in Pakistan since July 5, 1977, died in a plane crash on August 17, 1988. Thus a new hope for democracy in Pakistan rose. Benazir Bhutto became the first female prime minister of the Muslim world by winning the elections held on November 16, 1988. At the same time, Benazir Bhutto had the qualities of being the youngest prime minister to be elected and the first female prime minister to be elected when she became a mother. With these features Benazir Bhutto is different from the single female leaders (Condoleezza Rice, Michelle Bachelet) or from the female leaders who were married but had no children in the world (Sheikh Hasina, Ellen Johnson, Golda Meir).

Benazir Bhutto worked hard to ensure a peaceful environment, to ensure economic growth, to legalize union rights, to support works on human rights and women's rights and to allow freedom for the media during her prime ministry term in Pakistan. Reforms in the economic field in Pakistan in her time were revolutionary. During this period good relations with neighboring countries of Pakistan such as India, United Arab Emirates, Afghanistan and Iran were established under the leadership of Benazir Bhutto.

Benazir Bhutto's government was dismissed because of smear campaigns against her and her spouse on August 6, 1990. Thus, Benazir Bhutto suffered her father Zulfikar Ali Bhutto's fate by being dismissed by a military coup. However, no evidence about the charges against Bhutto was found in jurisdiction. Thus, while Bhutto struggled for democracy in her country on one hand, she worked hard to clear the slanders against her family on the other hand. As a result of the election held on November 24, 1990 Nawaz Sharif formed a new government with the support of the armed forces. The Nawaz government remained in power until it was accused of corruption and dismissed in 1993. In this process, Benazir Bhutto was the leader of the opposition.

Benazir Bhutto was exposed to assassination twice by the ones who were trying to prevent her participation in the elections to be held in 1993. However, thanks to her own power and the power given to her by the people of Pakistan, Bhutto revealed her success in the 1993 elections. Three years after the coup to Benazir Bhutto's government in 1990, Pakistan People's Party (PPP) government formed the government again. Benazir Bhutto became Prime Minister again in 1993.

Benazir Bhutto worked hard during her second prime ministry term to solve the problems of Pakistan and to make Pakistan a befitting country to the modern era. She worked on regaining health, education and social rights as well as in the fields of economy, industry, energy, investment and construction. In this process, terrorist incidents in her country also decreased. In 1996, Bhutto's government was dismissed again by allegations of corruption. However, corruption charges against Bhutto did not become definite. In this process, she learned that she lost her second brother as a result of a conflict with the police.

Her spouse Asif Ali Zardari was always Benazir Bhutto's tower of strength. Ali Zardari who was charged with corruption, smuggling and eventually the death of Bhutto's brother, was imprisoned for 8 years. The impact of the efforts she made for the deterioration of the feudal order was big for the charges against Benazir Bhutto and her spouse.

On October 12, 1999, General Pervez Musharraf overthrew the government of Nawaz Sharif by a military coup. Then Benazir Bhutto settled in the city of Dubai in the United Arab Emirates. General Musharraf made constitutional regulations to prevent Bhutto's re-election and to stop the Pakistan People's Party.

Benazir Bhutto began preparations in 2007 to the return to her country in order to keep her promise she gave the people of Pakistan for democracy and freedom. On October 18, 2007 Benazir Bhutto turned back to the country to participate in the 2008 elections. She and her spouse Asif Ali Zardari knew that their attempt was too risky due to the attack threats of Al-Qaeda. Thereupon, Benazir Bhutto asked Pervez Musharraf for protection. After 8 years of exile Benazir Bhutto made a "Homecoming" speech in Pakistan on October 19, 2007. Benazir Bhutto escaped without injury from the two explosions after the speech had been made near the town of Karachi. However, 179 people were killed in the explosion in question.

Three months before the January 8, 2008 elections, the surveys made in Pakistan showed that the Pakistan People's Party would win the elections. On December 27, 2007 Benazir Bhutto went to Rawalpindi, which was a military garrison city of Pakistan, in order to make the election rally. After a dramatic rally, while Benazir Bhutto was greeting the people in her car, a tragic event happened. Bhutto, who was the hope of freedom for people of Pakistan, was seriously injured as a result of an armed attack and blasting bombs by a suicide bomber. Benazir Bhutto was taken under operation in the Rawalpindi State Hospital where she was taken for treatment. Bhutto passed away in the hospital the same day she was taken there.

2 A Chaotic Country: Pakistan

Pakistan, the official name "Islamic Republic of Pakistan", is a country located in South Asia. Pakistan was founded with the declaration of independence by leaving India by Quaid-e-Azam Muhammad Ali Jinnah on August 14, 1947. Later on in 1971, the country was divided into two as West Pakistan and East Pakistan. West Pakistan stands for the Pakistan territory we know today and East Pakistan stands

for Bangladesh. Pakistan's federal capital city is Islamabad. In Pakistan there are four states; Punjabi, Sindhi, the Northwest Frontier Province and Baluchistan. Pakistan is neighbor on Afghanistan, China, India and Iran.

Pakistan is a large state in terms of population. The official language is English and the national language is Urdu in the country. Pakistan is also the second largest state where the majority is the Muslims in the world. 20 % of Pakistan's population lives below the poverty line. The education level of people in Pakistan is very low. In addition, the average life expectancy is very low (63 years old).

Pakistan is not just any country. Politics is never steady in Pakistan. Pakistan's history is full of unrest, chaos and confusion. The war between those who have wanted to apply theocracy on the one hand and those who have fought to bring democracy on the other hand has lasted for many years in the country. In this period, feudal system relations, violence, unrest, successive military coups, allegations of corruption and terrorism events were experienced. Therefore, the political system in Pakistan has never been steady.

The participation of women in leadership positions in South Asia is quite low. Similarly, 22 % of women take place in the parliament and less than 10 % of them take place in ministry positions (UN Women 2012) specific to Pakistan. Furthermore, Pakistan is one of the countries which implement quotas for women in national parliament. Therefore, it is clear that the inequality between men and women in Pakistan's political regime is a legal status.

Pakistan is a country which has dramatically distinguished itself on gender inequality not only in the political field, but also in terms of health, access to education and employment participation which are fundamental human rights. In this context, Pakistan, among South Asian countries, is a country where the literacy rate of women and their role in the working life is the most disadvantaged. The low rate of female participation in the labor force in Pakistan and their being economically dependent on men is due to their low education participation rates. For example, in Pakistan, nearly four out of every five women do not participate in the labor force (UN 2012).

Clearly, it is difficult to be a woman in Pakistan (Khan and Hussain 2008). Due to the difficulties they experience, the expressions of Pakistani women are often about protecting their body and mind (self-ownership). In addition, it is seen that the women in this territory raised their voice to make themselves heard by their spouses, sons, fathers, brothers and managers in order to have more equitable paradigms (Pio and Syed 2013, p. 140).

3 Complexity, Chaos and Benazir Bhutto as a Female Leader

Complexity science investigates common facts seen in the real world as different from the traditional science which analyzes the ideal facts: The facts in question are: unrest, instability, self-organizing, self-adaptation, systematic learning, increasing

returns and chronicity (Battram 1999, p. 36). These facts constitute “emergent behaviors” which we have encountered in the political systems.

Complex organizations are dynamic. These organizations have multiple organizational actors coming from inside or outside the organization. These actors create a dynamic situation in the organization by exchanging information continuously. Thus, the decisions of today are affected by yesterday’s events and the decisions of tomorrow are affected by today’s events in complex organizations (Plowman et al. 2007, p. 343).

Traditional management and leadership theories were based on the assumption that the organizations and the leaders could predict the future beforehand. However, complexity theory argues that the basic elements that shape the future of the organizations are the interactions between individuals and the internal dynamics throughout the system (Marion and Uhl-Bien 2001, p. 391). Therefore, it is necessary to re-examine and clarify the role of the leaders in complex systems.

Marion and Uhl-Bien (2001, p. 398) indicate that in complex organizations the leader is aware of the interactions and the relationships between the communities and at the same time the importance of uncertainties. In this context, the leaders who manage the complexity effectively create interaction. However, the leaders do not lead them directly. Such leaders do not use legal and common procedures but cultural and environmental factors when starting relations. On the other hand, the leaders managing the complexity effectively start formation by taking on the catalyst task in actions. As one of the main ways to do this they use “tags”.

For example, Benazir Bhutto as a leader managing complexity effectively, is not the creator of the civil rights movement in her country. However, Benazir Bhutto used the tag “victory will be ours” continuously during her relations with the communities in her country. For this reason, Bhutto took on an important catalyst task for the development of civil rights and freedoms in her country.

Complex organizations, by their very nature, show continuous formation and regeneration quality. Therefore, some of the basic properties of complex adaptable systems are: (1) Complex systems are composed of many units which show unpredictable action and interact with one another (2) Complex systems are sensitive to the changes in initial conditions (3) Complex systems, through unpredictable methods, adapt their behaviors to integrate with the environment (4) Complex systems oscillate between balance and imbalance (5) Complex systems produce a new generation of actions when they experience imbalance (Plowman et al. 2007, p. 342–343).

Complex organizations organize themselves. Self-organization occurs through roles. Self-organizing systems achieve order in the organization not by the central authority’s imposing a senior planning to it, but by independent units’ sharing knowledge, showing actions and sharing feedback related to the system continuously. In this context, information is a factor that creates energy in complex organizations. Information may occur sophisticatedly through mutual dialogue and debate (Dooley 2004, p. 360; Osborn and Hunt 2007, p. 334). Creative and self-adapting behavior occurs when the actors in the system interact with one another independently (Boal and Schultz 2007, p. 411).

Benazir Bhutto could manage the ecosystem very well. She did not draw clear boundaries with nations, multinational organizations and local authorities and could use versatile communication. The idea of self-organization is one of the principles which Benazir Bhutto applied successfully. In this context, she always increased her power. Life network is an important feature of complex systems. Today we understand that we live in a world where everything is interrelated. Benazir Bhutto could manage the threshold of chaos in Pakistan and mutual connectedness in the world very well (Barabási 2003, p. 15).

Complex organizations create a new identity by adopting themselves (Schneider and Somers 2006, p. 357). This identity can be affected by many surrounding problems and events. However, like most systems, political systems also create new opportunities. Therefore, it is difficult to say that the political system, which is a complex self-adapting system, is steady. Pakistan's political system also had many imbalance, disorder, chaos, complexity, unrest environments and terrorism struggles. Therefore, Pakistan was in search of a new identity under the leadership of Benazir Bhutto.

In Benazir's country or in Pakistan, although the central authority put a new management plan by martial law plan or coup plot plan on behalf of the country in the period between 1990–1999, the plan was not accepted within the country. Therefore, the principle of self-organization in Pakistan's political system was accomplished by Benazir Bhutto as an effective leader who managed the chaos. In this process, despite extremely difficult living conditions and prison life, Bhutto always engaged in dialogues and exchanged information with her friends in the country and from other countries and she put up a dignified human struggle with the support of the international organizations and foreign countries.

Similar to the other social systems, political systems shows the feature of imbalance. Imbalance may be the source of the new order (Galbraith 2004, p. 10). Benazir Bhutto was a chaotic leader who made an effort to create a new order based on human rights, freedom and justice environments that would mitigate the imbalance that exists in Pakistan.

An effective chaotic leader is interested in the basic ideology which is within the system and forms the core of the system. The leader knows what s/he has to do to change the status quo and introduce new ideas. Therefore, the chaotic leader creates a new vision for the audience by keeping ahead of chaos and using his/her creative aspects. Complex organizations use strange attractors through vision (Glistrap 2005, p. 55). Benazir Bhutto, despite the politicians who tried to implement and strengthen theocracy in her country, is a leader who continued her struggle with a new vision. This vision created a magnetic power in Pakistan.

Leaders in complex organizations are the people who create the future rather than control the desired future (Marion and Uhl-Bien 2001, p. 410). Mrs. Bhutto is a female leader who struggled to create a bright future in her country. Thus, women's nationwide access to basic health, basic education and other social services became possible, thanks to the Social Action Program of the Benazir Bhutto government (Weiss 1999, p. 145). The pre-existing condition in Pakistan changed during her term of government. The programs that Benazir Bhutto applied towards

gaining women's rights reduced the anger and the heat that was previously seen in the women's movements in the country (Mumtaz 2005, p. 64).

A leader is defined in the literature on leadership characteristics accordingly; they must have the abilities to listen to others and learn from others, give energy to the organization, work for the benefit of all, develop his/her own group and others, recognize success and show success. In this respect, Benazir Bhutto gave energy to her country's citizens continually by using the expression "victory is ours".

An ideal leader is a person who directs in difficult times by having a vision (Kibort 2002, p. 20). Benazir Bhutto put up both physical and psychological struggles with the people of Pakistan in order to change the air and the climate in the country.

Benazir Bhutto, like Queen Elizabeth I, is one of the few intellectual and charismatic female leaders in history (Porterfield and Kleiner 2005, p. 51). Bhutto, with her success in the leadership role, has led to a change in the world's prejudice regarding a woman's talents. She did significant works first on human rights and then equality, democracy, justice, woman's rights and freedom in an Islamic country.

Pakistan is not a desirable country in terms of its position in the 1990s. According to 1998 UNDP Gender Empowerment Measure (Weiss 1999, p. 144) which determines women's executive positions in parliament, their percentage in professional and technical positions and in national earnings, the country took place at the bottom (100th out of 102 countries).

According to the theory of complexity, a self-adapting system achieving balance is not a good thing. The fact that the system is in balance shows that it is not effective, it is even dead. In this respect, what is expected from the actors in the self-adapting system is to change, improve and renew the system. Benazir Bhutto was always a leader in search of it in order to provide democracy, modernization, women's rights and decent living conditions in her country.

Benazir Bhutto was an example to other women in the Islamic world when she came to power on December 2, 1988. In complex systems, there is a genuine pre-invisibility. As an example for this unpredictability it can be indicated that the President dismissed Benazir Bhutto's government 2 years later, in 1990. However she wanted to prevent theocracy, bring democracy and find a remedy to people's livelihood problems in her country. For this reason, the PPP (Pakistan People's Party) came into power again in 1993 thanks to Benazir Bhutto's efforts. During this period, Pakistan was about to be declared as a terrorist state in the world because of the attack on the New York World Trade Center in 1993.

Benazir Bhutto is a leader who tried to internalize complexity through mutual interaction by continuous communication with other parties, party supporters, the people of Pakistan and US, UK, Syria, Arabia and Afghanistan's governance among foreign countries while managing complexity. Therefore, she formed an alliance with the MRD movement in the country to bring decent living conditions to the people of Pakistan.

Benazir Bhutto was always aware of the facts of the country. Therefore, when she was in exile and even when she was in jail, she constantly reviewed the current

situation of the country and rearranged the building stones. Thus, she was able to process the re-adjustment mechanism in Pakistan's political system.

Prime Minister Benazir Bhutto noted in the UN Fourth World Women Conference in September 1995 that the women in Pakistan were in very difficult circumstances. Bhutto announced that her government worked for the women's status to come to better positions through their participation in education. Benazir Bhutto used these remarkable words on this subject (Weiss 1999, p. 144).

Women have become the victims of a culture of exclusion and male dominance... Seventy per cent of the children who are denied elementary education (in the world) are girls. In Pakistan we are concentrating on primary education for girls to rectify this imbalance. We are concentrating on training women teachers and opening up employment avenues for women... The discrimination against women can only begin to erode when women are educated and women are employed... It is my conviction that we can only conquer poverty, squalor, illiteracy and superstition when we invest in our women and our women are working.

Benazir Bhutto's government also approved the document "UN Convention on the Elimination of All Forms of Discrimination Against Women" on March 12, 1996. In addition, Benazir Bhutto established "National Consultative Committee for Women" to make women be able to find better positions within the society and integrate with the society in the 2nd PPP (Pakistan People's Party) government term (1993–1997) (Weiss 1999, p. 145). Thus, Pakistan was founded by Quaid-e Azan Muhammad Ali Jinnah and a secular state concept was adopted in the country. But the army wanted a Saudi Arabia style religious management.

Complexity theory offers us new organizing principles of relationships and patterns. It is difficult to present the best way and define privileged "objective" viewpoints. Therefore, Benazir Bhutto was a leader who realized that the problems could not be solved by very simple, common and standard methods.

According to complexity theory, it is necessary to want to be a part of the solution in order to solve the problems. As the quantum reality suggests, Benazir Bhutto was a leader who tried to find solutions heroically by confronting the conditions, dealing with the existing relationship of the conditions and addressing the problems with determination rather than staying out of the problems. As she stated in the book she wrote "The Daughter of the East" which was granted the United Nations Human Rights Reward in 2008 (2014, p. 18), she adopted John F. Kennedy's approach "I do not evade responsibility, I welcome it".

It is seen that successful leaders in complex organizations use the following mechanisms while serving for the formation of the future: breaking existing patterns, encouraging innovation, enabling others to be sensitive to the issues. The starting point is important in creating new world realism in complex organizations. Benazir Bhutto is a leader who had the preliminary experience to cope with the chaotic situations thanks to her upbringing. She was brought up in the richest family in Pakistan. Her father Zulfikar Ali Bhutto was a lawyer. Then he became the president.

Education was very important in Benazir Bhutto's family. Her father wanted his children to be educated children in Pakistan. Benazir Bhutto received preschool

education at the age of three. When she was five she started to learn English at a monastery school in Karachi. Persian, Urdu as a local language and Sindhi language were spoken at home.

Benazir Bhutto was a woman who was supported the same as her brothers in terms of education in her family. She went to Harvard University in America in 1969. During her education on politics in the United States, she had training in “Comparative State Government” in Harvard and participated in “Women’s Movements” studies during her school life. In 1971, when Benazir Bhutto had training in Harvard, her father became the President because he was the party leader with the most representations in the Parliament. Then she was educated at Oxford University in 1973. Benazir Bhutto joined the Debate Society in Oxford Union and she improved her rhetoric ability. She then used this ability in front of the masses in Pakistan.

Benazir Bhutto had interviews with American Prime Minister, Chinese Prime Minister, Russian President, the British President, presidents of Saudi Arabia, India and Afghanistan in various settings with her father in or abroad Pakistani when her father Ali Zulfikar Bhutto was the Prime Minister. She is a leader who strived to become a part of a larger world all the time by following her father’s advice.

Benazir Bhutto was a hope for freedom for more than one billion Muslims who wanted to choose between the powers of the past and the future. In this sense, her thoughts, behaviors and expressions about the future functioned as “strange attractors” not only for the people of Pakistan but also for all the Muslims living in the region. That strengthened love and respect for Benazir Bhutto and loyalty to her.

The goals of all political struggles of Benazir Bhutto’s as a political leader were freedom and social justice. She is a person who fought for it throughout her life. There is no doubt that being a woman made her struggle more difficult. This is why she always strengthened herself for prejudice against women. Benazir Bhutto stated this situation in her statements by saying “If necessary, we have to work two times more than the men”.

There are also many obstacles that Benazir Bhutto faced as a female political leader. Unlike many female political leaders she was married with three children. In Pakistan, the General led the country to the election when it was 1 month to the birth of her first child. The goal here was to make Benazir Bhutto lose the election due to her pregnancy and that there was little time to delivery. However, she delivered the baby before the elections and Benazir Bhutto won the elections and became the first elected female prime minister in a Muslim country.

Benazir Bhutto experienced problems and obstacles based on prejudices during her second pregnancy as a female leader. During her second pregnancy when she was Pakistan’s Prime Minister, the opposition party appealed to the President to get her dismissed. The reason for this is that the country would be leaderless and state affairs would go wrong due to Benazir Bhutto’s giving birth. However Benazir Bhutto, despite all the difficulties, has the title of being the first woman to be a mother when she was a female Prime Minister in history.

The second government that Benazir Bhutto founded was dismissed by a non-democratic movement in 1996. Her husband was imprisoned for 8 years due to

allegations of corruption, although there was no evidence. This was another example of sexual discrimination. General Zia who became the Prime Minister by a military coup put Benazir under house arrest. The house arrests which were uncertain when to finish were only one of the largest uncertainties in her life.

Benazir Bhutto, as a starting point, took freedom, education, health and self-management rights to the forefront for people to live decently. Benazir Bhutto is a leader who was arrested six times by the military government in her country while fighting for this purpose. She made enormous efforts to fight against terrorism in her country in this regard. Unfortunately, she paid heavy prices by losing her life for this cause.

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Maria Montessori's Transformation of Special Needs Education

İbrahim Bello and İbrahim Bashar

Abstract This paper examines the historical phenomenon of special needs education prior to the era of Maria Montessori and her contributions towards the transformation of that system of education. Before her time, special needs education suffered a lot of challenges which include social, economic, religious and political. In her period, Montessori initiated the method of teaching children with special needs, established children's homes, campaigned against stigmatization of disabled children, and established a behavior reconstruction laboratory. These contributed immensely to the transformation process of the present day special needs education that is aimed at preparing disabled children for a functional and a brighter future. This conceptual paper thus, is expected to aid educators and stakeholders in dealing with children and people with immensely special needs.

Keywords Transformation • Special needs • Education

1 Introduction

Sustainable development is about integration and long-term planning developments that benefit the widest possible range of sectors, across borders and even between generations. In other words, our decisions should take into consideration their potential impact on society, the environment, and the economy, keeping in mind that our actions will have an impact elsewhere (now and in the future). First of all, we must accept that economic growth alone is not enough; the economic, social and environmental aspects of any action are interconnected. Considering only one of these at a time leads to errors in judgment and unsustainable outcomes. For

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example, focusing on profit margins has historically led to social and environmental damage. However, taking care of the environment and providing the services that people need depends, at least in part, on economic resources (OECD 2008).

To achieve sustainable development, education remains inevitable. Education remains one of the most important aspects in human development and perhaps the most influential social institution in any society, since in general, it transmits a common set of beliefs, values, norms, and understanding from the adult generation to its youth. Realistically, it stands out as one of the institutions the human race has created to serve certain needs, and, like all human institutions, it responds or should respond to certain dictates or changes in the environment (Hargreaves 2003). Education for sustainable development is indeed an investment in our future, and accordingly each respective country should ensure that appropriate resources are made available for its development (World Summit on Sustainable Development: Plan of Implementation 2002).

Critical to this effort though is the place of women if effective education for sustainable development is to be realized. It is important to recall that the UNESCO aims to foster a gender-inclusive culture through education, including higher education, in order to promote sustainable human development and peace. As a result, the key dimensions of human development have become; empowerment, co-operation, equity, sustainability and security.

A closer look at the literature indicates a glaring concern for the acute lack of considerable women's involvement and uplift in sustainable development in various parts of the world on the one hand and on the other, the lack of a tangible impact of education on people of all walks of life and the general divide in the pursuit of education between communities across the world.

Accordingly, many women are now seeking a key role in transforming education for the better. One area where women have played a significant role is indeed special needs education. Special education has been viewed by the encyclopedia of health, as a range of educational and social services provided by the public school system and other educational institutions to individuals with disabilities, who are between three and 21 years of age. (Dictionary of special education, 2003–2015; Special education guides; 504 plan.) The 504 plan has been developed to ensure that a child who has a disability identified under the rehabilitation act and is attending an elementary or secondary educational institution will receive recommendations that will ensure their academic success and access to the learning environment.

Special needs education is a subset of an education system whose goal is to include people with mental, physical and emotional disabilities Reger 1986 in Oziji pointed out that, curriculum, appropriate facilities, specialized materials, methods and teachers with specialized training must be made available for those children considered handicapped. This education as well as its huge success is credited to the efforts of Marie Montessori.

2 Special Needs Education Before Maria Montessori

Since time in memorial, human beings have suffered from physical, mental and emotional problems with many resulting from nature while others were after birth as a course of life struggle to survive. These categories of individuals who are deaf, blind, mentally retarded, physically challenged or emotionally disordered, speech disordered, Gifted learners, Migrant nomads, Fishermen and Farmers, are all in a cycle of special needs education.

3 Special Education During the Pre-religion Era

In a very long period until the emergence of great monotheistic religion, babies who were born different from normal people and children who had abnormal development were either killed or abandoned to their fate. Therefore, in comparison with the global perception of special needs education in relating it with past and present antecedents, we can understand that these categories of individuals suffer a lot at the hands of humanity. They were molested, uneducated, brutalized and subjected to all sorts of in-human treatment since the attitude towards the disabled in all societies in ancient times was hostile with mistreatment and neglect.

In the middle ages, the mentally retarded and mentally ill were regarded as people possessed by the devil and were burnt alive as witches, ancient Greeks exposed their disabled children on the mountain side to die while Romans laid their physically impaired children at the base of a statue in the public square to be torn to pieces by dogs. In the seventeenth to eighteenth centuries, parents of disabled children were accused of delving into witchcraft and as such it was viewed as a punishment by God to give them disabled children.

The situation was not different in Africa; many societies and communities believed that disability was a result of an evil spirit, a person's wrongdoing or manifestation of power from the gods.

4 Special Education During the Religious Era

Through the emergence and spread of major religions such as Islam and Christianity, people with disability having different features were approached carefully and these individuals were protected by the teaching and doctrine of religion, religious teachers, embracing people with physical challenge as an act of merit and God's work.

The emergence of special education raised resulting into the involvement of educational gurus who contributed immensely towards developing special education at all levels, among these educational philosophers include; Jean Mare

Gesparthard (1775–1835), a French who is said to have started the first individual work with mentally disabled children. He is said to have educated a mentally disabled 12 years old child called Victor.

Thomas Hopkins Gallaudet (1787–1851). He developed the finger Alphabet for the first time for the deaf Lovis Braille (1809–1852). Also blind French, Braille developed an Alphabet based on effervesced six points. The Braille system is briefly a system of reading by touching. Among them are, Alfred Binet (1857–1911). Maria Montessori (1870–1952) and Anna Freud (1895–1982).

5 Challenges of Special Needs Education

Realizing the fact that education should be a right and no longer a privilege, different countries in the world and Africa in particular launched the Universal Primary education (UPE) scheme and this was followed afterwards by the declaration of the National policy on education in 1977 which clearly spelt out the needs for education of handicapped, gifted and talented children.

Therefore, special needs educations face a lot of social, economic, and political challenges.

Social challenges: Social problems vary according to the social class in which the children with disabilities are distributed, the lowest social groups for example suffer most of these problems because they are poor. Kolo (2002) noted that attitudes which encourage beggary and distribution among children with disabilities are common. This situation results in low participation in literacy and education due to what Ozoji (2003) described as “devaluation of the disabled” since society devalues children with ability because they are poor. Apart from being poor, the people with disabilities are often evaluated as being of lesser status and value, which significantly has social implication on them leading to low self-concept and being maladjusted. Invariably, the children with disability are being excluded from social life of the community and nation.

Economic challenges: Based on economic strata, children with disability are often excluded from participating in education and vocational training that will lead them to become self-reliant. Kolo (2002) asserts that “their right to work as enshrined in the poverty alleviation for disadvantaged person is being violated”. This situation has called for concern around the globe. In 1975, the United Nations General Assembly issued a declaration on the right of disabled persons to be enabled. They are to become as self-reliant as possible. By implication children with disabilities have a right to be prepared for work through education so that it makes them equal receivers from and contributors to Nation building, not economically dependents on government or others for their survival.

Political challenges: Considering the comment on the critical importance of human capital in development process, Kolo (2002) opined that the issue of full integration of children with disability in National life entails effective political commitment by the government and the community as a whole in the educational

sectors. For instance, the desired mainstream programme are clear testimony of segregation against children with disabilities. This manifestation of exclusive tendencies has led to rising trends of destitution against a desired involvement in self-sustaining and income generating activities in African countries, most especially developing ones which suffer much in the political arena.

6 Contribution of Maria Montessori to Education for People with Special Needs

Maria Montessori was born on August 31, 1870 in Chiaravalle, Italy. Her father, Alessandro Montessori, 33 years old at the time, was an official of the Ministry of Finance working in the local state-run tobacco factory. Her mother, Renilde Stoppani, 25 years old, was well educated for the times and was the great-niece of Italian geologist and paleontologist Antonio Stoppani. While she did not have any particular mentor, she was very close to her mother who readily encouraged her. She also had a loving relationship with her father, although he disagreed with her choice to continue her education.

The contribution of Montessori can largely be viewed from the perspective of methods of teaching people with special needs condition which she developed and are being followed to-date. These methods are very paramount in the world, with early childhood professionals and parents, her approach is designed to support physical and natural development of children in an appropriate environment. She came up with five basic principles of well modified and accurately representatives of how education can implement the Montessori methods in many kinds of programs across the world (Morrison 2014).

Educators in the field set up special environments to meet the needs of the students in three age groups: two and a half years, two and a half to six years, as well as six and a half to twelve years. The students learn through activities that involve exploration, manipulations, order, repetition, abstraction, and communication. The teacher is to encourage children in the first two age groups to use their senses to explore and manipulate materials in their immediate environment. Children in the last age group deal with abstract concepts based on their newly developed powers of reasoning, imagination, and creativity.

After graduating from the University of Rome in 1896, Montessori continued with her research at the University's psychiatric clinic, and in 1897 she was accepted as a voluntary assistant there. As part of her work, she visited asylums in Rome where she observed children with mental disabilities, observations which were fundamental to her future educational work.

She also read and studied the works of nineteenth-century physicians and educators Jean Marc Gaspard Itard and Édouard Séguin, who greatly influenced her work. Maria was intrigued with Itard's ideas and created a far more specific and organized system for applying them to the everyday education of children with

disabilities. When she discovered the works of Jean Itard and Édouard Séguin they gave her a new direction in thinking and influenced her to focus on children with learning difficulties. Also in 1897, Montessori audited the University courses in pedagogy and read “all the major works on educational theory of the past 200 years”. She thus came up with a methodology to deal with children with special needs.

These methods include the following:

Respect for the child Ideally children shall be forced to do what we instructed them without regards for their special needs. We are over bearing them and expect them to be submissive and well behaved; they will imitate us in any case. Let us treat them, with all the kindness which we would help to develop them (Montessori 1965). When the learners/students are respected by teachers, it will enable them to articulate their skills and learn on their own with positive self-esteem.

Attraction of mind Accordance to Montessori, she believes that children educate themselves. We acquire knowledge by using our mind but the child absorbs knowledge directly into his psychic life and learns to speak his or her native tongue (Montessori 1966). Here, Montessori is trying to draw attention to understanding that learning in an environment and outside environment can occur as the children are born to learn, and they are remarkable in the learning system.

Periodical sensitivity Montessori added that, there are sensitive periods when children are more susceptible to certain behaviors and can learn specific skills more easily. It is a transient disposition and limited to the acquisition of a particular trait. Once this trait or characteristic has been acquired, the special sensibility disappears (Montessori 1966).

Prepared environment Children learn best in a prepared environment, a place in which children can do things for themselves. A prepared environment makes learning materials and experiences available to children in an orderly formal freedom are the essential characteristic of a prepared environment. Since children within the environment are free to explore materials of their own choosing, they absorb what they find there. Montessori was the best in creating learning environments for young children that enabled them to be independent, active and learn.

Auto-education According to Montessori, children are capable of educating themselves. Auto education is also known as self-education, students who are in prepared environment and who exercise freedom of choice literally educate themselves.

Children-based Pedagogy Montessori was the founder of disabled children who needed pedagogical teaching with leniency and adequacy of full delivery in terms of teaching and learning. The methods are designed/aimed at meeting learning outcomes of all learners. The methods give room to learners to deliberately acquire and possess effective and sufficient potentials in the teaching and learning process. Montessori also came out with an approach that includes child-centered methods which conceive the child as the central focus of the classroom. It gives learners autonomy over what they learn and how he/she goes about learning (Jordan 2003).

Children's homes She was the first female doctor in Italy. She is also a pioneer of women in Science, and her study of mind is the foundation of Piaget theory of

cognitive development. As part of her contribution, the pre-schools and elementary schools use a Myriad of Montessori materials in their everyday working, such as child-sized furniture and Math Manipulative as well as “real life” skills which were first pioneered by Montessori.

Training centres As part of her contribution, Montessori built a child's house in Rome where people/learners with special needs are trained, guided and reconstructed. These enable their lives to become very useful and manageable in view of societal needs and wants as well as social relationships and other important roles.

Abrogation of stigma The contribution of Montessori enabled the wiping away of the stigmatization attached to people with special needs and problems. Physically, mentally and emotionally, through her effort people have begun to understand and embrace these categories of individuals with love and affection.

7 Conclusion

This paper examined definitions of special needs education brought out by different scholars and educational gurus. At the same time it talks about special needs education before the advent of Maria Montessori during free religion and later the Advent of a great religion and institutionalized era. The challenges faced by the special education program which consists of social, economic and political challenges were also explored. The paper has also discussed the immense contribution of Montessori on education in general, the methodologies and principles adopted in teaching children with special needs condition, and proper design of teaching and learning processes.

From the above mentioned contribution of Maria Montessori, despite the economic, political and sociological challenges as well as the critics, it is realized that her contribution to special needs, as well as education for such individuals, does not only remain in a single entity but rather touches all the educational disciplines/aspect. Owing to the above, the following recommendations are being made:

- The international community should pay more attention to people with special needs so as to enable them to get more support and courage to excel and play their own role towards development of society.
- At this time, there is need for a global call at every level for these categories of people to be given free education up to a relatively higher level of education.
- There is also need to give them job opportunities suitable to their condition and There is equally a need to shun the stigmatization extended to these kinds of people/individuals.

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Rebecca Kadaga's Transformation of Uganda's Parliamentary System

Sophie Nanyonga

Abstract Women are continuing to make a major impact through their participation in leadership and political positions. It is reasonable to assume that the number of women taking up significant roles in society will outcompete that of men in the future. The growing impact of women in the workforce has kept the leadership style of women on the research agenda. Within the leadership literature, writers lamenting the lack of women in senior management positions do so primarily on the basis that modern organizations need the very style of leadership that comes naturally to women. By contrast, a number of studies have highlighted a generally held negative perception of women as leaders that could account for the dearth of female leaders at the top. Against this background, this paper revisits the study of women's leadership, targeting specifically the Right Honorable speaker of the parliament of the Republic of Uganda-Hon. and honoring Rebecca Alitwala Kadaga's transformation of Uganda's parliamentary system as a woman leader.

Keywords Leadership style · Gender · Women · Transformational leadership · Politics

1 Introduction

Women globally make up over half of the world's population and are often the backbone of societies. They hold up half the sky!... Except in decision making. Over the years, a number of women have taken up public offices in politics and leadership. In Africa, women have burst onto the political scene after the 1990s, claiming more than one-third of the parliamentary seats in countries like Uganda, Burundi, Rwanda, Mozambique, Tanzania and South Africa. Women in Rwanda still hold the highest percentage of legislative seats in the world. Women's

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movements have continued to lobby for constitutional reforms and new legislations to expand women's rights and ability to be leaders in a world of chaos and complexity settings (Jeremiah 2008).

Global statistics indicate that women in political leadership are at 17.7 %. Sub Saharan Africa 17.7 %, Asia 16 %, Arab countries 9.1 %, Nordic countries 41 % and specifically Uganda is at 35 % which is beyond the global and Saharan range (Loyce 2013).

There is with no doubt however that leadership and politics are a complex field characterised with chaos and therefore a more men-familiar area. Women who tend to fit competitively in this area are strong and persistent, especially in most parts of Africa where they are constantly faced with negative cultural beliefs. The population of African women is characterized with hindrances to full participation in the leadership field. The cultural beliefs that a woman should be a stay-home mother and her place is only and only in her husband's kitchen, the workload that awaits them at home (house cores that are believed to only be work of women), the low levels of education of many that allows only a few to compete with a high magnitude number of men, not forgetting their biological role of child bearing which is perceived by most men to be a weakness—believing a woman cannot serve fully during pregnancy or due to their obvious and common absence in post maternity period and other feminine reasons.

There are however some women who against all odds have managed to compete successfully in this men-dominated area of leadership that is currently characterised with chaos. Such women in Africa are not so many. In a continent of over 54 countries, only two women have been heads of states (Her Excellency President Ellen Johnson Sirleaf of the Republic of Liberia and Her Excellency President Joyce Banda of the Republic of Malawi), and among these only one (Her Excellency President Ellen Johnson Sirleaf of the Republic of Liberia) has been elected democratically. Other female heads of states in Africa have been either interim or acting presidents and these too are not many. They are less than 5 to be precise.

Few as they may be, these women should serve as a reminder to others that time has changed and women can not only participate in lower political positions like member of parliaments, but can successfully lead a nation as well. In Europe we have Oprah Winfrey, who is the first woman to own her television network. Ellen Johnson Sirleaf was the first elected female head of state in Africa. She opened doors for African women to continue seeking political office in Africa. Wangari Maathai was the first African woman to win a Noble Peace prize in 2004. These women's success is a testament of how women should ignore the noise around them and focus on the goal at hand. We can glean pearls of wisdom from the lives of these women. They show the world that despite the challenges that women face in society, when they lead, they leave a mark in society that can be felt for generations to come.

2 Rise of Ms. Rebecca A. Kadaga and Her Role in the Transformation of Uganda's Parliamentary and Political System

Rebecca Kadaga was born in Eastern Uganda (East Africa), in Kamuli District on 24 May 1956. She attended Namasagali College for her high school education. She graduated with a law degree (LLB) from Makerere University in 1978 and went on to obtain the Diploma in Legal Practice from the Law Development Center in Kampala in 1979. In 2000, she obtained the Diploma in Women's Law from the University of Zimbabwe, and in 2003, she obtained the degree of Master of Arts (MA), specialising in Women's Law, from the same University. (www.parliament.go.ug/.../135-speaker-kadaga-).

As a lawyer she practiced law for almost 5 years in private practice between the years 1984 and 1988. Kadaga has also been involved in leadership and politics, precisely from 1989 she has served in one political office to another. As a woman, having a strong educational background on women affairs, she has done a big job in uplifting women's stature and abilities in Uganda and Africa as a general. Her leadership skills have not only been applied in Uganda alone but across the globe.

Ms Kadaga served as a woman member of parliament for the Kamuli District in Eastern Uganda from 1989 to 1996. She also served as Chairperson of the University Council for Mbarara University, in Western Uganda, between 1993 and 1996 and served as Secretary General of the East African Women Parliamentarians Association.

Ms Rebecca Kadaga became the Ugandan Minister of State for Regional Cooperation (Africa and the Middle East) from 1996 to 1998. She then served as Minister of State for Communication and Aviation, from 1998 until 1999. Before being elected Deputy speaker of Parliament in 2001, Kadaga was the Minister for Parliamentary Affairs in Uganda between 1999 and 2000. Finally she was elected Speaker of Parliament in 2011 thereby becoming the first female speaker of the Parliament of Uganda in history.

Rebecca Kadaga has managed to fit in this field perfectly well because of a number of reasons. She is single, educated and has a well grounded background that outsmarts the primitive cultural beliefs of most African communities that a woman's place should be in the kitchen. This did not come on a silver platter for her either. The media sometimes is harsh on such focused women, calling them "masculine" an epithet that may not be taken well in the eyes of a primitive community like Uganda, thus discouraging other women from participating the same way she does.

Women in nature are vulnerable and their practice in a complex and chaotic area like leadership becomes complicated for them when the media attacks them instead of defending and promoting them.

With the support of the Honourable Kadaga, women legislators have pushed hard and succeeded in influencing the legislative agenda up to 61 % (Loyce 2013). This has often been demonstrated through passing of gender sensitive laws such as;

The female genital mutilation Act, Domestic violence Act, influencing the national budget to be gender sensitive especially on the issues of health. Women legislators have also influenced leadership in parliament committees and 40 % of heads of parliamentary committees are women. The highest representation of its kind since time immemorial. Much credit therefore is due to Ms. Kadaga. This number was never achieved by any of her predecessors who were all men despite the fact that the law on affirmative action has been in place since 1986.

In April 2012, Ms Kadaga called upon all political leaders to indiscriminately support an inter-parliamentary union, which Uganda became the first East African country to host. This union is the world's largest union with 159 national Parliaments. Her cooperative efforts led to the success of the event in return. Unlike her predecessors, Rebecca, despite belonging to a political party (the ruling, National Resistance Movement-NRM), has been consistently even-handed in her position as the head of the legislature and this smoothed the legislation for both the ruling and opposition leaders in parliament and for Uganda as a nation, (The Daily Monitor Newspaper, Saturday, August 25 2012).

Kadaga's style of refereeing parliamentary sessions is even-handed, a very unusual behavior among party-affiliated politicians in Uganda. She has publicly said on various occasions that she will not give into pressure from fellow party members to muzzle opposition voices especially in parliament. Such governance was never achieved by her predecessors, who by the way were all men belonging to the same political party she belongs to!

Rebecca has been quite a transparent and non-partisan legislative leader which to some extent indicates that, perhaps if we had more women as top leaders, we would be at a further developmental stage than we are now. When she instituted investigations for oil-bribe allegations on three ministers in her term of office including the then Prime Minister, Amama Mbabazi, then Foreign Affairs Minister Sam Kuteesa, and Hilary Onok of Internal Affairs, it seemed like a betrayal to the party since, like them, she too was a National Resistance Movement (The ruling party) Member of Parliament. The trend in partisan politics is that one looks out for his party members even if it means bending rules. However, this does not seem so with a Lady Honorable Speaker in the chair, a total opposite of male predecessors.

Surprisingly to many, Hon. Kadaga still maintains an objectivity that is a rare quality for lawyer-legislators who are accustomed to the deal-making and appeasement that attend the political process. This is another reason why many, including even opposition Attorney General Abdu Katuntu who led the reconvening-for-oil crusade, call her the "best speaker Uganda has ever had." (The Daily Monitor Newspaper, Saturday, August 25 2012).

Consistency of objectivity in political decision-making, and social justice for grass root citizens, the qualities she is currently adored for, position her as a viable option for female president, which many think is the elixir that will positively transform Uganda's politics. Results of a survey conducted by Research World International from March 19th to April 6th 2012 showed 62 % of respondents seconded her being Uganda's next President, a factor that confirms her good leadership skills. It should be noted that none of the previous speakers of parliament

(who were all men) has been sought for or suggested to be the president of Uganda before. (The Daily Monitor Newspaper, Saturday, August 25 2012).

The Rt. Hon. Rebecca Kadaga was among eight women from all over Africa who were awarded the prestigious African Influential Amazon Award 2012. The Award, which is conferred on merit, was presented to the Speaker by the Centre for Economic and Leadership Development in recognition of her status as the first Female Speaker of Parliament in Uganda and because of her inspirational and mentorship roles to young emerging female leaders. [The Centre for Economic and Leadership Development is a Non-Governmental Organisation, whose existence is solely hinged on the passion to emancipate and liberate women and children from all forms of victimization. The Organisation's drive emanates from its Vision to empower women and children to fulfilling their full potential.] (www.parliament.go.ug/.../135-speaker-kadaga).

By having more women as legislators, more concerns—different concerns, are brought to the public domain to respond to the diverse needs of society, including the concerns of women themselves (Jonasdottir 1988). The presence of more women in Uganda's Parliament and having a female speaker with undisputed leadership skills and experience has seen the enactment of laws through private members bills to prevent trafficking in persons, female genital mutilation and domestic violence some of which were there long before the current parliament who were reluctant to ever pass them.

Looking at Kadaga's contributions to women's empowerment in a few years of her service, such as passing gender sensitive laws, support for improved gender budgeting in Uganda, among many others, we see that such influence can easily be shared across the globe, since Kadaga is not only a leader for Uganda but the whole world.

Indeed, Kadaga has broken through the normally male dominated field of leadership and politics and her election as speaker of parliament was viewed by many as an indication of trust in her capabilities and competence by Ugandans and specifically members of parliament. Most women were and are still inspired by her determination and her unending achievement in the political-leadership arena. With Uganda having a woman occupying the 3rd most important office in the country, many aspiring women leaders and politicians gained hope and confidence that 1 day women shall perhaps acquire the first leadership position of the country's Presidency. With her commendable determination and a display of confidence, she has become an inspiration to many young women, not only in Uganda but elsewhere in the world.

Although we have had many women leaders in Uganda, there exists a common tendency of women to only be deputized, especially such for big positions. With her recent landmark achievement of becoming the first female Speaker in the history of Uganda, she overcame that syndrome. Having Kadaga occupying such a high-ranking office, coupled with her known inclusive and effective leadership in legislative processes and strong advocacy of gender-inclusive policies and programmes, is indeed of great significance to Uganda and specifically, the women.

Indeed with her as Speaker, Uganda has so far achieved the much-desired enhanced integration of critical gender issues into laws, policies, budgets and legislative debates.

At a glance therefore, Hon. Kadaga can be credited with the following transformations, not only for parliament but the political, social and health settings of the country;

- Passing the Female Genital Mutilation Act.
- Accomplishing the Domestic Violence Act.
- Influencing a gender sensitive budget.
- Gender parity in leadership of parliamentary committees.
- Neutrality in legislature especially for opposition parliamentarians.
- Marketing Ugandan female candidates for key leadership positions.
- Aiding the integration process for East Africa.
- Transparent and non-partisan legislative leadership.
- Maintaining objectivity despite position held.
- Social justice for grass root citizens.
- Inclusive and effective leadership for both men and women parliamentarians.

3 Challenges of Women in Leadership

It is worth noting however, that despite Kadaga's achievements, most women still find it a challenge to compete in leadership especially in Uganda. Most of these challenges are cultural and economic based. Women need more people like Kadaga to look up to and believe that they too can make it, because with what Kadaga has achieved so far as the speaker, the country would have had much more hope if it had at least 45 % of its leaders as women (Goetz 1998).

One of the aspects that affect women's political empowerment is the fact that women are perceived as possessions and known to be wives/mothers/caretakers and Uganda being one of a patriarchal society, men are dominant in decision making. Women who show interest or take part in leadership are ridiculed as masculine, money minded, ambitious, immoral and unruly. In most societies, women who are shy, lack confidence and have a low self-esteem are the ones perceived as real women. This is mainly due to the cultural setup of many societies like Uganda, where women who possess such qualities are the ones depicted as truthfully respectful and true African women and thus many shy away from politics and leadership to purportedly preserve their true woman ship.

The other aspect which affects women's political empowerment is the triple workload which women carry and particularly the unpaid care services. The workload can have some negative impact on women's horizontal mobility if it impacts the time they have to invest on political activism or even time to relax and this has led many women to back off from active leadership.

The literacy level of aspiring women political leaders also affects their capacity to comprehend and engage in technical processes which the government engages in. In spite of good government policies to promote education for all, a good number of women of leadership age are still of low education.

Women's biological roles and responsibilities to a certain extent too hinder their participation in leadership. Some men argue that women may not serve well in such a demanding area when they are engaged in child bearing. As a result of their natural domestic roles, some women leaders always find it hard to keep time or hit deadlines at the work places and this results in poor participation in the decision-making process. Culturally, it is a man's role to hustle for a living and a woman's role to stay in the house and take care of domestic chores. It is true that times have changed and women have won places in demanding positions such as leadership and politics. But they are still expected to keep their domestic roles in order and thus have to both take care of their home and serve their respective leadership positions. Thus they have an obstacle that their male counterparts do not have. Further, in many societies in Uganda, it is believed that girls should not hold positions of leadership in a community because they sooner or later get married and go to another community, so they are not elected to leadership positions. This makes it difficult for aspiring female leaders to come out for the competition.

The low levels of political influence among women is yet another challenge on women leadership especially in Uganda. While women in Parliament have used their numbers to lobby and get gender sensitive legislation passed, the women have not used their numbers to influence resource allocation to critical areas such as maternal health, and sectors like agriculture where the majority and poorest of the population who are largely women eke out a living.

4 Conclusion

In spite of the above overwhelming challenges, some women have still made it through the leadership club successfully to the top. One of such leaders is the Rt Hon Rebecca A. Kadaga, the speaker of the parliament of Uganda. She has made it through these challenges, has been on the political scene for over 27 years, and also has made a tremendous change during her tenure. She has achieved a lot in her leadership role and specifically as the speaker of parliament. The Lady speaker has achieved in barely 5 years a success that has never been achieved by any of her predecessors in almost 20 years.

It cannot then go unnoticed that with women leaders acquiring high profile offices in such a chaotic and male dominated area-politics, like the ones named above, the world might achieve the much-desired enhanced integration of critical gender issues into laws, policies, budgets and legislative debates.

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Part II
Issues in Women Leadership

Women Leadership in Complex Social Media and Social Networking Systems

Şefika Şule Erçetin and Ssali Muhammadi Bisaso

Abstract Social media and social network systems today have brought with them an unprecedented wave of change that threatens every aspect of human society. Accordingly, the major elements of every human undertaking are variety, flexibility, and customization. Leadership, which is one of the most important aspects in human development and perhaps the most influential social institution, thus becomes more challenging than ever before as it has to bear with the intricate nature and challenges posed by social media and social network systems. Subjected to women, the challenge gets even more intriguing and mouthwatering indeed since it obtains within the established gender debacle as well as perceptions of people towards women leaders. The challenges encountered and how women leaders can survive in a complex social media and social network world become matters of acute importance to educators, leaders and researchers alike. This paper positions itself as a deliberate attempt and initiative to explore, from a purely realistic angle, the challenge posed by social media and social network to leadership, especially women leadership and how women leaders can engage the said challenge. Premised on the literature gap gaming the world of research in view of the concept in question, an effort to dissect complexity as well as disengagement thereto of the plight of women leadership in the wake of social media and social network systems is neither only an urgent need nor a welcome boost but a groundbreaking accomplishment, so it is hoped.

Keywords Leadership • Social media • Social network systems • Complexity

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1 Introduction

The contemporary world in which we find ourselves today is born of networks. That is why many authors insist that we had better start viewing our environment as a networked environment. This is due to the massively “interconnected and interacting” components that make up our vital systems in today’s world (Antoniou and Pitsillides 2007). These systems can be classified as complex and indeed Antoniou and Pitsillides (2007) opine that a network is not, first of all, simply complicated. It is, before all, complex. They thus justify our world’s complexity in the following transitions:

- From the Internet to the global ecosystem,
- From the road traffic network to the stock markets, and
- From biological to social systems.

Just as the world we live in is networked, so are the jobs we do and the places where we work. Interesting to note is that there is also a clear relationship between work processes and communication. When the processes of our work change, so does the way we communicate (Asian social media report 2011; Mayfield 2008; Raposas 2002). Because companies have become more networked today, “emerging technologies” have found a way into many companies (this can be through employees or at times the company itself). Most interestingly, “virtual offices” have become a reality due to “globalisation” on the one hand and people working at home on the other. This poses a challenge to contemporary leaders whose response has to be re-inventing the way they perceive leadership and the practices they put across. Realistically, two major reasons stand out for this: first, acceptance of the leader on the part of employees and second, staying competitive within the leadership structures and corridors of power (Fajardo 2014).

The media however plays a critical role in determining the destiny of many processes. This is premised on the assumption that citizens need to have enough information at their disposal in order to make a range of “informed choices” in a supposedly “free market of ideas”. This explains why the media and press are conceived as a “watch dog” and more emphatically “the fourth estate”. To discharge this function however, there must be a number of variables are at play (Raposas 2002):

- critical reporting,
- information flow to citizens,
- intelligent decisions on public issues,
- adequate coverage,
- accuracy of reporting,
- contextualization of information,
- fair reporting,
- balanced reporting,
- proper documentation, and
- back grounding of ideas.

Meanwhile ethical issues should also be considered seriously as reflected in “sensationalism, corruption, trial by publicity, and invasion of privacy with different variations and gradations in each country” (Raposas 2002).

Social media on the other hand include different technologies (web-based and mobile technologies) to alter the communication process and enable the “production and distribution of user-generated content” (Mayfield 2008). In more detail, the characteristics of these technologies include: openness, participation, community, conversation, and connectedness (Mayfield 2008).

Mayfield (2008), and Fajardo (2014) contend that “social media” can be classified as follows:

- social networks like the case of Facebook,
- blogs, or wikis as represented by Wikipedia,
- podcasts as with iTunes,
- forums, or content communities like YouTube.
- microblogging as the in the case of Twitter.

Realistically thus, “Social media” according to Wikipedia is the “social interaction among people in which they create, share or exchange information and ideas in virtual communities and networks”. Premised on the foregone analysis therefore, “social media” is just another face of human interactions. Although the terms “social media” and “social networking” have always been used interchangeably, “social networking” reflects the act of utilizing “social media” platforms (Fajardo 2014). Nevertheless, the definitions of both are rapidly evolving, and each is underpinned by interactive dialogue, collaboration, and making connections.

A number of authors (Fajardo 2014; YouTube Statistics and Viewership 2013) have explored the concepts of “social media” and “social networking” and established them as the common effect that the availability and exploitation of network sites have not only “exploded” in the past decade, but have together caused a transformation in society, viewed in abrogation of “cultural divides” as well as providing information to people at all times and in all places.

A glance at these recent developments in “social media” and “social networking” would reveal the following information in Table 1.

Facebook has been found to be by far the most popular of all social network sites. This conclusion is premised on the revelations of “Pew”, a trusted research center based on a survey that was conducted in September 2014. Even though it is not growing that steadily anymore, “user engagement with the platform” has increased. A comparison of user rates across “social media” sites is presented in Table 2.

Table 1 Flow of social media and networking sites use (2012)

Social media site	Role	Year founded	No. of users
Facebook	Social networking	2004	1.2 Billion
Twitter	Microblogging	2006	115 Million
YouTube	Video sharing	2005	1 Billion

Source Fajardo (2014), YouTube “Statistics and Viewership” (2013)

Table 2 User rates for different “social media sites” (2014)

Site	Users (%)
Facebook	71
Twitter	23
Instagram	26
Pinterest	28
LinkedIn	28

Source Pew research center (2016): Note should be taken that the rates represent adult users online

Women have been very vibrant when it comes to internet use. Not only are they the majority of “online users” today but are also the most “efficient and effective users” thus far. And according to Engvig (2008) this has propelled them to rapid growth in political influence. Nevertheless, there have been attempts in the media to pigeonhole “women” thus rendering their “political involvement” and most importantly their activism that is rather complex and indeed largely insignificant. However, Dalton (2011) and Unger et al. (2010) posit that women have utilized “online communication” to launch a “powerful women movement” whose presence is being felt both online and in real situations.

Against this backdrop therefore, we set out to address some questions in this conceptual paper thus:

- Do women use social media differently than their male counterparts?
- Can social media provide distinctive opportunities for women in leadership?
- Does social media possess a telling negative draw-back to female leaders?
- Do social media network sites and social networking have a correlation to women’s leadership success?

To answer the above questions, we made a review of the “social science research” focusing on “women’s use of new media”. And in exploring the “connection between social media and women leadership success”, we focused on prevalent literature in the field of leadership.

2 Women’s Utilization of Social Media and Social Networks

It has often been said and lamented that “Men are from Mars, women are from Venus”. This no longer holds water since women have tested men in the realm of “social media” and used them to their very best (Haferkamp et al. 2012). While men use “social media for business reasons” more than women do, women on the other hand exploit “social media” for personal interest. Haferkamp et al. (2012) offers that “women are more vocal, expressive and willing to share. In other words, women are biologically wired for social networking”.

Table 3 Key statistics on social media network use

Social media network	Women (%)	Men (%)
Facebook	58	42
Twitter	62	38
Instagram	53	47
LinkedIn	46	54
Myspace	50	50
Pinterest	70	30
YouTube	46	54
Google+	36	64
Text messaging	65	35
Social networking (overall)	76	72

Source Pew Research Centre (2016)

Haferkamp et al. (2012) conducted a study to “different uses of social media by gender” and found that women’s online behaviour is more “interpersonally oriented” while men are more “task and information oriented”. Women are the “low-hanging fruit” of social media today and deserve “closer attention” from marketers. Junco (2013) also found inequalities in Facebook use between men and women. Along the same line, young men and women use social network sites differently no matter the location (Aktaş et al. 2014).

Indeed an abundance of reports suggest that we see women “gravitating toward those applications” that allow them to connect with friends and share information with people they know. In addition, surveys indicate that women outnumber men on social networking sites. Even academic research shows that women’s “preferred styles of communication” auger well with “social media” (Gelber 2013).

As women have been found to command perfection in utilization of social media network sites (Wilcox 2014), there is clear evidence of an “impending dominance” of the “social networking sites” by women in the near future, if not already. This is what Melissa (2009) has termed as ‘Answering the call’ by women. The variation in use of “social media” across the gender divide is illustrated in Table 3.

Realistically therefore, women’s influence on “Social Media” is viewed in terms of affecting brands, the way they share news as well as when they encourage and support one another. And given the way they actually utilize the media (establishing contacts and seeking opportunities), there is no gain-saying that the “women movement” is only but a delayed inevitability and indeed the “call has been answered” as rightly put by Melissa (2009).

3 Social Media Opportunities for Women

Theoretically and practically speaking there are limitations or weaknesses in “social media” sites. And for many years, the media has not been so friendly to women. However if women provide each other with enough information access and

maintain open communication lines, then there is every chance that they will turn “social media” into their greatest of allies (Raposas 2002). At times, media is seen as “indifferent to social causes” if not using story opportunities to arrive at sensational pieces meant for profit and marketing leverage, rather than for “social change and development”. Thus, what seems lacking is a clear program of leadership among women to transform systems. Burgess (2009) opines that social networking technologies should be conceived as vehicles of support for women while the Parliamentarian (2010) considers utilization of social network sites to enhance women participation in the decision making process.

Indeed “social media” creates a safe place for women to:

- Conduct research,
- Collect useful contacts,
- Gain experience,
- Improve on confidence to ask questions,
- Learn new things,
- Raise status in society,
- Challenge themselves to grow, evolve and aspire,
- Manage their time,
- Control the form and flow of relationships,
- Search for opportunities,
- Identify each other,
- Campaign and become organized activists.

Social media has the potential to be an “empowering and engaging tool for women”, whether in Politics (Bamberger 2011; Friedman 2005; Gelber 2013), Economics (Arab social media report 2011; Rubin 2012), Education (Burgess 2009; Gelber 2013), Leadership (Arab social media report 2011; Dalton 2011; Engvig 2008; Fajardo 2014; Lance 2013; Parliamentarian 2010; Schipani et al. 2009), Legal systems (Arab social media report 2011) and Social values (Aktaş et al. 2014; Arab social media report 2011; Carli 2001; Friedman 2005; Gelber 2013; Unger et al. 2010; Wilcox 2014) arenas.

De Vivo (2013) writes that while women have made huge strides in gender equality and perceptions, some stereotypes have come back to haunt us again in revised forms. According to one especially reductive “Mars and Venus” formula (Haferkamp et al. 2012), men use Facebook and LinkedIn to increase serious opportunities, as well as for purely social functions, while for women such media are just a way to share cheesecake recipes and coo over baby pictures. While we may delight in such activities, women are already using social media in ways that fly in the face of such simplifications.

Accordingly, women may enjoy the following opportunities out of social media:

Building a voice Largely as a function of gender-based socialization, women often don’t feel the confidence to assert themselves within the usually male-dominated milieu of face-to-face board meetings. Even for more seasoned

career women, it can be daunting to be a minority in such a high-pressure physical reality. Within the realm of social media, women in the workplace are building networks of mutual support that counteract the patterns of the past.

Expanding opportunities to connect Women in particular have often taken advantage of social forums to get things done, whether it be through PTA meetings or neighbourhood welcome wagon groups. Social media simply takes the already existing tendency of women to be socially engaged and expands it to a greater level.

Gaining from the benefits of the virtual office The 9-to-5, brick-and-mortar limitations of the workday are being undone by men and women alike, but women in particular are edging towards a preference of working fewer days in a physically-defined office. Not only that, women are shown to actually be more productive when working in a virtual office.

4 Complexity Vested Within Social Media Networks and Its Negative Returns

The era of the emergent technologies is the era of unexpected/radically new technologies coming to the forefront in all life systems. It is not simply an era of just new technologies as Twyman is thinking: this is because new and emerging technologies are those reflecting “current advances and innovation” in various fields and disciplines to which we indeed fully ascribe (Twyman 2011).

Social Media are deeply related to “Emergent Technologies”. If we accept that “social media” unexpectedly coins an exploitation of “web-based and mobile technologies” that convert “communication into interactive dialogue” (Collins 2011), then we have to also accept that “social media is emerging technology” which has become vital for our future (Leikas et al. 2011). Social Media bring back the appurtenance to a community where we live.

Issuing from the above therefore, “social networking” is the grouping of individuals into specific groups, like small rural communities or a neighbourhood subdivision, if you will. Although social networking is possible in person, especially in the workplace, universities, and high schools, it is most popular online” (<http://Whatissocialnetworking.com>). “Social networking” brings the complexity of a community in the human relationships kingdom.

As complex systems the “emerging/emergent technologies” of our age of surprise, the so-called NBIC, are highly unpredictable. Nobody could predict, when the Internet was born several decades ago, how communities would use it nowadays.

Social media are complex systems. It has been written that “complex systems are composed of a very large number of different elements with non-linear interactions; furthermore the interaction structure, a network, comprises many entangled loops” (Weisbuch and Solomon 2007).

Social Media have the characteristics of a complex system. “Four properties stand out, each of which adds complexity to a system” (Guckenheimer and Ottino 2008). These can be viewed within “social media” as follows:

- It has an internal structure based on interacting components especially individuals and information relayed from person to person and from time to time.
- It harbours behaviours that are not easy to comprehend including both social and anti-social.
- It also adapts to information inputs and evolves over time.
- It is hard to quantify and determine how it propagates throughout the key aspects of people’s lives. This makes it elusive to prediction as well as control.

Accordingly, “Social media” contain mixed opportunities for users, especially women. The nature of freedom vested within “social media” turns people to negativity, hostility, and general unpleasant behavior. This is because clear “normal social sanctions” are not in place (Gelber 2013). He thus continues that “Social media”, especially in the blogosphere, not only have unlimited potential to reach out to scores of people, but also obtains in a vile factor. This makes it worse and even intense for both users and non-users.

One of the key aspects in improving women prospects in the media world is being in control of the media themselves. However, key studies have equally contended that, despite a global increase in women working in the media, they still have not captured the top and more viable positions. Positions such as producers, top-executives, chief media editors as well as publishers are still largely male dominated (Aktaş et al. 2014; Junco 2013; Mayfield 2008). In Africa, this disparity is crystal clear due to various forms of “cultural impediments” to women’s involvement in life spheres (Myers 2009). The Global Media Monitoring Project reports that throughout the world, “female journalists are more likely to be assigned ‘soft’ subjects such as family, lifestyle, fashion and arts”. What is termed as ‘hard’ news, or politics and issues relating to the economy, is much likely to be written or covered by men.

Thus it becomes imperative to explore the negative returns to women attached to “social media” given that not all is rosy. These negative aspects are the following:

1. Any mistake online is likely to dent a person’s reputation and image to the community.
2. Self-exposure is another challenge since the more people know about someone the more they look for acquaintances with that particular person. Some women have fallen victim to society’s lawless nature through “social media” antics.
3. Women have ended up wasting a lot of their valuable time on “social media”. This has affected their other life tasks in the process.
4. In order to get social media’s full effect, you need to understand how it works, when and how to use it and what channels to focus on depending on your end goal of using social media.

5. Social media has also been used to attack the person of women. Indeed online attacks have become a common feature of late.
6. Some women who use “social media” excessively also risk “serious detrimental outcomes on both mental and even physical health of individuals”.

Price-Mitchell (2014) meanwhile weighs in with ten disadvantages of “Social Networking” and according to him, these are as follows:

- lacks emotional connection
- gives people a license to be hurtful
- decreases face-to-face communication skills
- conveys inauthentic expression of feelings
- diminishes understanding and thoughtfulness
- causes face-to-face interactions to feel disconnected
- facilitates laziness
- creates a skewed self-image
- reduces family closeness
- causes distractions.

5 Effect of Social Media on Women Leadership

There has been an increasing explosion of “social media network” sites and their reach is unbelievable. Leaders thus ought to create leverage for integration of “social networking” within the leadership structure (Burgess 2009; Dalton 2011; Engvig 2008; Fajardo 2014; Parliamentarian 2010). Based on this action, leaders would find an improvement in communication, as well as extension of influence beyond the chain of command, which will help in developing others.

If the leader(s) are open to the possibilities of social media and the general ethos of what social media represents—open dialogue with stakeholders, awareness of the risks and rewards that social media brings, seeing the whole picture of how social media fits within an organization and understanding the resources a successful social media effort requires, then it is inevitable that social media will have an impact on how someone chooses to lead (Griffin 2013).

Social media, according to research, influence leadership attributes, although it possesses chances as well as threats at the same time. Table 4 shows the various leadership traits as well as the chances and threats attached to each based on social media.

A number of authors have looked at the “social media and social network systems” in relation to women, most crucially, women leadership (Aktaş 2014; Burgess 2009; Dalton 2011; Engvig 2008; Fajardo 2014; Feldt et al. 2014; Gelber 2013; Haferkamp et al. 2012; Junco 2013; Parliamentarian 2010; Schein 2004; Schipani et al. 2009; Tuten 2008; Wilcox 2014) and many others. The explorations and views indicate that there is a considerable level of attachment of women to

Table 4 Influence of social media on leadership attributes

Leadership attribute	Chance	Threat
Integrity	Ideas and meetings preparation	Continuous protocol
Vision	Followers empowerment is measurable	Employees can critique the system
Communication	No hierarchy; easier to reach employees	Bad or false information can spread
Decision taking	Facts are available and searchable	Inability to see or influence reactions
Innovation	Natural teams form; leader catalyses development	Ideas may not be thought through
Professional knowledge	Follow discussion with new insights from employees despite level	Information overload

Adopted from Werfs (2012): Influence of leadership attributes by social media

social media and this has influenced their modus operandi in various spheres. However, this paper explored the position of women leadership within the “social media” dispensation: thus bringing out key prospects for transformation of women leadership via “social media and social networking”. Their views are thus reflected in the following analysis:

Shaping perceptions Suffice it to say, the media have been at the forefront of exposing women, indeed the writings have been detrimental to women’s rise to the top. But that was before social media network sites took centre-stage. Now women can use these sites to change and shape people’s perceptions for the better. Collaboration skills that are critical for women leadership that are key to “modern leadership” can be empowered by “social media” (Feldt et al. 2014). That way the focus will be shifted from the “person of the leader to the personality of the leader” premised on competence than gender values.

Assertiveness In our day to day lives, we encounter situations where people disrespect women, like the case where a woman leader summons someone to their office to give instructions. This can make a woman feel a little uncomfortable issuing directives and may thus “beat around or about the bush” instead of getting to the point. With “Social media networks”, women can feel free to write their messages or to issue their instructions in a more assertive and straight-forward way (Gelber 2013). Some people of either gender detest being summoned by leaders, but especially women appreciate the virtual form and effectively solves the “jig-saw” puzzle. Haferkamp et al. (2012) meanwhile opines that social media and social networking improve women’s self-representation and self-confidence.

Authenticity An ideal and authentic leader isn’t easy to portray. The use of “social media” has helped women perfect their ability to lead, since they are free of emotions and an inferiority complex (Gelber 2013). When faced with challenges, women often fail to speak the truth due to a given emotional attachment. However when they use social media they become largely rational and sound authentic. This ultimately wins them a large amount of respect from a leadership perspective.

Enhanced decision making social media and social networking enhances participation of women in the decision making process (Parliamentarian 2010). This lays a firm background for effective leadership traits and habits among women. Melissa (2009) contends that this decision-making prowess has been the basis for efficient gender leadership.

Perfection of communication leadership dwells on effective communication skills on the part of a leader. For many years now, greater communication skills have been lauded as a key to leadership. Wilcox (2014) adopts the old adage ‘practice makes perfect’ to insist that women benefit from social media a lot by perfecting communication which later obtains in effective leadership.

Increased participation There is also a considerable body of emerging literature about the potential of the internet to increase “participation in leadership systems” (Friedman 2005). This highlights the potential of the internet to make a positive contribution to democracy through: (1) increased access, (2) transparency and (3) opportunity for participation.

Improved level of trust “Trust is the feeling that members of a team can depend on one another and their contributions are valued”. With social media, women’s leadership nuances will not be determined by other people since direct and physical contact would be abrogated (Fajardo 2014). This is premised on the assumption that there is a veil hiding the true identity of the “leader” in this case and followers work on messages received than based on the person directly.

Abrogation of gender stereotypes With social media being adopted in leadership, gender perceptions attached to women shall be abrogated. People will deal with leaders in the realm of positions not individuals and thus, crucially, gender aspects would not crop up (Melissa 2009). In most cases it is these gender stereotypes that erode prospects of “effective women leadership”.

Perfection of referent power It is pure truth that “social media” has profound power to reach and influence. Recalling the bases of power, “leaders can build referent power through social media” (Fajardo 2014). Also, people begin to build “referent power by association” even if they are largely inconsequential if they are engaged in a good form of conversation by a leader (Tuten 2008). This is no exception to women leaders. For example, if a woman leader used a Facebook ‘LIKE’ comment, everyone can see that on the page and would have a bigger impact than walking up to a person and saying thank you.

Demonstration of competence and expertise If people do not see leaders often, it gives leaders an opportunity to demonstrate proficiency as well as expertise through use of photos, videos, or even dialogue on “social media”. It is usually contended that “if leaders actively participate in the social media community and submit high quality or original content, members may see the leader as an expert in their particular field over time” (Fajardo 2014; Tuten 2008). Yet if they were to see the leader often and in person, they may develop reservations here and there.

Honest evaluative feedback “Social networking” aids “instant feedback” from people compared to physical dealings. Nevertheless not all feedback from different levels will always be positive. However, that makes it even the more valuable to leadership. Members will voice their opinions, put across telling views all of which

will be crucial to leaders seeking betterment of their organizations (Fajardo 2014). Interestingly, the conversation itself serves to increase member participation and engagement, which lead to a buy-in syndrome no matter what decisions may result from the dialogue. Important to note is that, in most cases people may fear to tell a woman leader how they feel about her face-to-face and thus, social media solve the conundrum.

Collaboration and training The various “social media sites” command tools that cabs use for training of people on various aspects of life without having to utilize all their available resources. The same can be used to initiate and sustain collaboration within communities (Schein 2004). For example, “educational and instructive videos for various tasks”. This can be exploited to great effect by women especially those in the enclaves of power. Dalton (2011) indeed contends that women now use the social media network sites to train themselves in leadership skills applicable to contemporary society.

Mentorship and coaching Defined as a voluntary and largely “reciprocal developmental relationship” between a person of “greater experience” and a person of “lesser experience”, mentorship is composed of “mutual trust and respect” (Schein 2004). Since there are women in the enclaves of power already, the social media network has offered them a priceless platform to reach out to other largely marginalized women for mentorship. The mentorship creates a network of women leadership which like a fractal simply keeps on expanding.

Abrogating the culture divide This is very true in situations where cultural constraints are prevalent. Women leaders in a predominantly Muslim or Islamic setting would find it hard to institute a sharing and interaction culture within the organisation (Arab social media report 2011). Social media can effectively render a solution to such instincts. “Social media and social networking” possesses a powerful (though simple) tool that can be used to foster unity and build effective teams (Schein 2004). Women leaders should thus look to “social media sites” to transform leadership and societies in general. This is based on building “networking teams or groups” (Engvig 2008), professional networking and gender platforms.

Internationalization of sexist norms Social network ideology can help women leaders cause generational change and abrogate feminism (Unger 2010). This is done with a global touch by getting all women across the world on board. Support is given to all women undergoing sexist challenges online and with this kind of priceless motivation and support, women become more willing to take up leadership challenges while those in leadership positions will feel free to handle the challenges that come their way from time to time.

Creation of social capital The social network is a form of social support, comprising personal contacts who help members build social capital by offering one another access to information and resources (Preece and Houghton 2000 cited by Burgess 2009). The social capital according to Burgess (2009) is conceived in three distinct categories: (1) bonding capital, which is associated with “family, kinship, and frequent interactions” with existent contacts; (2) bridging capital, which is associated with “mobility and infrequent interactions” with new contacts; and

(3) linking capital, which ties patrons and clients together in a “leveraging relationship”. With this in focus, leadership and coming together of women becomes realistic. And once women are together, forging ahead becomes only a delayed reality.

Leadership profile building what has challenged women for so many years has been a severe and acute lack of a clear profile of leadership that reflects a woman. This explains why women leaders are always judged the wrong way. Social media networks help women build their own profiles which would allow them be seen and understood as women. Dalton (2011) argues that such a woman leadership profile would reflect leadership functions and roles in a woman friendly and appropriate setting. Issues like financial management, conflict management, supervision, decision making, planning etc. and how they ascribe to a woman would be fully explored by such a profile. The leadership profile in question according to Dalton (2011), Unger (2010) and Burgess (2009) would reach out to all women and this would build their capacity as a consequence.

This conceptual paper thus dwells on the view that a leadership profile built in the image of a woman would be the ideal and right step in the direction of transforming women leadership. Not only will it aid women involvement in leadership processes but will also strengthen their stronghold on leadership while rendering a regular and impeccable system of checks and balances to male leadership as well in order to promote (what the whole world craves for) a gender sensitive leadership paradigm.

Burgess (2009) makes a clear analysis of the “role of social networking technologies as vehicles of support for women in learning communities”. In the analysis, the researcher shows how social network systems can enhance women leadership. This is in the following ways:

- Coping with struggles
- Education and empowerment
- Engaging broader social movements
- Building international advocacy
- Developing social support systems
- Expansion of social networking opportunities
- Realisation of better and satisfying learning experiences
- Building social capital.

6 Conclusion

What is known and clearly at that is the fact that “social media” is not concrete, neither is it a “bed of roses” nor a sure “blessing”. Indeed social networking is not an end in itself either because at the end of the day it has to be used. The way leaders utilize the sites would have a huge bearing on trust, effective communication, development of self and others, extension of influence: which all enable

augmentation of leadership in view of “traditional communication techniques”. It has thus been largely argued that “Social media will not make a bad leader good, just like email or cell phones will not make bad leaders good (Burgess 2013 cited by Fajardo 2014). So what “social media and social networking” can aid is the ability to galvanize leadership influence with extra tools that provide a leader with a leverage to succeed in a “complex geographical setting” born of dispersion, rapid changes and resource constraints.

Although it is felt that social media could, in fact, enhance women’s participation in the legal, political, economic, social and civic arenas, there is some ambivalence as to whether the empowering effects of social media are limited in the absence of actual changes in gender equality legislation and rights on the ground. Meanwhile, some women leaders are less likely to use social media to perfection because of the societal and cultural constraints directed to women in general. Equally, there are suggestions that technology in itself will not necessarily overcome issues of low interest, lack of leadership skills, opportunities and other factors which affect women performance in leadership.

The strength of this conceptual paper therefore, lies in the fact that it has steered clear of these fears by proposing “effective utilization of social media network sites” as well as subsequent “social networking activities” to develop and promote a “women leadership profile” that fits within an ideal “gender sensitive paradigm”. It is this leadership profile that can be used to dissect leadership from a purely woman perspective, insulate women leadership against gender stereotypes, abrogate negative perceptions about women leaders, erode fears among women to engage the leadership terrain and challenge men to rise to the occasion.

The authors feel that either way, leadership would be transformed for the better; women can either institute a system of checks or balances within a male leadership setting or take up the leadership mantle themselves. Premised on this, therefore, the authors argue, and rightly so, that social media network sites as well as social networking activities have been long overdue in turning the prospects of women leadership.

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Women's Leadership in the Developing World: Learning from the Past, Envisioning the Future

Purnima Mehta Bhatt

Abstract In this study, we aim to reveal women's role of leadership in the developing world. We examine this role according to different time periods, geographies, events and phenomena. Our study is carried out in a descriptive survey model. We have chosen a number of subtitles under which we examine various facets of women's leadership. These subtitles are: Asian Women: Power and Politics, African Women: Leadership in Traditional Societies, Women's Leadership in Peace Movements, Can Asian Philosophical Traditions Teach Us Something About leadership? We have concluded that leaders of tomorrow, especially women, will need to further refine their skills of networking to promote solidarity with and support for other women—especially those who are economically deprived and socially marginalized. In particular, they must take inspiration from the ancient wisdom of the East, in order to fully celebrate and honor the 'feminine' dimensions of leadership.

Keywords Leadership · Women's leadership · Women's power · Developing world · Tomorrow's leaders

1 Introduction

It has been said that Leadership is possibly “the most observed, but least understood phenomena on earth,” (Burns 1978: 2). It is a subject of intense discussion in today's world, however it has from times immemorial been an essential part of the human condition. As long as humans have striven to meet collective goals, leaders have been central to the task.

Our yearning for an understanding of enlightened leadership has taken on a new urgency in an increasingly complex and rift-driven world. The twentieth century

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will go down in history as one of the bloodiest—war, terrorism, conflict, ethnic violence. From Somalia to Sarajevo, Sierra Leone to Sri Lanka, Rwanda and Burundi to Congo and more recently Afghanistan and Iraq emerge tales of man’s inhumanity to man. Our hopes for peace, stability and a better life for all in a new world order remain largely unfulfilled. We may, therefore, need to approach leadership through a new lens.

Two thousand five hundred years ago Aristophanes’ Greek heroine, Lysistrata, frustrated by the failure of men to bring peace between Athens and Sparta, asked the question “can women do better?” It is this very question we must once again ask. Can women succeed in creating a more humane and just world—free from the horrors of war and the anguish of economic want? Are women who give birth and nurture life, less likely to take life carelessly? With their ability to think holistically, can women provide a new and bold vision of leadership in the landscape of today? Can women, in other words, redefine leadership?

I begin with a discussion of the exercise of formal power and authority by women as heads of government. More importantly, an alternative pathway to leadership is found in the grassroots movements, especially in the environmental and peace movements. Women are playing a prominent role in such movements as informal and transformational leaders who effectively inspire and empower many others. Select examples from Asia and Africa illustrate how women are redefining leadership to incorporate greater spirituality and inclusiveness.

2 Asian Women: Power and Politics

My interest in this subject of women’s leadership was stimulated by questions raised in the classroom by students and colleagues to whom Asian women were an enigma—tradition bound, socially downtrodden, and subordinate yet often exhibiting considerable power and influence in their societies.

The question that kept coming up was: How can we explain the presence of women leaders in the male dominant societies of Asia, in contrast to the virtual absence of women from top leadership positions in the West? Between 1960 and 1997, there were a total of 24 women heads of Governments of which 16 were from the developing countries (Steihm 1997: 90–91).

As a general rule, women in developing countries hold numerous high ranking offices within their governments and participate more actively in national and international decision making than women from the industrialized nations.

Was there something unique about Asian women that has enabled them to achieve positions of power and participate in leadership roles?

While I recognized that it would be rewarding to compare women’s situations in Asia with patterns of feminine participation in other parts of the world, I decided to initially focus on India, Sri Lanka, Pakistan, and the Philippines, and later added Myanmar (Burma), and Bangladesh. In every one of these countries women have held the highest office in government starting with Sri Lanka, which attracted a

great deal of attention, when in 1960 Sirimavo Bandarnaike became the world's first woman elected head of state. In India, Mrs. Indira Gandhi was Prime Minister for 15 years; in Pakistan and the Philippines Benazir Bhutto and Corazon Aquino were at the helm of the governments. I later included Bangladesh and Burma within the scope of my research because in the former, one of the poorest countries in the world, two women have come to the forefront in politics as leaders—Sheikh Hasina Wajed, leader of the Awami League, and Khaleda Zia; and in Burma—Aung San Suu Kyi, who is General Secretary of the National League for Democracy, which is the main contender for power but remains barred from political activity by the junta.

A common thread runs through the political careers of these women leaders of Asia—they achieved power as widows or daughters of powerful political leaders, in other words they inherited power. While this may explain how these women attained power, it does not sufficiently explain their tremendous courage, skills, and ability to hold on to power and their resilience in the face of challenges.

While there is no denying that these women benefited from the myths surrounding their husbands and fathers, they have proven to be leaders in their own rights—not merely carrying forward a legacy, but fashioning and articulating policies that carry their own imprint.

The subordination of women in these societies is reflected in institutions such as dowry, child marriages, arranged marriages, and a clear preference for male children. Women are an endangered species, for pre-natal gender tests are flourishing, and female foetuses are aborted. The birth of a girl is an occasion for gloom, not cheer, for bitterness, not pleasure. Patriarchal traditions and social stigmas make females the 'unwanted sex'. There are fewer women than men in these societies. China has a ratio of 108 men per 100 women, India 107, Pakistan 106 and Bangladesh 102 (U.N. World's Women: Trends and Statistics 2010, p. 3).

The value of a woman is inevitably correlated with her ability to bear children and provide a male heir. Her chastity and virginity is jealously guarded, and segregation of the sexes is the norm. These societies also demand rigid seclusion and subordination of women.

In South Asia, particularly in India, Pakistan, and Bangladesh, life expectancy and literacy rates for women are low and yet throughout the 1960s, India had more women in the national legislature than the U.S., the U.K. or Japan.

In 2010, more than 20 countries had a woman occupying the highest office as President or Prime Minister. Women face many challenges in achieving representation in governance. One effective way to increase their participation is the employment of mandatory quotas for women, which some countries have instituted. These include Bangladesh, Brazil, Eritrea, Finland, Germany, India, Norway, Rwanda and Tanzania. Developing countries show up prominently among the top ten nations with the highest representation of women in parliaments. In the year 2010, these included: Rwanda (56.3 %), Cuba (48.9 %), Seychelles (43.8 %), Senegal (42.7 %), South Africa (42.3 %) and Nicaragua (40.2 %). The developed nations in this top ten list include Sweden, Finland, Andorra and Iceland (U.N. Statistics on Women 2010).

My investigations suggest that in most of the Asian countries, the struggle to overthrow colonial rule and the ensuing independence movements increased the political awareness and raised the consciousness of women. Participation in freedom struggles provide women the necessary experience in politics which they later successfully employed to gain and keep power.

The clearest evidence for this comes from India, where the large numbers of women who had been confined to their homes became politically conscious and participated actively in the freedom struggle. Indian women in hundreds of thousands marched in processions, attended political sessions, and in defiance of the British courted arrest and occupied leadership roles.

Undoubtedly, the individual most responsible for drawing women into the political arena was Mahatma Gandhi, the leader of India's non-violent struggle for freedom. Gandhi believed that women's nature was particularly suited to the non-violent struggle, for this required not physical strength, but moral courage, spiritual determination, and self-sacrifice. The religious overtones of Gandhi's politics and propaganda were especially attractive to women, for he used religious concepts, terminology, and symbolism which allowed for an equation of political activity with an individual's religious and personal salvation. In 1930 he appointed a woman to lead the independence struggle. This politicization of Indian women took place in the 1930s, giving them a sense of dignity, self-worth, and awareness of their own potential power.

When independence came, women were granted full legal equality with men. The long and bitter struggle to recognize women's rights as citizens, which took place in the West, did not occur in India. I may point out, however, that women participated in the nationalist movement within the conventions and traditions of Indian life. In no way did they challenge male authority at home or outside. There prevailed a spirit of cooperation, not competition, with men. However, there did not come about a fundamental restructuring of society.

To some extent, the experience of other countries is also similar. Women participated in radical nationalist organizations in Sri Lanka in the early part of the twentieth century. Women in the Philippines took an active part in the insurrections against Spanish rule in the 1890s and in the guerrilla movement against the Japanese during World War II. There are similar cases in Burma.

In order to arrive at some understanding of the subject, I examined the religious traditions of these countries to determine what role these traditions might play in promoting positive images of women, to investigate the effects of independence movements, the role of caste and class, and the nature and impact of education.

My research addressed questions such as: what role, if any, do religious traditions play in promoting the images of women? Do the activities of Gods and Goddesses relate to those of humans in the context of social reality? How significant is the presence of female deities in religion? What are the meanings attached to female sexuality? What is the relationship between religious images of female sexuality and the sexuality of women?

Here again it was necessary to pose these questions, since the societies I examined comprised of India, with its predominant tradition of Hinduism,

Bangladesh and Pakistan which are Islamic, Burma and Sri Lanka which are predominantly Buddhist, and the Philippines with its Catholic tradition.

There emerged some similarities. I found that the meanings attached to female sexuality are somewhat different in traditional societies in contrast to the attitude towards sexuality in contemporary Western societies.

In traditional societies, a positive valuation is placed on sexuality; it is auspicious. This auspicious nature of female sexuality, its power to ensure the fertility of the land and people can and does translate into a more positive image of women. It is in India that one can see the clearest evidence of how religious traditions promote powerful images of women, enabling them to exercise real power.

Hindus have had a long experience with feminine supremacy in the cosmic realm. In India we encounter all-powerful female deities. They are the source of learning, wealth, fortune, wisdom, courage, and beauty. These female deities are multi-dimensional and all-powerful. The concept of the female in Hindu ideology presents an essential duality—on the one hand she is bestower of life, fertile and benevolent, on the other, she is aggressive, malevolent, and the destroyer (Wadley 1977: 13–25). The female is first of all 'Shakti'—energy/power—the energizing principle of the Universe. She is also 'Prakriti', nature—undifferentiated matter. This dual character of the Hindu female allows us to understand the rules and role models for women in India (ibid.)

The Goddess Kali, an object of fervent devotion, has come to represent for millions the highest manifestation of the divine. Thus, Hinduism provides a conception of the world in which women are both powerful and dangerous. In contrast to the typical western notion of the inherently passive woman, the Hindu conceptions of the female provides a meaningful avenue for active involvement in non-wifely roles.

Thus, an alternative avenue to attain power is through the medium of religion. This is especially the case in traditional societies like India where the divine is perceived not as an all-powerful, all-encompassing male/father deity but manifests itself in manifold forms. Recently some scholars of religion have explored this fascinating line of thought. In India, the tradition of the "guru" or religious leader is a powerful alternative to the more traditional male spiritual guide. Through a lifetime of austerity, devotion, celibacy, purity and total renunciation, a handful of women have successfully achieved positions of spiritual power, acquiring millions of devoted followers. Such women have employed "the feminine values of care, community, and connexion" (De Napoli 2013: p. 131) to successfully transcend gender roles and become powerful and respected leaders.

An analysis of the career of leading Asian women politicians indicated that while family association played a major role in their success, without a single exception, each one of them enjoyed the advantages of education, wealth, and liberal family backgrounds. Thus, socio-economic class has played a major role in providing opportunities and advantages to upper class elite women in Asia. The availability of household help meant that women of the elite class were not handicapped from remaining active after marriage. However, it is important to remember that professional women often enhance their positions at the expense of their unskilled

cohorts, which may result in a class cleavage. Their family wealth has also enabled these women leaders to avail themselves of the opportunity of higher education. Corazon Aquino as well as Benazir Bhutto and Mrs. Indira Gandhi came from affluent backgrounds, and were educated in elite schools.

In dealing with the status of women, it is also necessary to examine the role of women in economic production. In the rice growing regions of the Philippines and Burma, where women are heavily employed in planting, transplanting, weeding, and harvesting, the status of women was generally high. In Southeast Asia, women dominate the market places as small traders. Their traditional roles as holders of the purse and budget managers gave them an economic independence which could easily translate into power. Thus, control of the economic resources of the society gave women access to legitimate power and therefore authority in the domestic and public spheres.

Thus it appears that association and affiliation with men in power, the advantages of socio-economic class and caste, anti-colonial independence movements which enhanced the political awareness and consciousness of Asian women, and religious traditions provide the key to explaining why select Asian women have successfully wielded power and authority.

A study of this kind which focuses on women and politics must ask the key question: Have these women political leaders contributed anything constructive or unique? Have they provided a new feminine perspective to development and social change? In other words, do women use power differently than men?

Recent feminist theory argues that power is gendered. Women's increased political participation thus opens up the possibility that both politics and policy would change substantially. Women, it is argued, delegate or share authority while men prefer a hierarchical model of power. Preliminary examination of women political leaders in Asia unfortunately does not support this hypothesis.

3 African Women: Leadership in Traditional Societies¹

Despite Africa's long and rich history, source materials for the study of pre-colonial Africa are scarce and frequently biased. Further, the available sources tell us little about the lives of women. Their accomplishments are overlooked, neglected or misrepresented. The basic assumption in this literature about African women is that they are backward, oppressed and marginal.

In dealing with the place of women in African societies it is essential to stress the incredible diversity of this vast continent and its long history extending back to the beginnings of humankind. African societies are not homogenous. There is cultural,

¹This section is based on a paper presented at the World History Association of Texas Conference, St. Edwards University, Austin, Texas by Bhatt and Sleboda, February 1997.

religious, ethnic, linguistic, and political diversity and consequently any generalizations offered concerning women must be made with extreme caution.

Traditional African societies did not make a clear distinction between the secular and the sacred, nor was there a clear separation made between activities that were political, religious, economic, and social. In societies such as these where the demarcation between the public and private realms, between religious and profane worlds are blurred, women may have greater opportunities to assert power and to shape and control their own lives and those of others in the community (Rosaldo and Lamphere 1974: 23–24). Furthermore, while women in pre-colonial Africa lived under systems of patriarchy and were structurally subordinate to men, they were effective in developing numerous strategies for dealing with their exclusion from formal sources of power. They played a critical role in their economies and societies as primary producers of food and as reproducers of children.

Despite the predominantly patriarchal nature of societies and the resultant exclusion of women from formal positions of power and authority, the African continent provides numerous examples of women exercising real powers. In patriarchies which promote the ideology of female subordination, women are at a distinct disadvantage in competing for power and prestige. However, in societies which do not make distinction between the domestic and public realms, women find different avenues by means of which they become powerful.

In dealing with the subject of women's power and involvement in political activity, it is essential to go beyond Western notions of politics as participation in electoral activity. Traditional societies often do not make a clear distinction between political activity on one hand and religious, social and economic activity. Thus women in traditional African societies asserted their power in a number of different ways. As Jean O'Barr has aptly stated, "The modes of political power utilized by African women, individually or in groups, include indirect ones, such as withdrawal, evocation of the supernatural, or manipulation, through males, as well as direct ones such as selecting leaders, holding elected or appointed office, and wielding resources for desired ends." (O'Barr 1982: 141).

The earliest civilization on the African continent—that of ancient Egypt—provides us with fascinating examples of women who occupied the highest office in the kingdom, that of the Pharaoh. Queen Hatshepsut during the New Kingdom ruled over Egypt for nearly 22 years. From West Africa specifically we have documented evidence of numerous women who served as chiefs, queens and decision makers. This is particularly the case among the Akan and Ga of Ghana and the Yoruba and Igbo in Nigeria. In these areas women enjoyed high status and considerable economic independence. The high status among the Akan was partly the result of matrilineal patterns of descent and inheritance. Since descent was traced through the female line and children claimed membership in the kinship group through their mothers, women enjoyed respect and status. The Queen Mother among the Asante of Ghana was responsible for the fertility and spiritual well-being of the entire kin group and had her own court, palace and independent source of wealth.

In many parts of Africa dual-sex political systems were the norm in which women had absolute control over women's affairs. For example, among the Igbo of

eastern Nigeria, the title of Omu was granted to the woman who had total authority over all women's activities. Among the Yoruba, the Iyalode had full jurisdiction over all women. Among the Mende of Sierra Leone, women served as chiefs just like men and could achieve this status through ability and astute political skills. A striking example of this is Madam Yoko, a ruler of the Kpa Mende Confederacy who came to power in the 19th century in the region now known as Sierra Leone. Both oral traditions as well as documentary evidence testify to the fact that women in Sierra Leone enjoyed high office as lineage heads, chiefs and powerful heads of secret societies (Little 1951: The Mende 195–196). A 1914 listing of paramount chiefs in Sierra Leone indicates 15 % of Mende chiefdoms were ruled by women.

Among the Mende, women played powerful roles in society and wielded power in a number of different ways. As wives and mothers their power was derived from their ability to provide a scarce resource—children for their husband's partilineage. Mende head wives also had authority, for they organized the co-wives, clients, wards, and slaves for agriculture work. A chief's prestige, social status and economic wealth was dependent on the organizational skills and the abilities of the head wife. Moreover, a powerful secret society like the Sande could be used by astute women as a vehicle to enhance their power as well as wealth in society. The Sande had a monopoly on transforming girls into marriageable women and women officials of Sande collected fees for the initiation services. Thus a woman like Madam Yoko used her position in the Sande society to create alliances and an independent power base for herself. She also used her abilities, intelligence, skills in diplomacy, her charms and sexual powers to become a paramount chief in 1884, respected and feared both by her followers as well as the British colonial authorities, who held her in high esteem (Hoffer 1974: 173–187).

During the colonial period, contrary to generally held beliefs, women were not mere passive onlookers, but effectively utilized their collective powers and sense of solidarity to oppose unjust demands and policies of the colonial powers. Thus they mobilized female power, and employed traditional sanctions to oppose unpopular policies. Examples include the Kikuyu Women's demonstration in the 1920s in which they challenged the power and guns of the colonial British authorities in Kenya. The Aba riots in Nigeria, popularly known as the Women's War, is another case in point. The immediate provocation was the government's taxation policy which was seen as a direct affront to the women. Thousands of Igbo and Ibibio (S. E. Nigeria) women protested against colonial authority by demonstrating, destroying government buildings and harassing government agents. More than 100 women were killed or seriously wounded in these demonstrations. A third example is of the Kom in Cameroon, known as the Anlu uprising of 1958–1959. In this incident over 7000 women, dressed in men's attire, used traditional sanctions such as insults, ridicule, derisive songs and profanities and successfully seized control of tribal affairs, compelling the administration to reverse their policies. In all three of these examples, women assumed male roles and appearances and employed traditional sanctions which they adapted to the altered circumstances (Wipper 1985).

There has not been sufficient acknowledgement of the vital role African women have played in the economic sphere. It was scholars like Ester Boserup who first drew our attention in the 1970s to the predominant role of women as subsistence farmers and as primary producers of food. Boserup referred to the African continent as “the region of female farming par excellence” (Boserup 1970: 16). Virtually in every region of sub-Saharan Africa, women have traditionally been and continue today to be responsible for providing food for their families.

Further, African women have played an essential role not merely in the production but also the processing and marketing of food. In societies of West Africa such as among the Yoruba and the Ashanti, 80 % of all market trade was in the hands of women. This crucial role of women as food producers and market traders gave African women considerably greater control over wealth and an independence and status that was quite unique.

African women were also valued for their reproductive roles. In traditional African societies, it was labor not land which was the scarce commodity, and since women gave birth to children, their worth was recognized.

The imposition of colonial rule in the late nineteenth century brought fundamental changes to the pre-colonial economies and frequently proved detrimental and damaging to the interests of women. The imposition of taxes by colonial governments forced men to migrate to the administrative centers and the urban and mining areas. Large scale and long term migration left women to care for the children and the elderly, without the support of the menfolk who had earlier helped them with clearing the land and other heavy tasks. This increased their workload, while leaving them poorer.

Western concepts of private property and land ownership which gave land rights to individuals benefited men, who increasingly were granted titles to land. Women who had enjoyed greater rights and access to land under communal systems of land ownership now were further marginalized and became more dependent on their menfolk. The new economic opportunities which became available during the colonial period were largely controlled and co-opted by men. Additionally, economic policies instituted by colonial governments dramatically altered the context in which African household and kinship relations functioned.

It needs to be stated that even in the post-independence period, women still bear the brunt of feeding their families. Since they are self-employed, their work falls in the category of the informal labor force, thus, their significant contributions to the economic well-being of their families and communities is often disregarded or overlooked and not adequately rewarded.

In pre-colonial Africa, despite the prevalence of patriarchy, women were indispensable to the orderly functioning of society. They were accorded respect and given a high valuation as symbols of fertility—both of the land and the people, a symbolic role which nevertheless gave them respect and power. Female sexuality was regarded as creative, powerful and potentially dangerous. A positive valuation was placed on female sexuality and the creative powers of women. Thus, women as mothers and reproducers were essential for the survival of the family, lineage and

the community. In traditional societies children were greatly desired since they ensured the religious, spiritual and economic well-being of the family.

In traditional societies the rites of passage represent the transition from one stage of life to another, and therefore puberty, initiation and marriage are important landmarks in the life both of the individual and the community. In women's initiation rituals and ceremonies such as those found among the Sande or the Kikuyu, women were both participants and leaders, and many women of ability used these to exercise real power in the community. These societies also effectively served as a training ground for women's leadership and a means of educating women and imparting the knowledge, values and skills necessary for them in their societies.

The basis of women's associations in pre-colonial Africa included kinship, sex, age and commonly shared interests. On the African continent, there appears to be a long tradition of female support groups which pre-date colonial rule. Traditionally, women engaged in cooperative efforts and organized themselves for common ends. They responded to threats or injustices through collective action and often used traditional sanctions to impose their will.

When discussing religion in traditional African societies, it is necessary to understand that the notion of religion in its Western sense does not accurately describe the African views of the sacred and spiritual. Unlike in the modern world, religion in traditional African societies enters into every sphere of life and is not an isolated institution. The universe is a "religious arena" in which nature is filled with religious significance (Obiego 1984: 108). In most African societies, no distinction is recognized between the sacred and the secular, nor between the human and spirit worlds; the dichotomies between the sacred and the profane and spiritual and material are invalidated.

In most societies, the complementarity of male and female is emphasized, as it is believed in many creation myths that the union of the sky (male) and the earth (female) was responsible for the creation of all life. Because women possess life-giving abilities, they are often associated with the earth and its generative powers, which explains the presence of powerful earth-mother goddesses in many African societies. In addition to the prevalence of powerful goddesses in traditional African religions, there exists a great deal of feminine imagery in many African myths, specifically in creation stories.

In many African societies, women were able to exercise power and leadership through religious roles, as ritual specialists. Because of women's ability to create life (which is perceived as divine and mysterious), they are often associated with the spirit world, and are considered sacred merely by the fact that they are women. As a result of their procreative abilities, women are believed to possess an innately sacred nature.

As ritual specialists, women are able to act as mediums, priestesses, healers, diviners, members of spirit possession cults and secret women's societies, witches, shrine caretakers, and wives of deities or spirits. These roles often overlap, as is the case in some societies where women who are mediums are also priestesses, healers, and diviners. Because of the strong taboos associated with menstruating women in most societies, however, many of these roles are open only to menopausal women,

who have passed childbearing age. These elder women are considered to be “like men” because they are no longer able to give birth, nor do they menstruate.

One of the roles that is most often played by women is that of the medium. Mediums are those persons who serve as intermediaries between the divine and human realms and bring important messages from the spirit world to the human community. There are numerous examples of women acting as spirit mediums throughout the African continent. In East Africa, spirit medium cults centered on legendary heroes known as Cwezi, spirits of former kings or legendary heroes, and these were dominated by women. In these cults, women had the opportunity to rise above their generally subordinate status through their roles as mediums (Berger 1976: 158). In Burundi, Mukakiranga, wife and medium of the spirit Kiranga, played a major role in the great national ceremony and annual spiritual renewal of the Rundi kingdom (Hackett 1994: 76). As mediums, women often were able to attain significant status within their societies and to step out of their prescribed roles. Some women mediums practically achieved the power and status of queens.

The existence of powerful female deities is very common in traditional African religions. God is spoken of in strictly female terms among the Ijo of the Niger Delta. Clearly her role as the creator and primordial mother is emphasized.

In many traditional African societies, the divinities and spirits have priests and priestesses dedicated to their worship. The role of priestess is a means through which women are able to exercise power through religion in their societies. In Yoruba religious practice, women tend to predominate as officials in cults devoted to female deities or deities with both male and female aspects.

As diviners, women seek “to interpret the mysteries of life, to convey the messages of the gods, to give guidance in daily affairs and to settle disputes, to uncover the past and to look into the future” and also have the “skill of penetrating the universe of signs” (quoted in Mbon 1987: 11–12). As messengers who link the human and spirit worlds and as representatives of deities, diviners are indispensable in the context of traditional African societies, and are consulted at all crucial occasions and before making important decisions. Through a mystical death-resurrection experience, that is, through their contact with the spiritual world of the dead, these women acquire the ability to convey to humans the messages of the spirits.

Above are only some examples of the ritual roles that women carry out in traditional African religions. Clearly, although most women may be barred from positions of political authority, they are able to obtain and exercise tremendous power and influence from their roles as ritual specialists. Additionally, as the realms of politics and religion are inextricably interconnected in traditional African societies, women's religious roles allow them to wield power in the political realm. In addition, the existence of powerful mother goddesses in many African societies evidences the respect that women receive for their procreative abilities and fertility, both of the land and of the people. As a result of their close association with the earth, the generative powers of nature, and their links to the ancestors, women are the link between nature and culture, between the spirit world and the living community. In this capacity, women in traditional Africa are indispensable to the perpetuation and well being of their societies.

4 Women's Leadership in Grassroots Movements in the Developing World

Women leaders and their exercise of political power as heads of states indicated that family connections, birth, educational attainments and socio-economic status are all contributing factors in achieving formal political power. However, there are different pathways to leadership. Social and environmental movements all over the world are providing new opportunities for women to create their own spaces for political participation and the exercise of power. Their social activism and involvement in so-called "grass roots movements" enable women to learn new political skills, to discover their own latent powers and challenge the stereotypes of women as 'docile', 'politically passive', and 'apolitical'. These grass roots movements, many of which are led by women offer a new vision of women's power and leadership. They differ dramatically from traditional forms of leadership in that: (a) such movements tend to be ideologically and structurally far more democratic and less hierarchical. They tend to be more inclusive and allow for many voices to be heard; (b) in such movements there is an intersection of religion and politics and consequently spirituality is interwoven with passionate environmental beliefs, and a commitment to social justice and, thus, women's spiritual and intuitive connection to nature is also recognized; and (c) such movements and alternative forms of organizing often succeed in challenging traditional gender roles and established male hierarchies, and lastly, (d) grassroots movements provide avenues for self-expression and self-discovery.

A number of these grassroots movements arose as resistance to and struggle against the degradation and depletion of natural resources—land, water, and trees—resources which sustain millions of women. Women, especially in the developing world, experience environmental problems primarily as livelihood crises. Out of sheer desperation and the imperatives of survival, ordinary women are contesting the dominant discourses of development. In Kenya, Wangari Mathaai spearheaded the Greenbelt Movement which aimed at preventing the deforestation by launching a popular movement to plant trees which sustain rural women. To date over 75 million trees have been planted in Africa. In Huanca Bamba in Peru and Cuenca in Ecuador, for over ten years, poor women in the mountainous regions have waged opposition to mining companies who want to extract copper, silver, gold and zinc from the mountains. These women are responding to environmental concerns but also frame their activism in spiritual terms. They invoke the indigenous deity of the earth—'Pachamama' or mother earth and reaffirm their belief in the mountains as sacred sites in Andean cosmology.

4.1 *Medha Patkar and the Narmada Bachao Andolan*

In 1985, Medha Patkar was a relatively unknown social activist and researcher who came to the Narmada river valley in India to study the impact of the construction of

a mega dam—known as the Sardar Sarovar Dam on the river Narmada. This river flows through three Indian states—Gujarat, Maharashtra and Madhya Pradesh. The multi-billion dollar project was to be funded by the Indian government with massive financial aid from the World Bank and other international donors. The proponents of the project promoted it arguing that when completed, the Project would bring economic prosperity and agricultural development to the regions providing electricity and pure drinking water to over forty million people. However, Patkar and her growing number of followers were dismayed and horrified that little consideration had been given to the impact of the dam on the more than one million people directly affected including those displaced and dispossessed of their lands and homes. From this outrage against injustice towards the weak and voiceless, emerged and evolved the activism and leadership of Patkar who became the face of a growing grassroots and environmental movement which gained a large following nationally and internationally. Patkar has led the movement for over three decades now—organizing, protesting and resisting. Along with her followers, she endured intimidation, police brutality, jail terms and hunger fasts. As a leader, Patkar embodied the qualities of a ‘transformative leader’ who inspires countless others to join the movement to achieve a common goal. They have been effective in drawing attention of the international community and environmentalists of the necessity to review the environmental impact of the Dam. After engaging in an independent comprehensive review, and the release of a detailed report, the World Bank withdrew its financial support of the Project in March 1993. Consequently, the Government of India also established a high level panel to review the impact of the Dam.

While the Narmada Bachao Andolan did not succeed in preventing the construction of the dam, Patkar’s grass root movement has created a political discourse centered on the injustices against poor, indigenous and displaced populations. It has demonstrated that a popular grass roots movement can become a powerful political and social force. Initially, this movement appeared to lack formal organization and structure, but it proved remarkably effective in mobilizing hundreds and thousands of people.

4.2 The Chipko Movement

One of the most acclaimed, eco-feminist movements is known as “Chipko” which literally means ‘hugging the trees’. This movement originated in the Himalayan foothills of India and represents grass roots activism and organizing by women to oppose the cutting of trees by logging companies. In the 1970s, the government had auctioned off a large tract of the forest to the Simon Company, a sporting goods manufacturer. Women in these regions have for centuries depended on the forest for firewood for fuel and other needs of daily survival. When the loggers came with their bulldozers, they encountered hundreds of women and children each encircling and hugging a tree to prevent it from being cut. These illiterate peasant women realized their own power and soon the movement spread to other villages. They

endured intimidation and threats of violence, but prevailed. In the long run, women's empowerment also had consequences for a rethinking of gender and power relationships.

The above examples embody leadership which is 'transformative', as it enables and empowers marginalized peoples to bring about meaningful change. The 'Chaos Theory' may provide valuable insights to understand how people's movements evolve into effective agents of change. Since the 1970s there has been considerable discussion and scholarly focus on the Chaos Theory and how it relates to the understanding and discourse on leadership. Until that time 'chaos' was defined and perceived as 'disorder', 'randomness', and 'confusion'; however, drawing heavily from physics and the laws of nature, a number of scholars have suggested that chaos is the organizing principle in the Universe (Burns 1978: 42–56). Similarly, what appears as random and lacking order often represents creative forces out of which emerges a new order and change which can transform individuals and societies. Burns goes on to state that "the function of leadership is to identify a desired reality and facilitate the necessary transformation of the group as it moves forward." (Ibid.). A leader must be able to articulate a new vision; he or she serves as a catalyst who is capable of recognizing the needs and aspirations of their followers and enable them to realize their goals, thereby empowering them. This approach moves away from the traditional top-down leadership style and instead makes the leader a mere facilitator. Thus, a leader must have the attributes of flexibility, adaptability and be able to inspire and articulate a collective vision so the followers move from self interest to the larger interests of the group, an identification with the common good. As Brafman states, "When you give people freedom, you get chaos, but you also get incredible creativity...Because everyone tries to contribute to the community you get a great variety of expression..." (quoted in Ofulla 2013, p. 438).

5 Women's Leadership in Peace Movements

Traditionally men are identified with war and soldiering while women are associated with peace and mothering. War has generally been viewed as a male pastime. It is men who make war, men who participate in killing and being killed and men who negotiate peace (Peach 1994). Women have been excluded from involvement in decisions pertaining to both war and peace. It is nevertheless true that women are the ones who are most deeply affected by war and often its worst victims. Women and children suffer disproportionately in times of war and armed conflict as victims of violence and rape, as mothers and widows who have lost their sons and husbands, as refugees displaced from their homes and communities, struggling to make a living and rebuilding their shattered lives. It is estimated between 1990 and 1999, the world witnessed 118-armed conflicts in the course of which more than six million people were killed (Smith 2004, p. 2).

At such a time, it is necessary to employ a gendered perspective on war and peace and to incorporate new and fresh ways of dealing with peace and conflict

resolution. As we look back at the events of the last half a century, it is evident that in contemporary civil wars and conflicts, violence was not limited to the battlefields, but rather extended to the homes, villages and communities, affecting and disrupting the lives of people—especially women and children. Thus, it becomes imperative to ask how women and children are affected by violent conflict. Furthermore, in such situations peace cannot be imposed from above, but rather, the burden of peacemaking and peacekeeping must be shared by the larger community, which includes women, who can play a crucial role in the effort. By and large, it is the men who sit at the peace table, who are vested with formal responsibility for conflict resolution. However, recent evidence from conflict areas suggests that women play a vital role in making and keeping peace, in shaping civil society and promoting democratic tendencies. It is crucial that the voices of women be heard at the peace table, that their contributions and efforts be recognized.

From the beginning of time, all over the world, women have been active in resisting war and militarization and striving to rebuild their homes and communities which have been torn asunder and ravaged by war and violence.

In this section, I examine the peacekeeping efforts of women in selected countries of Asia and Africa—specifically India, Rwanda and Japan and their efforts to oppose militarization and promote sustainable peace. I begin with the premise that when we talk of peace—we mean not merely the absence of war. “Peace...is not only a state, but also a culture that needs to be developed in time. A culture of peace includes the concept of human rights, democracy, social justice, protection for the weak, solidarity and, last but not least, gender equality.” (Debra Yatim quoted in Budianta 2000, p. 5).

It should also be stressed that women by virtue of their biological roles do not have an innate propensity for peace. The mere fact that they are the creators of life, mothers who bring forth life and nurture it, does not in itself imply that women have always championed and defended peace. Women's response to war and conflict is neither homogenous nor uniform. As Manchanda points out, their responses are shifting, contextual, sporadic, and most often spontaneous (Manchanda 2001).

An analysis of women leaders in formal position of power who have occupied the highest office in their countries suggests that they had little or no impact in promoting the cause of peace. It is at the local levels that women have been most effective in peacemaking and peacekeeping efforts.

5.1 Japan

Japanese women have generally been perceived as feminine, docile, obedient, passive and apolitical. Their primary role is understood to be that of mother and wife and subsequently they are relegated to the domestic realm. Despite this prevailing image, women in Japan have played a vital part in opposing war, militarization and nuclearisation, not only since World War II but as early as the late 19th century., Meiji policies led to the awakening of political consciousness and

awareness among women. The growing spirit of nationalism inspired by the slogan 'jingo ni ochi nai' (Japan should be second to none) led to militarization and imperialism in the first few decades of the 20th century, culminating in the Japanese invasion of China and the Second World War.

There were a number of Japanese women who opposed war and militarization in the Meiji period. They came from socialist, anarchist, labor and Christian movements. They protested and defied the Peace Regulations of 1887, which banned mass meetings and the Public Peace Police Law of 1900 which prohibited women, minors and members of the armed forces from engaging in political activity. Women were active in socialist groups such as Heiminsha (Consumers' Society) and labor organizations. Until recently, most of the writings of women's political activities in the first few decades of the 20th century focused on the Seitosha (the Bluestocking Society). There also exist studies and profiles of individual Seito members such as Hiratsuka Raicho and Yosano Akiko.

Japanese women did not succeed in attaining full political rights until after the Second World War. Consequently, they were not able to effectively participate in shaping policies despite the efforts of Socialist, Anarchist and Marxist women who endeavored to bring about the repeal of Public Peace Police Law.

In January 1929, the Proletarian Women's League was established as a result of merger of several women's organizations. This organization under the leadership of Sakai Magara opposed and criticized Japan's imperialism and attempted to mobilize women to oppose Japan's aggressive encroachment into China. They opposed militarism in the following statement:

War is not a matter of individual likes and dislike. It is something forced on us by the ruling class. For this reason it is no use saying to our husbands, brothers and children 'do not give up your life for the Emperor.' We must say to the promoters of war: 'Do not wage war! Do not kill proletarians for the sake of your own profits!!' (Quoted in Mackie 2003, p. 100).

Several feminist leaders spoke up against Japanese control of Manchuria. These included Ichikawa Fusae who supported the pacifist view that international conflicts should be resolved through diplomatic, not military means. Ichikawa linked pacifism with maternal instincts and women's peace loving nature—a viewpoint disputed vehemently by radical feminists like Yamakawa Kikue.

Radical women like Hiratsuka Raicho and Takamure Itsue criticized women's groups for their failure to oppose Japan's imperialism. Anarchists like Yagi Akiko, however, employed a far more radical stand when she described Manchukuo (Manchuria) as a slave state which had merely replaced one invader with another. She appealed for a more concerted opposition to Japan's imperialism. It appears that while a handful of women raised their voices against militarism and imperialism of Japan in the pre-war years, they had little impact due to the repressive power of the Meiji state and the constraints placed on women's political participation. Radical women like Kanno Suga and Sakai Magara were imprisoned for their activities and the former became the first woman to be executed for treason in modern Japan.

The bombing of Nagasaki and Hiroshima and the ensuing devastation and suffering provided another opportunity for women to protest and organize against

war and nuclearisation. The occupation of Japan and the New Constitution which granted women equality and reaffirmed Japan's commitment to peace provided new opportunities for women's activism. The years from the end of World War II to the present have witnessed numerous examples of women's opposition to war and militarism and their participation in social movements. Motherhood, which is frequently the site for the subjugation and oppression of women, was appropriated and transformed by Japanese women to become an instrument of liberation. Various women's organizations such as the Federation of Housewives (Shufuren), along with the League of Women Voters, labor unions and communist-backed New Japan Women's Association have championed the cause of peace, along with their struggle to oppose pollution and high prices.

Individual women leaders like Kato Shidzue, a prominent activist, social reformer and women's rights advocate who served as a member of the upper house in the Diet expressed the sentiment of the many Japanese women when she stated that Japanese women would never vote for the militarists. She reiterated their support for the permanent abolishment of war. In 1954 the Bikini incident led to the mobilization of women against nuclear power. Peasant women in the Kitafuji area—the site of a U.S. base, organized the Shibokusa Mothers' Group to demand an end to U.S. military presence. During the decades of the 60s when the testing of nuclear bombs became a contentious issue in Japanese politics—women once again joined the ranks of those who opposed U.S. presence and nuclear tests. Housewives in Suginami district of Tokyo and elsewhere campaigned to end the use of nuclear weapons. 200,000 signatures were collected in the “No More Hiroshima” protests. Women like Kobayashi Hiro of Nagasaki also demanded compensation and support for the ‘Hibakusha,’ the victims of Nagasaki and Hiroshima.

Japanese women also took their anti-nuclear campaign beyond Japan, and participated in the 1955 International Congress of Mothers where Hiratsuka Raicho called for the solidarity of women in her slogan “Mothers of the World—Let's join hands.” The 1970s saw the birth of a large number of women's groups—“*uman ribu*” (women's lib) who championed specific issues and made their voices heard in the political arena.

It is evident that these various peace movements in Japan in the 20th century have grown out of their wartime experiences. Women's participation and activism in these movements emerged and evolved from their perception of their roles as housewives and mothers responsible for the health and well-being of their families and communities. A number of Japanese women emerged as leaders in the anti-war movements.

5.2 *India*

India has been the battleground for violence and ethnic conflict that has intensified since the partition of India in 1947 and the birth of Pakistan and India.

The politicization of Indian women took place during India's struggle for Independence against British rule. Gandhi's philosophy of non-violent resistance—"Satyagraha" was ideally suited to appeal to women. Gandhi's unique contribution was to take the symbol of motherhood (often the site for domination and oppression of women) and to exalt and elevate it and transform it into a powerful instrument for the liberation of countless women. Skillfully employing feminine imagery, he helped Indian women reconcile the private and public domains and mobilized them for political activity and action. Consequently, women in India gained political awareness and experience in the decades prior to independence. It was a woman—Sarojini Naidu, who was selected by Gandhi to lead India's freedom struggle. She was also his spokesperson in South Africa against the white-dominated government.

Since 1948 when a fundamentalist Hindu fanatic assassinated Gandhi, Hindu-Muslim conflicts have erupted periodically resulting in unprecedented violence, brutal killings and religious animosity, the most recent examples of which are the Hindu-Muslim riots in Gujarat in the last decade and a half. Gujarat, which was the birthplace of Gandhi, has become the battleground for religious conflict. The lives of thousands of Muslims and Hindus have been disrupted and destroyed in these conflicts. Countless men, women and children have been murdered brutally and many more have been displaced. This has weakened the democratic and secular base of India. What roles did women play in this conflict? Did women participate in peacemaking and peacekeeping efforts? Was Gandhi's message of peace and religious unity completely forgotten?

I went to Gujarat seeking some answers and explanations for this and also to identify and document some of the efforts made by women to promote peace and communal harmony. While it cannot be disputed that women along with men participated in the ethnic violence during these riots, in the aftermath of the riots, women's organizations are playing a vital role as peace builders and peacekeepers. One such organization is Ahmedabad Women's Action Group (AWAG). Like many other organizations, their philosophy is based on the premise that the best hope for undermining the Hindu-Muslim tensions and ethnic violence is not at the interstate or governmental level but at the 'people to people' level. They believe strongly that communal harmony can be best achieved by promoting extended interface and communication between ordinary citizens. The peace building activities of AWAG have focused on bringing Hindu and Muslim women together—most of whom are survivors of the riots—to see the commonality of their lives and to help them realize that they are victims of male dominance and patriarchy. AWAG sponsors workshops for these women called 'manavta bachao shibir' (workshops to save humanity) where they are encouraged to give expressions to their feelings, emotions, fears and concerns. Participants increasingly become aware of the shared interests and common concerns such as safety of their children and families, inability to leave their homes in times of riots, loss of income and means of livelihood, gender-based violence, scarcity of basic needs of survival and disruption of their daily lives. The next phase of the workshops is to provide practical training in how to prevent riots and counter the ideology of hate. AWAG also provides

opportunities for income generation during times of riots and psychological counseling to riot victims. Once some measure of trust and confidence has been developed, these women are encouraged to send their adolescent daughters to participate in workshops and social activities thereby breaking the barriers of religious separateness and promoting empowerment of young women. These efforts strive to create a new generation of women leaders who can combat inter-religious violent conflicts.

There are other innovative strategies that have emerged to promote sustainable peace. One such group is Women Shanti Sena (literally women's peace force). This organization requires its members to undergo a week's rigorous training in peace, democracy, non-violence and conflict resolution. Its membership is growing and comprises women from villages, many of whom are illiterate and poor. The goal of this organization was to create 50,000 actively trained peace warriors by 2005 (see *Off Our Backs*, March 2003).

Elsewhere in India, women are using the medium of street theatre and music to convey their ideas of peace, communal harmony and opposition to armed conflict, militarization and nuclear power. These are particularly effective tools to communicate with an audience which is largely uneducated and illiterate.

5.3 *Rwanda*

Rwanda, one of the poorest nations in the world experienced one of the most devastating and brutal civil war for a period of four years in the early 1990s followed by a genocide of nearly a million people. This ethnic conflict between the Tutsis and the Hutus ravaged the country economically and displaced millions. Women and children suffered the most as victims of rape, violence and displacement. However, in the after-math of the civil war, it is the women who have played a leading role in the reconstruction and rebuilding of the social fabric of the society. In the post-conflict society, women shouldered the primary burden of economic and physical reconstruction. They constituted 57 % of the adult working population and produced 70 % of the country's agricultural output (Hamilton 2000: 1). Rwandan women were at the forefront of peace negotiations and peace building activities. Women's active participation in the rebuilding of their nation is reflected in the fact that since the election of 2008, Rwanda is the first nation in the world to have a majority of women in the legislature. This went from 18 % of women before the conflict to 56 % in 2008. This remarkable achievement was made possible by the 2003 Rwandan constitution which mandated a quota of 30 % reserved seats for women in the legislature as well as a commitment to enforce the Security Council Resolution 1325 which called for women's active involvement in post-conflict reconstruction.

Other more recent examples of women leaders who have championed the cause of peace include Ellen Johnson Sirleaf of Liberia who successfully contested the Presidential election in Liberia in 2006 on a platform to bring peace, social justice, economic progress and gender equality.

In Iran, Shirin Ebadi, a relentless champion for justice and the rule of law emerged as an advocate for democracy, human rights and women's equality. For her life-long efforts, Ebadi was awarded the Nobel Prize for peace in 2003.

All these women leaders have addressed issues of oppression and injustice. They have fiercely defended their own autonomy and resisted being coopted by the ruling party. Theirs has been a quest not to gain personal power but rather to promote social justice and build democratic institutions. Thus, when it comes to the subject of women and war, it is essential to recognize the complexity and contradictions inherent in many of our assumptions (Elshtain et al. 1987). We need to move beyond the prevailing and popular notion that women by virtue of their biological makeup have an innate and natural propensity for peace. The association of masculinity with war and femininity with peace is also misleading and often inaccurate. From the dawn of human civilization, women have been ardent defenders of peace as well as proud and patriotic workers who have sent their sons to war.

As in the case of Japanese women and movements like 'Women in Black', or the 'Madres de Plaza de Mayo', women in their role as mothers have transformed motherhood into an instrument of liberation and protest against injustice. Their effective group organization and resolute persistence in demanding answers concerning the 'disappeared' has spread to other countries.

Cross-cultural studies of women and war suggest that women suffer disproportionately in times of war and political instability. They are most often the victims of rape, assault and violence. War creates millions of grieving widows and sorrowful mothers. Beyond the physical violence and emotional trauma, the majority of the refugees are also women. It is also true that war and nuclearisation inevitably results in a shift in armament and weaponry. Fewer resources are available for food, education, healthcare and the eradication of poverty. The development of nuclear weapons and military power often has been achieved by increased social and economic costs borne mainly by women, children and the poor. Furthermore, the valorization of ideologies and policies which promote military power results in the valorization of ideologies that justify and perpetuate the domination and subjugation of women.

Women, therefore, must take the lead in opposing war and championing peace, for war is detrimental to their best interests and the survival of their children and families. Research on women, war and peace must go beyond the metaphor of the sorrowful and grieving mother and wife—the victims of war, and instead see them as powerful agents of change and keepers of peace. As Kofi Annan, the former secretary general of the U.N. stated—"For generations, women have served as peace educators, both in their families and in the societies. They have proved instrumental in building bridges rather than walls." (cited in Universal Federation International 2013 speech by Akpan U)

6 Can Asian Philosophical Traditions Teach Us Something About Leadership?

In this section, I propose to examine a few select philosophical traditions from the East to determine if they can enrich our understanding of Leadership. These ancient traditions of Confucianism, Taoism, and Hinduism are still prevalent in China and India. Do they have any relevance in the 21st century? Can they contribute something meaningful to our contemporary ideals of Leadership?

Confucianism and Taoism

Confucianism and Taoism represent two strands in Chinese philosophic tradition. Both of these ancient systems have something to offer and contribute to our understanding of Leadership, especially as it pertains to the Chaos Theory and its application to leadership.

Confucius was a philosopher, sage and teacher who was born more than 2500 years ago. His teachings represent the fundamental body of thought which has shaped Chinese civilization for over 2500 years. Confucius lived in an age of warfare, conflict and political instability and his teachings were primarily directed towards creating a stable state and society characterized by morality, harmony, ethical conduct and the emphasis on humanism. According to Confucius, the only constant in the world is “change” itself, an idea not unlike that found in the chaos theory. In this world of change, diversity and complexity, the leader is called upon to provide harmony and stability. This is best achieved by establishing a government based on moral example. If the leader is moral, virtuous and ethical, the subjects will follow suit. This applies both to the state and the family. According to Confucius, leaders must be like the ‘wind’ and the followers like ‘grass’. The grass will always bend in the wind. Another important aspect of Confucian teaching is the emphasis on “humanism” and relationality. Confucius recognized society as comprising of a web of human relationships. Thus, the individual exists only in the context of society—the family, community and the state. Within such a structure, order and harmony are preserved by conforming to humaneness (what the Chinese call ‘jen’) and ‘li’ or proper etiquette and behavior.

While Confucianism can contribute to leadership theory, it nonetheless reinforced and perpetuated the patriarchal tradition of ancient China and privileged traditional masculine values. More significant and relevant are the ideas in Taoism, which represents the mystical tradition in China. Taoism is said to have been founded by a man named Lao Tzu in approximately 604BC (Lao-Tzu 1985). Little is known about this legendary figure, except his teachings contained in the text *Tao Te Ching* which remains the basic text of Taoist thought. The word ‘tao’ literally stands for the “way” or path, the way to ultimate reality, the underlying principle governing the Universe. The Tao is incomprehensible, and can neither be perceived nor conceived.

Taoism employs a holistic approach in its approach to the origin and order of the Universe. Taoism stipulates that all things emanate from nothing (the void). A central concept in Taoism is “wu-wei”—a concept that translates as ‘non-action’,

but which implies pure effectiveness. Applying this concept to leadership, Taoists contend that the ideal ruler/leader rules without being known to rule. As Huston Smith states “Without lifting a finger overtly the ruler who was adept in ‘stillness’ could order whole people into his mystical—moral power.” (Smith 1991: 103). This Taoist text states:

The sage relies on action-less activity;
 Puts himself in the background; but is always to the fore.
 Remains outside; but is always there.
 Is it not just because he does not strive
 For any personal end
 That all his personal ends are fulfilled?
 (Tao Te Ching 1891; Waley 1994)

Taoists use a number of metaphors to explain the Tao—such as water, the empty vessel, the womb, the uncarved block of wood; however the natural phenomenon they believe bears the most resemblance to Tao was ‘water’. Taoists never tire of invoking the symbolism of water which adapts itself to its surroundings and seeks out the lowest places. They point out repeatedly that water supports all kinds of objects and carries them effortlessly and state:

The supreme good is like water
 Which nourishes all things without trying to.
 It is content with the low places that people disdain.
 Thus, it is like the Tao

According to Taoism, like water, the leader must be yielding. Because the water does not push, the group does not resent or resist.

6.1 Yin and Yang

Another principle of Taoism is the concept of ‘Yin’ and ‘Yang’. The ‘Yin’ stands for the female, the ‘passive’, ‘dark’, ‘moon’ while ‘Yang’ is identified with the ‘male’, ‘sun’, ‘light’, and ‘active’ forces. What is unique about this Taoist concept is the underlying assumption that these two opposite principles or forces make up the universe, however they complement and balance one another “each invades the other’s hemisphere and takes up abode in the deepest recess of its partner’s domain. And in the end both find themselves resolved by the circle that surrounds them, the Tao is its eternal wholeness”. (Smith: 113)

Thus, leadership theories can draw from the wisdom of Taoist philosophy which emphasizes that neither Yin nor Yang can exist without one another. Similarly, an effective leader must acquire and incorporate qualities associated with both male

and female—gentleness with firmness, activity with quietude, nurturing with discipline. These qualities that appear opposite are not in fact oppositional. The ‘masculine’ and the ‘feminine’ must be integrated and incorporated by the true leader.

6.2 *Ardhanarishvara (Half Male/Half Female) in Hindu Cosmology*

In the ancient Hindu cosmology, Ardhanarishvara occupies a unique place. A composite androgynous form of the Hindu god Shiva and his consort, Parvati (also known as ‘Devi’, ‘Shakti’ and ‘Uma’), Ardhanarishvara is depicted in iconography as half male and half female. The earliest images of this deity appear as early as the first century of the common era, and remains a popular object of worship among the Hindus, especially in the South. Countless images of this deity are found in India and it remains a popular iconographic form. In what way can scholars of Leadership theories draw from these unique images and the world view it represents? Does an iconographic image of the supreme God as half male/half female bear any relevance to our exploration of leadership? I would like to suggest that this is an avenue worth exploring. In the second decade of the 21st century as we search for new visions of Leadership in a complex, diverse and rapidly changing world, the half male/half female divinity represents a synthesis of masculine and feminine energies of the universe.

The ancient Hindu conception of the Universe consists of two principles or forces known as ‘Purusha’ (male) and ‘Prakriti’ (female). The former is identified with matter and the latter with nature. One cannot exist without the other. They are inseparable and together they represent the creative force in the Universe. The composite form conveys the union of opposites, from which all things emanate. Inherent and implicit in this worldview is the idea that every individual is comprised of male and female characteristics and qualities, thus, “the idea of ... Ardhanarishvara is to locate the man in the woman as also the woman in the man to create perfect homogeneity...” (quoted in Chakravarti, 1986, p. 43).

7 Conclusion

It is important to go beyond the conventional definitions of ‘power’ and ‘politics’ and search for a more nuanced view of how women negotiate power in the context of patriarchal structures. We need to recognize that leadership qualities are not innate or inherent; no one is born a leader. Leadership is a process, qualities that can be learned, nurtured, taught and applied to everyday life situations—so everyone has the potential to become a leader. A more participatory, collaborative and ethical

mode of leadership will be required. Leaders in this changing world must confront new challenges. In a constantly evolving world, they will be called upon to be change agents, catalysts, creative thinkers and visionaries. Tomorrow's leaders will need to be more aware of the interconnectedness and interdependency of our global world. The recent explosion in information technology and the relative ease of communication makes it easier to engage in cross-border, trans-national organizing. Leaders of tomorrow, especially women, will need to further refine their skills of networking to promote solidarity with and support for other women—especially those who are economically deprived and socially marginalized.

True leadership must entail power not for personal ends or to achieve one's own ambitions, but to uplift, enhance and promote the well-being of the community. Leaders must serve as advocates and champions of the dispossessed, the marginalized, and the voiceless. They must strive to build a society based on the ideals of social justice, compassion, equality and peace for all.

An essential responsibility of all leaders is to 'mentor' others, to empower them to discover their own self-worth and achieve their dreams. In the ultimate analysis, success of leaders cannot be measured by fame, nor wealth, nor material accumulations. Their effectiveness will depend on whether they have done their share to make this a better world, to alleviate poverty and hunger, inequality and discrimination. Examples of women's leadership serve as models for us—in which ordinary women have accomplished extraordinary things. As leaders, we must place greater emphasis on "meditation" (listening from within) and on "mediation" (listening from without) (Boulding 1996: 3).

Taking inspiration from the ancient wisdom of the East, we need to celebrate and honor the 'feminine' dimensions of leadership. This entails not a rejection of masculine traits, but instead a synthesis and reconciliation of the two. We need to provide a new and bold vision of leadership. Mary Robinson, the former president of Ireland and a human rights activist put it very eloquently when she said:

"As women lead, they are changing leadership, as they organize, they are changing organization.... When women lead and articulate their purposes, it seems to me, they work together, not as individuals but with a sense of community.... Women have fresh and imaginative skills of dialogue and are setting a more open, flexible, and compassionate style of leadership." (Speech at Global Forum of Women, Dublin, July 1992)

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Women Empowerment for Promoting Rural Economy in West Bengal: A Study on Pallimangal (A Unit of Ramakrishna Mission Kamarpukur)

Dillip Kumar Das and Nilanjan Ray

Abstract This study aims at explorations of rural tourism at Kamarpukur, West Bengal, India, which acts as an incentive to promote local economy, socio-cultural changes and life style of the people residing around the tourist locations and empowerment of women for promoting quality of life. The purpose of this study is to explore the reasons for which tourists visit this location either for religious or for recreational purposes, which in turn has created tremendous impact on the local economy, life style and socio-cultural changes among the rural people in and around this tourist destination. This paper mainly emphasizes rural tourism and the role of women in promoting rural economy in the state of West Bengal with special emphasis on Pallimangal. There is wide scope for women empowerment through tourism in West Bengal in general and at Kamarpukur in particular. Steps should be taken by the government, banks, NGO's, Self-Help Groups, and so on to encourage and facilitate women in tourism related activities.

Keywords Women empowerment • Rural tourism • Pallimangal

Abbreviations

APL	Above Poverty Level
BPL	Below Poverty Level
DST	Department of Science and Technology
MoT	Ministry of Tourism
NGO	Non Profit Organization
NIRJAFT	National Institute of Research on Jute and Allied Fiber Technology
NPEW	National Policy for the Empowerment of Women

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1 Introduction

The subject of empowerment of women has become a burning issue all over the world including India since the last few decades. Many agencies including the United Nations in their reports have emphasized that gender issue is to be given utmost priority on a war footing basis. It is felt that women cannot be asked to wait any longer for equality. Inequalities between men and women and discrimination against women have also been age-old issues all over the world. Thus, women's quest for equality with man is a universal phenomenon. In densely populated states like West Bengal in particular, and India as a country in general, women empowerment is very much imperative for not only the growth and development of the state as well as a nation but it will also lead to transforming India from a developing nation into a developed nation. This paper mainly discusses the role of women in promoting rural economy in the state of West Bengal, with special emphasis on Pallimangal.

2 Theoretical Framework and Literature Review

According to Malhotra et al. (2002), Empowerment is a word that has been used so often and so widely that its definition has become blurred. Activist groups use the term to rally behind different issues, while academic circles frequently cite the word in scholarly articles. But what do they mean when they say "empowerment" and whom do they want to "empower?" I will discuss these questions by first starting with a brief history of the term.

In academic literature, the word empowerment first came onto the scene with regards to civil rights. One of the first articles was written in 1975 and called "Toward Black Political Empowerment—Can the System Be Transformed." Conyers (1975), This sparked multiple articles discussing empowering the black community, but it also ignited the use of the word in other circles. In 1978, the social work community utilized the word in an article entitled "From Service to Advocacy to Empowerment." O'Connell (1978), Still other groups, from political entities to health organizations, latched on to the word citing it in articles such as "Grassroots Empowerment and Government Response" in Social Policy Perlman (1979) and "Counseling for Health Empowerment." Sternsrud and Sternsrud (1982).

According to Moglen (1983), The term really took off with literature discussing empowerment of marginalized peoples, such as women and the poor, and especially with regards to community development. For example, in 1983 the Women's Studies International Forum discussed empowerment of women in "Power and Empowerment." From then until now, the literature has increasingly been focused on these issues. In 2010, articles were published entitled "Power and empowerment: Fostering effective collaboration in meeting the needs of orphans and vulnerable children" Wallis (2010) and "Women empowerment through the SHG approach"

Augustine (2010) that demonstrate just a few ways how empowerment is being discussed in the academic community.

So while we can see that the word empowerment has been used by many different groups, how has it been used? What does the term mean? In a paper written by Ibrahim and Alkire (2007) entitled “Agency and Empowerment: A Proposal for internationally comparable indicators”, they document thirty-two different definitions of empowerment that are currently in use. However, most of the definitions define empowerment in terms of agency, “an actor’s or group’s ability to make purposeful choices,” Samman and Santos (2009) and it is easy to see that these two terms are intricately linked. In fact, Ibrahim and Alkire define empowerment simply as the expansion of agency. Another source that views empowerment in this way is the article entitled “Well-being, Agency and Freedom” from The Journal of Philosophy.

The author characterizes empowerment as a person’s freedom to do and achieve the desired goals Sen (1985). This framework of empowerment focuses on the individual. Other authors take a slightly more narrowed approach, taking into consideration the institutional, social or political structures rules and norms within which the actors make and pursue their choices. In “Empowerment in Practice from Analysis to Implementation” by Alsop, Bertelsen and Holland, they define empowerment as the process of enhancing an individual’s capacity to make choices and then transforming those choices into the sought after outcome Alsop et al. (2006). Similarly, in an article written in 2002 entitled “Empowerment and Poverty Reduction” by Narayan, the definition of empowerment is seen as increasing poor people’s freedom of choice and action to shape their own lives Narayan (2002).

All these authors viewed their definition of empowerment (women) in different context in relation to various organizations. The authors agreed that empowerment is multidimensional and it can be exercised on different levels with different domains (Alsop et al. 2006). Empowerment can look different at the individual level versus the community level, and it can look different in the state versus the market. Empowerment is also relational, for it occurs in relation to whom a person interacts with. Authors like Narayan (2005) and Mason (2005) are quick to point out that empowerment is not a zero-sum game, but rather different types of power, such as power over, power to, power with, and power within. Finally, the literature stresses that empowerment is extremely cultural specific, and this can be seen in the articles written by Malhotra and Mather (1997), Mason (2005) and Narayan (2005).

3 Objectives of the Study

The objectives of the study are:

1. To study the concept and development of women empowerment.
2. To study the historical back ground of Pallimangal and its role and function for uplifting women empowerment.

3. To analyze the role and initiatives of state government for development of women empowerment in the state.
4. To examine effectiveness of Pallimangal for promotion and development of women empowerment in West Bengal.

4 Women Empowerment in India

4.1 Women Empowerment—Why?

The fast pace of economic growth has increased the demand for educated women to add labor strength in almost all fields. Although women do not earn as much as their husbands do, their employment nonetheless adds significantly to families and gives an economic advantage over the family with only one breadwinner. This new happening has also given economic power in the hands of women for which they were earlier totally dependent on males. Women's monetary independence leads them to the way to empowerment. 'Employment emancipates women from domination by their husbands and secondarily, raises their daughters from inferiority to their brothers' (Robert and Wolfe 1965). Briefly, economically independent women are changing their overall equations, point of view and attitude. Now educated women feel that there is more to life than marriage. They can get most of the things they want (income, status, identity) without marriage, while they find it harder to find a suitable accomplished mate. This is why their marriage is delayed. With increasing literacy among women in India, their entry into many types of work, formerly the preserve of men, now allows women to look upon the bearing and raising of their children not as a life's work in itself but as only part of it. If women have started taking men's work, it could be said that men have taken over women's.

According to National Policy for the Empowerment of Women (NPEW) 2001, the following important issues were dealt with in relation to women's empowerment:

1. Judicial Legal Systems
2. Decision Making
3. Mainstreaming a Gender Perspective in the Development Process
4. Poverty Eradication (Economic Empowerment of women)
5. Providing Micro Credit
6. Women and Agriculture
7. Social Empowerment of Women
 - Education
 - Health
 - Nutrition
 - Drinking Water and Sanitation

8. Science and Technology
9. Institutional Mechanisms.

5 Women's Empowerment in the State of West Bengal

The concept of women's empowerment is not new to the state of West Bengal. However, it was given more priority in the year 2011 when the current government superseded almost 34 years of the previous government regime. After assuming power in 2011, one of the key steps forward of the West Bengal Government has been empowering women. Through various schemes, the new State Government has ensured that women in the state lead a life of dignity and are treated on par with men. Some of the social welfare schemes for women launched by the present Government in the last 1000 days of being in power are:

On October 1, 2013, the "**Kanyashree Scheme**" was inaugurated. The scheme has two components, the first aimed for girl students aged between 13 and 18 who will get a yearly scholarship and the second for girl students aged 18 and 19, who will get a onetime scholarship. The scheme aimed to stop child marriages and dropouts from school has enlisted 11 lakh girls, out of which 9 lakh girls have already been receiving benefits. According to the data of National Crime Records Bureau, the number of rape cases in the state in 2009, 2010 and 2011 were 2336, 2311 and 2363 respectively. This number came down to 2046 in 2012 and further dropped to 1590, till November 2013. Women can fearlessly report any crime. There are 65 women's police stations in different districts of the state. The State Government has set up 80 fast-track courts to deal with these crimes. A self-defense programme for school girls titled "**Sukanya**" has been launched in association with the Kolkata Police. For the first time, the state started observing the National Girl Child Day on and from January 24, 2013. A state level enquiry and management committee has been formed to look into the management of the state Welfare Homes for elderly persons, children and women. CCTVs have been set up for constant monitoring and security of the inmates. The Homes receive regular medical checkups performed by the Health Department. Rs. 15 crore has been allotted for the development of each of these homes. The state was the first to give empowerment to women by forming distinct policies. A State Mission has been created under the Chairpersonship of the Chief Minister Smt. Mamata Banerjee. Women's Development Centers have been created under its aegis. Regular workshops and seminars are being organized to publicize women's empowerment. Women are being given technical training to make them financially empowered.

In 2012–2013, 3115 women were given 6-months training in 23 technical subjects while living in both government and non-government facilities. Homes are being employed in the Child Development projects under Anganwadi Centers. The issues of rehabilitation rescue-and-return missions for women and children from Bangladesh have been taken up. Uttar Dinajpur has been taken up as a model

district for workshops regarding campaigning against trafficking of women and children. A 3-year working plan has been compiled for building the Centre of Anganwadi. 13,389 such new centres are being set up. Arrangements have been made for the women and children in Anganwadi Centers to receive nutritious food such as eggs, soyabeans, seasonal vegetables, rice and dal instead of Khichdi.¹

According to an article in **“The New Agriculturist” Legal empowerment for the women of West Bengal**, it has been stated that Women’s contribution to agricultural production and food security in the developing world is fundamental. Yet despite their key role in feeding the planet, women’s lack of control over land and other natural resources severely compromises their farming output. In the face of needing to feed 9 billion people by 2050, the importance of empowering women farmers to maximize their farm productivity could never be greater. Yet despite much progress in the creation of legal guarantees for women’s equal rights to property and inheritance of land, in practice women continue to be widely discriminated against, with their legal rights often not enforced. Reasons for this include customary practices and perceptions concerning women’s status in the household and community, a lack of awareness among women of their rights combined with lower levels of literacy and education, and poor access to legal services. In raising awareness of women’s legal rights, Swadhina faced two major challenges. Firstly, women in the communities had very little participation in public spheres: their place was very much seen as in the home, so actually engaging with them was difficult. In response, Swadhina attempted to engage with the whole community, women and men, through one-day village meetings and three-day ‘Earth festivals’, which celebrated the contribution of women in agricultural production. In both the meetings and the festivals, men came to take an active role, discussing alongside women and helping to organize the festival events. This collaboration was a good basis for improving the understanding of gender justice issues among both men and women, and for gaining support for women’s engagement with other project activities. A second challenge was women’s low levels of literacy, which meant that conveying information had to be much more creative than simply handing out print material. Translation into local, non-legalistic language, for production of posters and booklets was one strategy, but the project team also made use of cartoon books, songs and street theatre, and a short, local language film, to convey messages about women’s empowerment and land rights. Beyond community activities, awareness-raising at other levels was also important. In a first project phase, a district seminar was arranged, and in a second phase this was extended to a four-day, state level advocacy meeting on gender justice, in order to promote policy change. The meeting identified a number of important issues, including: the need to publicize free legal aid facilities already available to women; the importance of including basic legal education within school curricula; the need to support and promote joint land titling for married couples and protection of widow’s rights.

Bridging gaps between communities and the authorities was a common challenge for the ILC projects. In West Bengal, several existing women’s committees were restructured and five new ones were created, meeting once a month. Leadership training for 54 committee members was carried out by legal experts, social scientists and women’s rights activists. The committees have begun to act as a strong base for women and a means of representation with local authorities. Under the project, a district level advisory group on women and law was also created, and proved valuable in explaining legal issues in an accessible, interactive way, and giving the women from the communities the chance to meet with people in positions of influence. “There is a lot of misconception and inhibition in the minds of women about taking up legal recourses,” says Kankana Ganguly, a legal advocate and member of the advisory committee. “But instead of saying ‘let things go on as

¹<http://aitcofficial.org/aitc/empowering-women-a-key-focus-of-west-bengal-government/>.

they are', we need to make efforts to ensure that they get justice. As lawyers it is also our duty to reach out to those in need." The work in West Bengal has made important progress in initiating discussion of women's legal rights at community, district and state levels, and improving the confidence and capacity of women themselves to have those rights recognized. Land tenure issues are normally complex, however, empowerment activities need to go beyond ensuring that women have title to land or supporting individual land claims. Consolidating these rights and building on them so that women can use their land productively and sustainably are also essential, if their livelihoods are ultimately to be improved.²

6 About Ramakrishna Mission Pallimangal (Study Area)

In India, the Ramakrishna Math and Mission has been offering the nectar of spiritual peace and solitude to the citizens of the world right from its inception. Although Indian devotees outnumber foreign devotees, awareness about the Ramakrishna Mission and Math is fast spreading abroad as well. At present the Ramakrishna Mission and Math have centers in countries like USA, UK, Canada, Australia, France, Switzerland, Brazil, Argentine, Fiji Island, Russia, Singapore, Malaysia, Sri Lanka and Bangladesh. Ramakrishna Mission Pallimangal is a wing of the integrated rural development work of the Ramakrishna Mission, Kamarpukur under control of its headquarter which is located at Belur Math, Howrah, West Bengal, India. It has three-fold objectives (i) Physical, (ii) Mental, (iii) as spiritual development as desired by Swami Vivekananda for uplift of the rural people according to the needs and priorities. Ramakrishna Mission Pallimangal was established in the year 1980 with the mission of all-around development in rural life. During the year various types of activities have been conducted by Ramakrishna Mission Pallimangal to fulfill the motto, "**Service to man is Service to God**".

7 Role of Pallimangal for Community and Socio-Economic Development

To study and examine the role of Pallimangal for community development and socio-economic development in and around Kamarpukur, the available resources are divided into various forms in terms of infrastructure development. The following subsections.

²The New Agriculturist" Legal empowerment for the women of West Bengal, <http://www.new-ag.info/en/focus/focusItem.php?a=2928>.

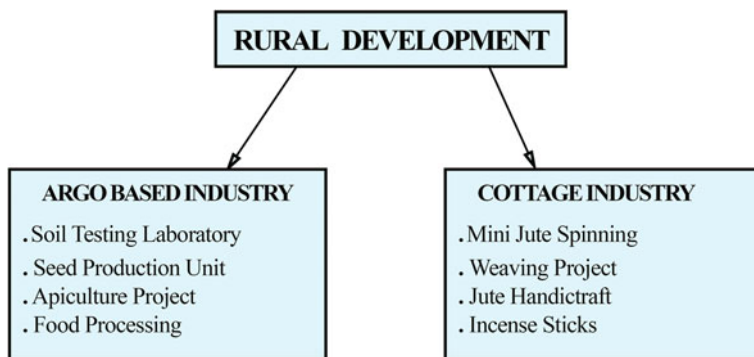


Fig. 1 Rural Development: Agro Based and Cottage Industry

7.1 Rural Development Infrastructure

Pallimangal is a Bengali word, which means rural welfare. Thus Ramakrishna Mission Pallimangal Kamarpukur, Hooghly has been working for the upliftment of the poor and downtrodden with an emphasis on the folk in health, education and training in order to enable them to earn their livelihood. Since its inception in 1980, various new income generating initiatives have been launched that have developed into mature and effectively managed programmes under two major categories: Agro-Based Industry and Cottage Industry (Fig. 1).

7.1.1 Agro-Based Industry

Soil testing laboratories were established in 1983 to encourage the farming community for scientific agriculture with balanced use of plant nutrients for higher production, economy in input cost, maintenance of soil health and reduction in pollution. A total of 2918 soil samples were received and tested during the year 2008–2009. Soil samples for testing were received from 1224 farmers, soil samples received from NGO 39, from Government 2 and directly received from farmers 1632. Simultaneously apiculture projects increased the potentiality of Beekeeping by unemployed youths who are trained and provided with Bee Box and appliances. Honey is collected from the bee keepers and is sold after processing and bottling.

7.1.2 Industry Infrastructure

Jute is a cash crop which is cultivated in the Eastern Region of the country mainly in Bengal. Since the nineteenth century, a large number of industries have been engaged to produce bags and carpets of jute fabrics and export the products all over

the world. This helps to develop the socio-economic conditions in the country. Ramakrishna Mission and Math started jute handicraft projects through its Ramakrishna Mission Pallimangal, Kamarpukur in the year 1980. More than 160 different varieties of products comprising bags, decorative items, shoes, money purses etc. are being produced and sold at showrooms of Ramakrishna Missions located in different parts of the country. Besides this a large number of people who have been trained by experienced and expert trainers under the guidance of Ramakrishna Mission at Tarakeswar, Dhaniakhali in Hooghly districts are now engaged in producing selling the jute products. The Ramakrishna Math and Mission exemplary record in promoting rural crafts has now earned the patronage of the Ministry of Tourism (MoT), Govt. of India for its valuable contribution (Fig. 2).

Ramakrishna Mission Pallimangal took as an initiative the promotion of soft-ware work under capacity building for service provider schemes (particularly in women) of the socio-economic development infrastructure in Kamarpukur under the Rural Tourism Project of Ministry of Tourism, Government of India and through the Government of West Bengal (Table 1).

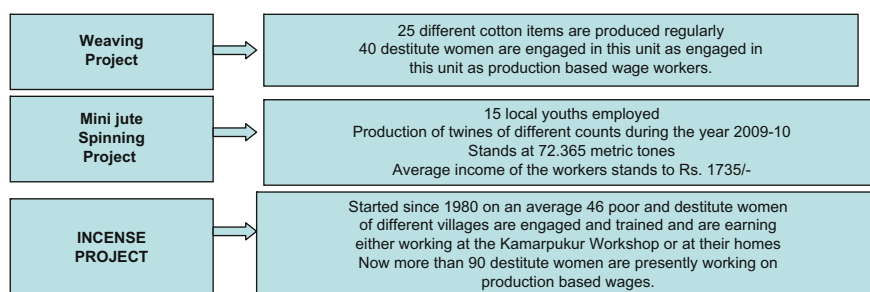


Fig. 2 Weaving, mini jute spinning and incense project

Table 1 Training on cottage industry products

Scheme	Sessions	Duration	No. of trainees	Training items involved	Cost incurred (INR)
Jute handicraft	2	6 Months	50/Session	23 nos. of jute bag and 5 nos. of show pieces	3,82,000/-
Herbal medicinal domestic	1	1 Year	30	Room freshener, mosquito repellent, soap etc.	3,68,000/-
Incense stick	2	6 Months	30/Session	Raw stick scenting (5 types), packaging	4,26,000/-
Weaving	1	1 Year	20	Bead sheet, napkin, shawl, pillow cover, asana, handkerchiefs, different types of bags	6,54,000/-

Source Ramakrishna Mission Pallimangal

7.2 *Application of the Theory to the Case*

On the basis of the above livelihood infrastructure, Ramakrishna Mission Pallimangal has initiated Capacity Building for Sustainable Livelihood projects.

7.2.1 Food Processing Programme

Considerable quantities of fruits and vegetables such as tomato, green mango, potato etc. are either wasted or not utilized fully every year during the season. With an object of promoting cottage industries with locally available resources, minimizing wastage of perishable fruits and vegetables, showing the farmers a new source of income and marketing and simultaneously creating new income opportunities for unemployed poor and helpless persons, Ramakrishna Mission Pallimangal, Kamarpukur started this Food Processing and Training Programme.

7.2.2 Mini Jute Spinning Programme

The Unit was established during the year 1987 as a pilot project in collaboration with Jute Technological Research Laboratories (Now NIRJAFT) Dept. of Science and Technology (DST) Government of India and Govt. of West Bengal. Average earning of a worker is Rs. 8,000 per month. This unit was under taken by Pallimangal during its inception in 1980. The idea was to bring the processing unit at the level of jute growers to help the jute farmers and to address rural unemployment (Fig. 3).



Fig. 3 Mini jute spinning programme



Fig. 4 Weaving project

7.2.3 Weaving Project

Women workers at Kamarpukur are doing handloom weaving and stitching of garments. Ramakrishna Mission has opened at Nakunda under a Pallimangal Weaving Project in 2010 providing job opportunities to poor and destitute women who earn in the range of Rs. 2,700–5,000 per head per month. Handloom weaving and stitching of products are being done here by women workers (Fig. 4).

7.2.4 Jute Handicraft Project

The project has been continuing since 2001–2002 and is running satisfactorily, producing more than 45 items viz. shoulder-bag, hand bag, doll, mobile phone bag etc. They work at Pallimangal workshop, Kamarpukur, Bhurkunda, Hazipur and also individually at their houses (Fig. 5).

7.2.5 Incense Sticks Making Project

The project was undertaken by Pallimangal during its inception in 1980. Eight varieties of incense sticks are presently manufactured under the brand name “Sridham Dhoop” (Dhoop means Incense Stick) (Fig. 6).



Fig. 5 Jute handicraft project



Fig. 6 Incense sticks making project

8 Data Analysis

Figure 7 depicts that the total number of women engaged in Ramakrishna Mission Pallimangal is 198 whereas the number of men who engaged there is 24. Figure 7 also reveals that Women's engagement in Jute Handicraft Unit (90) is maximum followed by Incense Sticks Making Project (40), Weaving Project (35), Food Processing Unit (25) and Mini Jute Spinning Unit (8). It was also observed that in a Mini Jute Spinning Unit men's involvement (14) is comparatively high because of dealing with heavy machines which are engaged in the workplace.

Figure 8 reveals the age-wise number of women's involvement in Ramakrishna Mission Pallimangal. It shows that the 20–35 age range has the highest involvement (75), the 36–50 age range has an involvement of 63, the “greater than” range has an involvement of 45 and that the Total is 198.

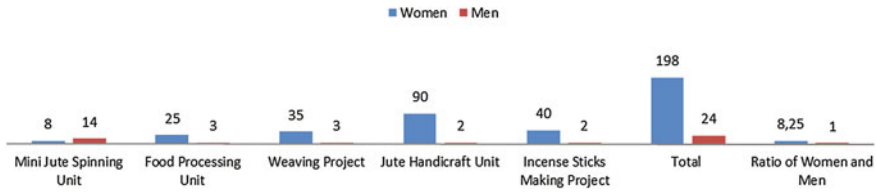


Fig. 7 Gender wise involvement pattern

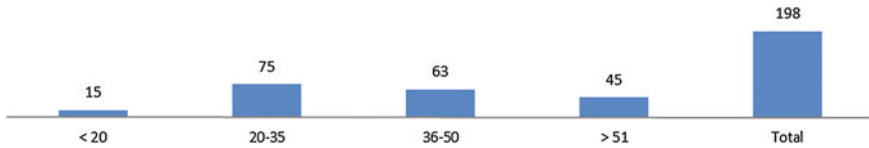


Fig. 8 Age wise involvement

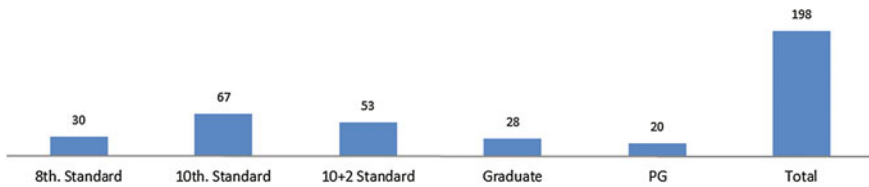


Fig. 9 Educational qualifications

Figure 9 indicates the pattern of educational qualification of women engaged in Ramakrishna Pallimangal. Highest women educational involvement (67) are 10th standard followed by 8th standard (30), High School Pass (53), graduate (28) and PG (20) passed.

Figure 10 reveals that women satisfaction is level in different projects in Ramakrishna Mission Pallimangal. Figure 10 depicts that Women belonging in the Jute handicraft Unit are highly satisfied (45 %) followed by incense sticks making project (20 %), food unit (13 %), weaving project (18 %) and mini jute spinning project (4 %). The reason behind satisfaction level in a jute mill is high due to the fact that they receive maximum training as well as they have to make a variety of jobs involved in jute related products.

List of training programs conducted by Ramakrishna Mission Pallimangal, Kamarpukur (Table 2).

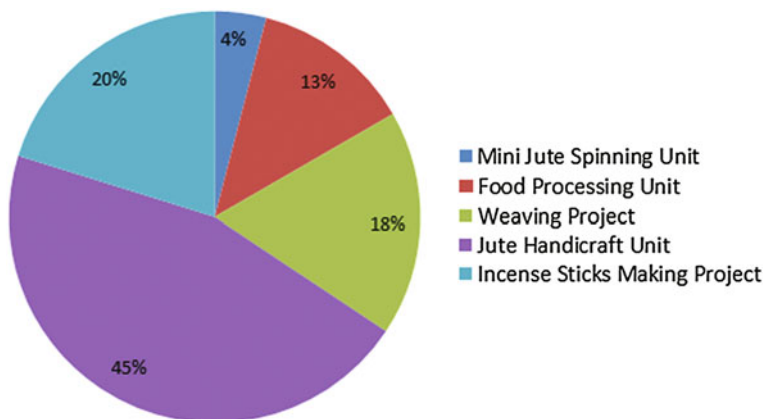


Fig. 10 Satisfaction level

Table 2 Training programme

Sponsored by	Purpose	Venue	No. of trainees
Government of India, Ministry of Small Industries Service Institute	Mobile phone servicing and repairing	Ramakrishna Mission Pallimangal, Kamarpukur	45
Government of West Bengal, Directorate of Food Processing Industries and Horticulture	Food processing	Ramakrishna Mission Pallimangal, Kamarpukur	45
Government of West Bengal, Directorate of Micro and Small Scale Industries	Bee keeping	Ramakrishna Mission Pallimangal, Kamarpukur	35
National Center for Jute Diversification Government of India, Ministry of Textile	Basic training of jute bags	Ramakrishna Mission Pallimangal, Kamarpukur	45

Source Ramakrishna Mission Pallimangal

9 Findings of the Study

- In terms of employment potential the study reveals that women employment/empowerment opportunity is very high in the state of West Bengal in General and in Kamarpukur in particular.
- It is observed that Ramakrishna Mission Pallimangal which provides maximum employment opportunities for women are not involved in proper marketing of the product produced by the R K Mission. Being a nonprofit making organization it is involved in charitable work.

- The study reveals that women are completely satisfied with their work culture, which is mainly because vocational trainings are provided by joint initiatives of R K Mission Pallimangal and Government, resulting in increases in their earning opportunity.
- The above study depicts that the women/men involvement ratio is 8.25:1. Also it reveals that the maximum of women are involved in the Jute handicraft unit whereas the least number of men are involved in the Mini Jute Spinning Unit because this unit deals with heavy machinery.
- It is observed that at the supervisory level, male members are preferred to carry out the work smoothly.
- The above study revealed that, according to respondents Ramakrishna Mission Pallimangal and Government of India and Government of West Bengal initiated different training programmes which help to gain self-dependency and apart from working in Pallimangal they can operate their own units in their respective residence.
- It is observed that due to women empowerment in Pallimangal, the student dropout ratio of the family members have reduced substantially.
- The study reveals that Ramakrishna Mission Pallimangal provides free health service facilities as well as conducting a regular health checkup camp providing better health service to women.

10 Conclusion

Women's empowerment is the key to the success of any organization and in this regard Ramakrishna Mission Pallimangal is no exceptions to it. In a populated state like West Bengal the role of women is considered to be one of the most important for the growth and development of the state. Several initiatives related to women empowerment are currently adopted by the state government to provide women empowerment in the state. It is noteworthy here to mention that the current Chief Minister of West Bengal being a woman is giving more priority to women in each and every field.

Since nearly 48 % of the total population live in rural areas, the state favors West Bengal where the percentage is more than 48 % empowerment of women and should have their first priority to be uplifting the socio-economic condition of the poor. The state govt. in tandem with different NGOs and other National and International organizations who are engaged in improving women empowerment should start different schemes for women and ensure that such schemes should reach the rural poor to improve women empowerment in the state.

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A Complex Issue in the Turkish Education System: Gender Imparity (2000–2015 Period)

Şefika Şule Erçetin and Kübra Sarıkaya Aydın

Abstract The importance given to education and investment in it has increased since the various governments of Turkey realised that education is vitally important for them to be able to develop. Developed countries have undertaken vast improvements to provide equal education opportunities to all their citizens. However, inequality in education is still a big problem in developing and underdeveloped countries. Gender disparity, which is directly related to development, is one of the main disparities in the Turkish education system. Gender imparity is a complex problem encompassing a number of factors at its roots and its solution is also as complex. Some solutions for the educational problems have been searched for both at national and international arenas. Valuable efforts have been given to solve these problems via some partnerships and local initiatives. “Education for All” is one of the most worldwide goals It is sensitive to gender parity issues and Turkey is one of the member countries in this action. In this study, a qualitative research method will be used and the reasons of this complex problem, evaluation of the problem within the perspective of complexity, reasons of girls’ non-attendance in Turkey, background information for the act, goals and the strategies determined for the issue, efforts and attempts of Turkey to deal with this chaotic problem will be handled and some suggestions for the solution of the problem will be given.

Keywords Education for all · Gender imparity · Reasons of not going to school · Education campaigns · Complexity

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1 Introduction

The particular points with which we are moving to assess the education level of a country are average education life, literacy rate and schooling rate. When these points are examined it is seen that there are some inequalities having serious effects on education and they are more common in developing countries (Ayvaz Kızılgöl 2012). As a developing country, Turkey's inequalities in education are usually between regions, rich and poor, village and city and male and female.

Gender parity is the one which the most measures have been taken both nationally and internationally since it is directly related to development (Sarpkaya 2008). Social states are responsible to give free education service to all their citizens, male or female, equally. It is possible for individuals to believe in democracy only in this case (Gül 2008). However, although providing this service is vitally important to be a real social state, it is a fact that achieving this goal is highly difficult since there are lots of factors of the problem and so it is a really complex issue.

In Article 42 of the Constitution of Turkey, education is guaranteed as a basic right for each citizen. The provision in that article is that "Primary Education is compulsory for all citizens of both sexes and is free of charge in State schools". Achieving gender equality has also a place in Basic Law on National Education in Article 4: "Educational institutions are open to all regardless of race, gender or religion. No body, no family, no community and no class can be privileged in education". In addition to them, this issue has been a matter in a lot of government programs, development plans and Councils of Ministry of Education and some various efforts have been made to solve the problem.

It should be noted that so long as the policies that are developed to promote women's further access to education and effective participation in business markets are merely based on providing opportunities, the solutions are doomed to remain incomplete. This may only be a part of the solution. What is more complex is the rearrangement of domestic roles and relations and bringing about fundamental changes for improving women's status and promoting a labour division that is based on the abilities of the individuals instead of a traditional one (Özden 1990). It is, without any doubt, also important in fundamental changes that the complexity and the period of change are managed effectively.

In this study, we aim to expose how much progress Turkey has made to achieve gender equality in education, which is one of the six goals of Education for All (EFA) held in Dakar, Senegal between 26 and 28 April in 2000 and to evaluate the mid-decisions, policies and applications which have been factors to make improvements. In this sense, firstly the goals which were determined to solve gender imparity in education in 2000 for 2015 and the strategies to be able to reach the goals will be introduced. Next, the legal and administrative regulations and some valuable works that Turkey has carried out to solve this problem will be presented. Finally, the progress Turkey has made between those years will be evaluated within the framework of these regulations and works. This study is hoped

to be a useful source for decision makers with the evaluations and suggestions emerging from the evaluations. Furthermore, since no study dealing with the relation between the regulations of The Turkish Government and the EFA indicators has been met in the literature, it is aimed to contribute to the literature with this study.

In the direction of the aim, document examination will be used and in this respect 2000 Dakar Framework, Global Monitoring Reports between 2000 and 2015, Turkish political plans and papers concerning the issue and reports including and evaluating the efforts about it like grants, aids, campaigns and projects will be analyzed.

2 Review of Related Literature

It would be accurate to examine the fundamentals of the problems in the first place in order to effectively assess the legislative and administrative regulations and implementations in Turkey by addressing the gender imparity issue that is present in the education system. In this part, therefore, the obstacles on the ways of girls and women to have access to education will be addressed. Then the function complexity has in solving the problem will be handled. Developments that led to the formation of EFA The Dakar Framework for Action that gives particular coverage to this issue and the first step of EFA, 1990 Education Movement, will be generally handled.

2.1 Causes of Gender Inequality Problem in Education

The first string in the process of solving the problems is to put forth the causes. Various researches have been and are being conducted so that all causes of the gender imparity problem—one of the primary problems in the Turkish education system—can be revealed with all its aspects and that studies on the problem can be performed.

The questions where the inequality is mostly experienced and what the causes are has been a popular subject in a number of researches. Participation in education is altered by rural–urban areas and socioeconomic levels. It is noted in the report of ERG in 2008 that the gender-based inequality in education is mostly experienced in eastern and southeastern regions of the country. In one of their studies, Gümüş (2010) also points out that there is a strong connection between gross national product and gender-based schooling; and that in provinces where gross national product is on a lower level; general schooling rates and the schooling rates of girls are also on decrease; indicating, as well, that most of these provinces are located in the eastern part of Turkey.

In the Report on Gender Inequality in Turkey (TTCER), the causes of the gender disparities in education are listed as; demand for child labour especially in certain regions, transportation problems, the insecurity and violence environment, traditional division of labour as the basis of the family structure and beliefs (2008). A similar list is also given in the Report on the Determinants of Access to Education in Turkey. It is suggested in the report that the determinants of not going to school are poverty, traditional family values and the social status of the household (Bakış et al. 2009).

Following the researches within the scope of “Haydi Kızlar Okula” that was conducted under the cooperation of United Nations Children’s Fund (UNICEF) and Ministry of National Education (MoNE) (2001–2005), the main barriers to girls’ education were specified as (UNICEF 2003):

- There is a shortage of schools and classrooms;
- Schools are often located far from residential areas and most parents do not want their children, especially daughters, to travel that far;
- Parents do not want to send their children to schools that are in a poor physical state with no toilets or running water;
- Most families suffer from financial difficulties;
- The traditional gender bias of families favours men and boys over women and girls;
- Families tend to keep their children at home to work so that they can contribute to the family income;
- Many parents consider the early marriage of their girls more important than their education;
- Female role models in rural regions are rare or simply absent;
- The fact that opportunities for secondary education are limited diminishes the interest towards primary education.

İlhan Tunç (2009) examined studies investigating the attitudes of girls towards education and the reasons why they do not attend school and put the reasons together under four titles:

- Low income
- Low status of the woman
- Negligence of families towards education and the low number of educated persons within their inner circle
- Absence of schools in immediate surroundings.

As can be seen in the titles, one of the causes of inequality is poverty—low family income in other words. Some families cannot send their children to school due to the lack of financial opportunities. According to the statements made by the Directorate General for Status of Women in 2008–2013 National Action Plan for Gender Equality, families with low income have difficulties in sending their children to school and they prefer sending boys rather than girls when they have the opportunity to choose.

Another cause of discrimination against women in terms of education is the low status of women in society. There are certain designated roles and responsibilities in the society, that fall upon individuals. These roles and responsibilities correspond to the concept of gender and the status of women is prescribed over these roles. There are a number of factors that set the framework of gender. These roles and responsibilities vary by time and space. There exists discrimination between man and women on the point of benefitting from sources and services that are present within the society and under these circumstances it is generally the woman who is the injured party (Buyruk 2008–2009; Çabuk Kaya 2013). Even when the gender equality is achieved on the schooling part, it is still within the bounds of possibility that the discrimination goes along. In a gender discrimination study, they conducted with prospective teachers, Esen (2013) dwelled upon the sexist approaches of teachers towards male and female students. Research findings indicated that male students witness sexist approaches within the first stage of primary education while their female counterparts experience the same situation mainly in secondary education. Whereas male students go through gender discrimination on the point of disciplinary punishments, female students witness it in the process and implementation of education (i.e. usage of sexist discourse, distribution of duties and responsibilities, methods of evaluation and sexual harassment). It is also worthy of attention how male teachers, implicitly and explicitly, employ a style and discourse that remind adolescent female students of the roles of mother and wife and exclude them.

It is also possible that some families tend to maintain a negligent or negative attitude towards education. The fact that the number of people who attend school is low also corroborates this attitude. Such families do not feel the urge or need to send their daughters to school (İlhan Tunç 2009). The presence of female teachers in schools is of great importance in breaking the resistance of families against sending their daughter to school. However, the percentage of female teachers tends to drop from the western regions to the east. It may also constitute an impediment to raise awareness in the families that are already negligent over education that there are not so many educated women in their surroundings.

There are some researches that have presented the remoteness of schools as one cause of not attending school (Tansel 2002). Although Regional Primary Boarding Schools (YİBOs), student dormitories (PİOs) and student transfer based education are employed in order to address this issue, they are not fully effective in solving the problem. There are troubles in the provision of service, particularly in terms of equipment and personnel.

It is possible to count various barriers to the schooling of female students in the view of the information above. These barriers have their roots in different variables such as the structure of family and society, education policies and, even, schools. This further complicates the problem itself. Thus, it is a chaotic and complicated practice to enable female students to equally participate in education and to optimally benefit from educational opportunities.

2.2 *Chaos and Complexity in Solving the Problem of Gender Imparity*

Chaos theory was first coined in 1960s when a meteorologist, Edward Lorenz, realized that a small change he made in the data in his computer could lead to greater changes in the end. According to the theory, what we consider a tiny change may cause major unexpected outcomes. Chaos theory appeared, at first, in circles of natural sciences and then became useful in the social sciences. It is possible to apply this theory effectively by studying social organizations as complex systems (Ferreira et al. 2014). According to chaos theory, the system is dynamic and changes over time; it is unstable and complex but it may have simple causes. It is nonlinear and although it is aperiodic and unpredictable, chaotic behaviour is not random because the system is deterministic (Valle 2000). From a traditional perspective, chaos is simply regarded as irregularity, disorder and randomness and it should be avoided. However, chaos in its meaning with respect to chaos theory is not similar to the traditional understanding of it. Chaos theory focuses on deterministic factors and these factors indicate nonlinear relationships (Erçetin et al. 2013).

Complexity theory, which is highly similar to chaos theory, is also another construct that came to light in a post-modern world. Certain characteristics of complexity includes; a large number of similar but independent elements, adaptiveness to new situations to ensure survival, self-organization, local rules for each factor and persistence in complexity (Valle 2000). Complexity theory has also found itself an area of application in social sciences, like the chaos theory. There are not so many mechanical relations in social systems. The social system has more complex social relations and interactions. It is, therefore, possible to utilize complexity theory in understanding the complexity that is present in the nature of societies and organizations (Erkoçak and Açıklın 2013).

In some studies, chaos and complexity theories are addressed as the same thing. Although they are related to each other, they have definite differences. In chaos, there is an order which is formed from constantly repeating actions within the framework of some rules. Unlikely, since complex systems have a feature of orientation, they have a tendency to be far from repetitions and the rules are not permanent but temporary (Sayğan 2014). According to these two theories, it is necessary to focus on and examine the nature and the source of the change to be able to understand it. Complexity theory has become popular in social sciences due to their being open to change and improvement (Tekel 2006). In this study, gender imparity problems in education and gender discrimination are the main source of it having been handled in terms of complexity.

Women who used to be engaged in housework and childcare in previous times found the chance to participate in work life with the help of industrialization. This led to a shift in the social equilibrium. However, this shift could not have its way through attitudes and expectations towards the women's role at the same pace and rate. A cultural gap emerged from this non-concurrence and this sowed the seeds for

explicit gender discrimination (Coleman et al. 2002; cited in: Demirbilek 2007). Gender discrimination is generally experienced within educational, economic, political and social areas (Demirbilek 2007).

Processes of eliminating gender discrimination and securing gender equality are not easy. The idea of and efforts to ensure equality may lead to dissidence, conflict, chaos and complexity. Chaos and complexity are the situations that societies and governments mostly do not desire to see. However, it is inevitable to trigger the change in order to eliminate the problem. Thus, it is a necessity, for the ones who are involved with the solution process, to accept chaos and complexity as part of the change and turn this into an opportunity (Doğru 2013).

Fundamental systems should be reshaped in order to rule out gender imparity. Roles of women and man should be redesigned to a great extent in the first place. If the case is that these roles have their roots deep down in a number of areas such as culture, religion and power; coming up with a solution and implementing it gets harder and there comes a time to make radical decisions. Considering the power of education in triggering changes within society, taking steps towards removing the inequalities in the education system should be a priority.

It is the responsibility of policy makers in the area of education to provide quality, effective, equitable and innovative education service (Erçetin et al. 2013). While providing this service, they carry the burden of meeting the needs of individuals who are different from each other and meeting domestic and international education objectives. Therefore, today, it is an enviable merit to overcome chaotic situations within the process of change by making use of innovative and novel approaches instead of traditional ones. Being ready to embrace innovation and adopting a flexible administration style in order to benefit from the chaotic situations is of paramount importance. It would be helpful for administrators to have knowledge of the abovementioned theories and make use of them in developing a solution to the problem.

In the process of providing a solution to gender imparity, which is a complex problem in the Turkish education system, Turkey collaborated with other countries and made commitments by signing several agreements in order to ensure improvement within this context. The next part of the study will generally address Education for All movement, which lays a special emphasis on the issue, and the conventions and agreements in which Turkey took part.

2.3 World Wide Developments that Provide a Basis for EFA 2000 Education Movement

The State of the Republic of Turkey has taken part in international activities and signed conventions related to the provision of education for all men and women. Below are listed the related binding declarations and conventions that were

established with the participation of a number of countries and their provisions regarding the current problem.

- It is stated in Article 26 of *The Universal Declaration of Human Rights* (UDHR) in 1948 that education is a right for all individuals: “Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages.” (UNICEFa 2004).
- *The Convention on the Elimination of All Forms of Discrimination Against Women* (CEDAW) was signed in 1979 (UNICEFb 2004). Turkey signed this convention in 1985.
- Signed in 1989, the *Convention on the Rights of the Child* (CRC) guarantees a right to education for each and every child. It is emphasised in the convention that the education should be compulsory and free.
- With 1990 *Education for All* (EFA) movement, objectives to be reached until 2000 were set and 4th out of these 6 goals was about gender parity. The objective of this goal was to reduce the rate of illiteracy and to give priority to teaching women to read and write so as to eradicate the inequality between man and women, and to reach success at the rate of 50 percent until 2000.
- In 2000, with the participation of 189 countries, 8 goals were established under the name of *The Millennium Development Goals* (MDGs) and the third and fourth goals are about education and gender equality. Goal two is “to achieve universal primary education” and goal three is “to promote gender equality and empower women” (UNDP 2010).

Worldwide economic stagnation and decline in the 1980’s drove several countries into dept. The whole world witnessed a rapid population growth and widening economic disparities among and within nations prevailed. Amongst the problems the world experienced during those years were war, unemployment, civil strife, violence, millions of preventable child deaths and serious environmental pollution (World Education Forum 2000). Reflections of all these hardships on the education systems of each country were different. While these problems led to setbacks in education in underdeveloped countries; in some others, economic growth was sufficient to finance education expansion. In most countries, millions had to stay away from schooling due to poverty and in certain industrialized countries, cut-backs in government expenditure led to the deterioration of education (World Education Forum 2000).

All the negativities experienced constituted a basis for the first worldwide education movements and UNESCO’s (United Nations Educational Scientific and Cultural Organization) “Education for All” campaign was launched in the World Conference held on 5–9 March 1990 in Jomtien, Thailand. The committee, which consisted of delegates from 155 countries, considered education as the key to ensure a safe, healthy, prosperous and environmentally conscious world (EFA, 1990 Background Document). Additionally, with inspiration from the Universal Declaration of Human Rights (1948) and Convention on the Rights of the Child (1989), different learning needs of children, adolescents and adults were also

taken into account with the perspective that “Everyone—children, adolescents, adults—has the right to benefit from an education that meets their basic learning needs.”

3 Findings and Interpretation

In this part of the study, findings regarding the above mentioned study objectives are presented respectively.

3.1 *EFA 2000 Dakar Goals and Action Strategies*

The EFA Summit that was held in Dakar, Senegal on 26–28 April 2000 and hosted by UNESCO with the participation of 164 countries 10 years after the 1990 EFA World Conference in Jomtien. During the summit, the vision of EFA Education Movement was reviewed by focusing on the extent of progress from 1995 to 2000. Assessments of the previous 10-year period revealed that the goals set in 1990 Jomtien EFA World Forum could not be achieved and a new action framework was constructed (International EFA Strategy 2002). It was stated that the Dakar Action Framework was a collective initiative that embraced all humanity and that the countries would learn from their own efforts to upgrade their education system and from other countries’ approaches to solve the problem (The Dakar Framework for Action 2000). An averse view would be unacceptable.

In EFA 2000, an assessment was carried out to specify the reasons behind the failure in achieving the goals. These assessments are considered to be the most thorough assessments regarding education until then. The reasons behind the failure in achieving the goals are listed as; lack of full democracy, lack of professionalism in educational policy and assessment, lack of continuity and coherence, especially of non-formal education programmes, authoritarian teaching style and inappropriate learning methods, irrelevant content that is not suitable for the structure of society and refusal of the right to education for girls and women (Müller 2000, s. 3).

With the light of these observations, in the 2000 Dakar Summit, the goals that were specified during the 1990 Jomtien Summit were reviewed and three goals out of six emphasized gender imparity in related areas while this number was only one among six goals of 1990 (The Dakar Framework for Action 2000):

1. Expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children,
2. Ensuring that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to and complete free and compulsory primary education of good quality,

3. Ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills programmes,
4. Achieving a 50 % improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults,
5. Eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to and achievement in basic education of good quality,
6. Improving every aspect of the quality of education, and ensuring their excellence so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills.

Twelve strategies were laid down in an EFA World Education Forum to specify the ways of achieving the goals above and the necessity for the countries to follow the strategies in order to reach success was emphasized. Most of the strategies are indirectly related to ensuring an equitable education with items 6 and 8 being directly invested in this issue. While item 6 includes “implementing integrated strategies for gender equality in education that recognize the need for change in attitudes, values and practices”, the emphasis is put on “Creating safe, healthy, inclusive and equitably resourced educational environments conducive to excellence in learning, with clearly defined levels of achievement for all” in item 8 (The Dakar Framework for Action 2000).

3.2 Policies and Studies Towards the Issue of Gender Imparity in Turkey After 2000

3.2.1 Government Programmes

Six separate governments were formed in Turkey between the years 2000 and 2015 except for the one interim government. In all these governments Justice and Development Party (AKP) held a parliamentary majority. Six government programmes were declared publicly during these years.

There were a few points concerning education in the programmes of the 58th and 59th governments but no special coverage was allocated for gender imparity. In the programme of the 60th government, the success of “Haydi Kızlar Okula”s Campaign was touched upon and it was underlined that such implementations would continue to enable stronger participation of girls and women in each and every stage of education.

The success of “Ana-Kız Okuldayız”s Campaign in contributing to the increase in the number of literate citizens and the establishment of “Committee on Equality of Opportunity for Women and Men” were presented as positive progress in the programme of 61st government and breaking down the social barriers to women was set as a goal. It was also pointed out that necessary precautions would be taken to enhance women employment.

There was no account included in the 62nd government programme regarding the issue. The programme of the 63rd government, however, was the most comprehensive one in this regard. It was covered in detail, under the title of women, that a set of programmes, projects and policies would be developed and pertinaciously implemented to secure improvement in a number of areas from education of girls (starting from early childhood) and women, to women employment and to status of women in the family and society. It can be seen that the suggested solutions for the problems demonstrate a more specific pattern in this programme.

3.2.2 National Education Councils

The most striking decision that was made during the 17th National Education Council held in 2006 was to launch studies on extending the duration of compulsory education to 12 years and to accelerate preliminary infrastructure works to that end (MoNE Board of Education and Discipline). Considering the data that indicates an increasing gender gap that goes along with higher levels of education, it would not be wrong to say that the aforementioned decision is an important step towards overcoming the problem. There was no other decision declared in the council that can be interpreted as an effort to close the gender gap.

The 18th National Education Council was held in 2010. Among three Councils held after 2000, it is the 18th Council in which most decisions aimed at increasing girls' schooling were made. Among the decisions made we can count; increasing encouragement for female students to continue with secondary education, and accordingly, taking necessary precautions to improve the quality and quantity of YİBOs and to make them more accessible for girls. It was also decided to appoint health professionals for these schools. Additional regulations on student transfer based education were discussed, as well. It was emphasised that there should be encouragements intended to raise the number of women principals in the appointment process and that permanent positions should be allocated, in accordance with the conditions and structure of the schools, for women in the appointment process of deputy principals and school counsellors (MoNE Board of Education and Discipline). This intervention may be regarded as a positive step towards eliminating the problems regarding the status of women, which is one of the major barriers to ensuring gender equality.

No precautions on ensuring gender equality among students were put forward in the 19th National Education Council which was held in 2014. There was only one decision that necessitated adopting a positive discrimination approach aimed at increasing the number of women principals in schools and it was assigned to school administrations to determine the percentage of these women principals (MoNE Board of Education and Discipline).

3.2.3 MoNE Strategic Plan

Under the section about primary education stage in 2010–2014 Strategic Plan of Ministry of National Education, a special chapter was allocated for an action plan on improving student transfer based education and YİBOs. It was stated that the ministry would continue to cover the clothing and stationery expenses of the students. The necessity to uphold the Haydi Kızlar Okula Campaign that was being implemented to increase girls' schooling and the Conditional Cash Transfer practice was emphasised. It was declared in the Action Plan of 60th Government Programme that the projects on preventing gender discrimination would be continued and there would be interventions as to gender discrimination and rights of the child at school, district and province levels (MoNE Presidency of Improving Strategic Plan).

We see remarks on eliminating gender gap in plans regarding the secondary education stage, too. The objective for this stage was taking the action to eliminate gender and regional gaps, increase schooling rates and scale the percentage of the gap between girls' and boys' gross schooling rates, which is now 8.91 %, down to 2 %. It was also deemed necessary to take steps towards guaranteeing that girls take further advantage of dormitories and scholarship (MoNE Presidency of Improving Strategic Plan).

There were no measures or plans included in the Strategic Plan on ensuring gender equality at the point of higher education and life long learning.

Development Plans

Since there is a strong link between development and education, it has also a place in development plans. Development plans in Turkey cover a 5-year period. After 2000, the eighth and ninth plans were declared.

The Eighth Five-Year Development Plan (2001–2005) laid emphasis, again, on the importance of women's having education in development and it was noted that the desired degree of development could not be achieved in literacy rates, especially in Eastern and Southeastern regions. There were also comments in the plan that the 8 years of compulsory education would contribute to the education level of women (Ministry of Development).

The Ninth Five-Year Development Plan (2007–2013) brought up two measures to be taken regarding the difficulties female students face in terms of schooling. The first measure was upon preventing girls in rural areas from dropping out of school and the second measure included practices towards increasing the rate of girls' continuing education with secondary education (Ministry of Development).

3.2.4 The National Action Plan on Gender Equality 2008–2013

Targeting the period between 2008 and 2013, in this plan there are four objectives devoted to education. Responsible institutions and organizations were specified for each objective, along with collaborating institutions and organizations. The first objective was to increase the schooling rates of girls (registry, attendance and

completion) at all levels of education in line with the Development Plan. The second objective was to increase the physical and technical capacity in all stages of education, particularly for girls' schooling. The third objective included increasing women's literacy rate among adults while the fourth intended to render educators, education programmes and education material more "gender" sensitive (KSGM 2008).

3.2.5 The Workshop of Gender Equality Sensitive Universities

The Presidency of the Board of Higher Education arranged a workshop with the participation of academic staff from different universities and non-governmental organizations interested in women problems and women studies. In the workshop, the regulations and precautions of universities to solve gender inequality problem were the main topics which were discussed on. At the end of the workshop, the decisions made for the problem were reported.

In the report, there are 11 resolutions to ensure a gender sensitive environment at universities. One of the remarkable rulings is to allow students to raise awareness in every semester. Some issues are within the scope of safety such as making some arrangements on campus and in classes for female students in order to be sure that they are safe, providing them with safety transportation and placing them in dormitories which are in or near the campus. There are also some measures of revealing and eradicating sexual harassment and mobbing. Another important decision is to set up "Women Studies and Problems Unit in Colleges" for female staff and students to find solutions for the problems they have especially because of their gender.

3.3 Public and NGO Practices After 2000 Towards Solving the Gender Disparity Problem in Education in Turkey

There are several promising initiatives in Turkey to ensure gender equality and full participation of girls in education. For example, there have been no efforts spared to build awareness among families about education and convince them to send their daughters to school. A number of campaigns have been mounted for this purpose. Students were awarded scholarships to eradicate the problem of non-attendance due to financial problems. There have also been such interventions at regional primary boarding schools and student transfer based education (ERG 2008).

3.3.1 MoNE Scholarship Programmes

In the Report on Gender Inequality in Turkey (2008), the percentage of female students who were granted scholarships was calculated as 45.5 % according to the data of MoNE regarding the scholarships given in 2006–2007 academic year. It was noted in the report that despite the increase in girls' benefitting from scholarships, a full equality could not be achieved. The gap gets wider in scholarships to study abroad. No special emphasis on this issue was observed.

3.3.2 Accommodation

In the Report on Gender Inequality in Turkey (2008), a considerable increase in the proportion of female students staying in YİBOs was observed. Yet a full equality could not be achieved. While the ratio of girls who stayed at these schools was 25 % in 2000, this figure rose to 40.5 % in 2007. Benefiting from this service is less in eastern and southeastern regions. That the number of male teachers is higher than that of female could be regarded as a barrier to an increase in this figure.

An examination of the findings in the abovementioned report regarding accommodation reveals that the rate of female students who benefit from student dormitories is lower than the rate of those benefitting from YİBOs. It was also noted in the report that the number of private dormitories and the rate of access to them for female students is low. The best result was yielded by the intervention of giving priority to female students in the dormitories of the General Directorate for Credit and Dormitories Agency (KYK). The proportion of female students in these dormitories is 57.3 % according to the data from 2005–2006 academic year.

3.3.3 Student Transfer Based Education

Student Transfer Based Education aims to provide education for students living in areas that are far from any education institution. An increase was observed between the years 2000 and 2007 in the number of female students who have access to student transfer-based education. The rate jumped from 45.3 to 47.68 %. Difficulties in transportation, out-of-schedule departures of the buses, distrust of personnel, strangers' being taken into the bus despite it is forbidden, poor physical conditions of the schools that students are transferred to and adaptation problems of the students to the conditions of the centre they are transferred to are the obstacles to the spread of student transfer based education (Arı 2003; Karakütük 1998; Küçüksüleymanoğlu 2006).

3.3.4 Monetary Aid

After the economic crisis of 2001, the Ministry of Education put the projects of Education and Health Grant for Families with Low Income and Conditional Cash Transfer into practice with the cooperation of the Ministry of Family and Social Policies, General Directorate for Social Aids and the World Bank. Children of poor families could receive grants on the condition that they attend primary and secondary stages of education and pass their classes.

The amount of the grant was amended in a way that is advantageous for female students after 2005. Moreover, the quantity of the grant was augmented according to gender as long as the students continue with secondary education. No data was shared after the implementation of this intervention, making it hard to assess to what extent it was effective in terms of girls' schooling (MoNE Conditional Cash Transfer).

3.3.5 Campaigns and Projects

In order to keep to the international conventions, there has been a rapid increase in the number of campaigns after 2000 to enable every individual, particularly girls who are subjected to discrimination, to access education. These campaigns have yielded significant results and rendered it possible to reach a wider spectrum of population. The most effective one of these campaigns was the Haydi Kızlar Okula Campaign (Maya 2013).

The Haydi Kızlar Okula Campaign was started with the cooperation of UNICEF in the province of Van in 2003 with the purpose of removing individual and familial barriers to girls' schooling. The goal of the campaign was to eliminate the problem of disparity in primary school enrolment by the end of 2005 with the provision of basic education in 53 provinces where the schooling rate is lowest. The companies who invest in this campaign were awarded tax exemption and those investments were utilized in providing scholarship and textbooks for female students. 81 % of the girls who had been out of school were integrated into the system but the goal could not be fully attained (UNICEF 2003).

Another campaign in this regard is the Baba Beni Okula Gönder Campaign launched by the Doğan Media Group on 23 April 2005. The main objective of this campaign was to raise social awareness on this matter and improve the financial situation of girls who were out of the education system. Doğan Media Group has made a contribution of 1 million Turkish Liras to the campaign within 9 years and the total amount of donation has reached up to 35 million Turkish Liras. With this campaign, 33 dormitories and 12 primary schools were built and some 10,500 girls were given scholarships. Female students were also provided with the opportunity of benefitting from music courses and training programmes on career and health. Besides, Mother Child Education Foundation (AÇEV) organized training seminars in 5 different provinces with the participation of 500 mothers and fathers.

Another project that aimed at integrating girls into the system is the Anadolu'da Bir Kızım Var Project. The goal of the project was, similarly to others, to provide equal opportunities for girls who could not attend school due to the poor financial condition of their families. It was also aimed with the project to turn the girls into modern individuals who have a profession. In line with this aim, the objectives were set as: increasing the schooling rate of girls up to 100 % in primary education stage, raising attendance rates in other stages as well, decreasing drop-out rates and bringing the importance of the matter to the attention of society. The project was launched by Association for Supporting Contemporary Life (ÇYDD) in 2001–2002 and reached up to 1267 female students in 2013–2014. These students received scholarship, participated in personal development programmes and attended social and cultural activities that were organised for them.

Kardelenler was another project on this matter. It was realized as a joint project of Turkcell and ÇYDD in 2000. The number of female students who received scholarship through this project is estimated to be over 100,000. Apart from scholarships, Turkcell also organised culture trips and various activities for these students with the purpose of expanding their horizon.

Ana Kız Okuldayız campaign was launched in 2008 within the framework of the MoNE regulation on Non-formal Education Institutions. The primary goal of the campaign was to increase literacy among adolescents and adults who are over the age of compulsory education and it was planned to be terminated in 2012, after a 4-year education period. The campaign also aimed at directing adults, particularly women, who could not take place in the education system due to low socioeconomic status and are over the age of compulsory education, towards higher education as well as providing them with necessary education to gain literacy. The objective was to enable 60 % of illiterate people to read and write.

Delegation of the European Union to Turkey launched the project of “Increasing Girls’ Enrolment at Secondary School Level” in 2007. The objective of this project was to increase enrolment rates, particularly for girls, in secondary education and the vocational education and training sector, to decrease drop-out rates, to increase the vocational skills and competences of the labour force. It was aimed to reach 43 provinces and the project was piloted in 12 of them. Catch-up courses were provided for the girls who had already dropped out of school and special modules were also developed to compensate the education of academically under-achieving students.

The impossibility of reaching clear data and detail on the campaigns states above constitutes a severe problem. No information can be found in the database of the Turkish Statistical Institute (TÜİK) on the students who could or could not have access to these campaigns and on how effective the campaigns were.

3.4 An Indicator-Based Evaluation of the Related Policies and Implementations

Table 1 was prepared to demonstrate the change in gender equality in Turkey between the years 2010 and 2015. The two most recent years from which data could be retrieved for the three stages of education are 1999 and 2012. For literacy data, the two most recent years are 1995 and 2012. Participation of women and men are presented in percentages but for the year 1999, no percentages could be found for secondary education. Yet we have Gender Equality Index (GEI) data for that year. Gender Equality Index shows the proportion of women to men in given indicator values. A value between 0.93 and 1.03 refers to the existence of gender equality. Any value below that indicates an inequality against women while a higher value denotes an inequality against men (UNICEF).

It can be observed from the table that there is an increase in the percentage of participation in early childhood education from 1999 to 2000. It is possible to say that the participation rates are still low although an improvement is visible. There have been some campaigns, including monetary aid, aimed at raising awareness among families so that children's participation in pre-school education is ensured. "7 Çok Geç" (AÇEV 2005) and "3-4-5 Erken Eğitimi Seç" (UNICEF) campaigns drew considerable attention. Despite there being no specific goal or tendency towards increasing the participation of female students, there is not a significant difference in the participation rates of male and female students in 2012. A positive change is indicated between the given years in terms of GEI and there is no indication of an inequality against female students, according to the index.

The duration of compulsory education was 8 years in Turkey between the given years and in EFA 2015 Monitoring Report, data from the first 5 years of those 8 years was considered as part of primary education and evaluated accordingly. Last 3 years of the period were considered as the first stage of secondary education.

Table 1 Turkey's gender-based enrollment and literacy rates and Gender Equality Index between EFA 2000 and 2015

Year	ECCE (Education) gross enrollment ratio (3–5 age)		Universal primary education gross enrollment ratio		Secondary education enrollment ratio				Literacy rate (15 and over)	
	1999	2012	1999	2012	Lower secondary		Upper secondary		1995–2004	2005–2012
Male (%)	7	31	107	101	...	102	...	78	95	98
Female (%)	7	30	98	99	...	100	...	71	80	92
GEI	0.93	0.97	0.91	0.99	0.91	0.99	0.68	0.92	0.84	0.93

Source It was composed of statistics from the EFA 2015 Global Monitoring Report

So, it would be accurate to evaluate them together. Data regarding the primary education and the first stage of secondary education indicates that the issue of gender imparity in primary education is almost completely resolved and equality is ensured to a large extent. It is the primary education stage in which most policies and interventions on closing gender gap in education were implemented. A number of campaigns were launched, monetary aid for families were provided and girls were given priority in YİBOs and student transfer based education practices. Incentives for the continuation of the successful campaigns and implementations are being provided and a special emphasis is put on this issue in the strategic plan.

According to the data regarding the second stage of secondary education, a dramatic decrease is present in both boys' and girls' schooling rates. There is a general decrease in schooling rates at this education stage and, compared to other stages, the gap between boys and girls is wider. This problem is touched upon in "the Ninth Five-Year Development Plan" and the project of "Increasing Girls' Enrolment at Secondary School Level" was put into practice during the same year. Supporting, particularly, girls who are or will be attending high school was the objective of "Kardelenler" and "Anadolu'da Bir Kızım Var" projects. The vast gender gap has been narrowed since 1999 but it is still far from the desired level. It is possible to anticipate further improvements on the matter together with the policy of 12-year compulsory education.

As can be inferred from the table, there have been improvements in gender equality in literacy rates but full equality has not been achieved yet. In the "National Action Plan for Gender Equality" certain precautions were planned to be taken in order to increase women literacy and "Anne Kız Okuldayız" project was put into practice in 2008. It can be asserted that this project made contributions to an improvement in gender index on literacy. However, there is a prediction in EFA 2015 Monitoring Report, under the predictions on literacy rates, that Turkey will not be able to make any progress. It is stated in the same report that the improvement might have stemmed from the replacement of older staff by a younger and educated one or the spread of mobile technology (EFA Global Monitoring Report 2015). Still it is promising that, in the programme of the 64th government, there may be obligations to be imposed regarding this issue.

4 Conclusion

It can be said that, at the primary education level, Turkey has considerably achieved its gender parity goal which has a great importance for EFA and the policy and the projects have had undeniable influence on the achievement. However, it is difficult to say the same for other educational levels. Despite the fact that the gender imparity is not deep at early childhood education level, Turkey is among the countries which are far from the goal 2 aiming at reaching 70 % enrolment (EFA Global Monitoring Report 2015). Early childhood education should be compulsory to achieve the enrollment ratio and the definite equality. When it is considered that

8-year compulsory education has worked at lower secondary education level, it is possible to think that a 12-year compulsory education will be effective at upper secondary education level. Thirteen-year compulsory education involving pre-school education may be the ideal solution for the problem.

The government should focus not only on primary education but also on other educational levels; early childhood, secondary and tertiary education. In addition, schooling should be achieved via both formal and informal education. Since lack of consciousness of mothers or women about the importance of education is among the reasons of girls' not going to school, it will be meaningful to reach these women by informal education (Stromquist 2006).

It is a fact that there are still some problems with the regional primary boarding schools. The physical conditions of these schools should be improved, the quality of education given should be enhanced and the number of these schools should be increased. In the same way, student transfer based education should be revised, improved and spread.

It is a well-known fact that families have a big role in their children's education life. Thus, since their involvement and support is notably important, paying attention to their participation to the education and decision process will be influential in sending their children to school more voluntarily (Maya 2013). During the campaigns, there were some meetings with the families and they were informed about the education and its importance. These trainings should continue to be spread.

Equality in point of numbers does not always mean gender equality has been achieved actually but it just means accessibility to education has been provided. Various measures should be taken to make both males and females benefit from education equally. It is really important to deal with gender imparity in the society first to be able to eliminate gender imparity in education and find permanent solutions for it.

Some precautions should be taken to remove gender parity in the society. First of all, the legal regulations should be gone over. It is also important for the government to be determined to make the changes and the decisions taken into consideration and applied. In a study, it has been asserted that there is not a meaningful difference in the attitude of men from different education levels towards violence and abuse against women (Altınay and Arat 2007). The study underlines that focusing on the solution of gender imparity in society is as important as the one in education.

Education has a crucial importance on providing gender parity. It should be avoided from sexist expressions and pictures in school books and the other materials making inequality deeper. The books should even have expressions supporting the equality (Stromquist 2006). Moreover, democracy and human rights education should be given importance at schools (Maya 2013).

Besides syllabuses, it is also important to lead teachers, directors and supervisors to exhibit supportive attitude towards gender parity and to provide an equitable atmosphere at school (Maya 2013; Stromquist 2006; Eurydice 2009; ERG 2008). Children learn not only from books but also observing people around them. Slight

awareness which will come to children may result in a butterfly effect (Ertürk 2012). If girls become aware of how important it is to be an educated person, they will be more demanding, enthusiastic and questioning in their education and social life. In this case, the change will be seen not only in classes and schools but also in other systems like family and society. For that reason, it is vitally important to eradicate the sexist approaches of school books and the sexist attitude and discourses of the actors of education. It is a fact that things which are thought to be small can cause bigger problems.

Making some change in male and female roles and raising the status of women are the key elements of solving the problem named before. Thus, making girls and women take educated and successful women as a model and rendering women more conscious increasing their literacy rates will be good attempts (Gümüş and Gümüş 2013).

To sum up, policy makers should take more appropriate and more specific decisions to make citizens benefit from education equally and to improve schools including their physical conditions, education programs, and the attitudes of the education actors since they all cause the problem to be reproduced. It will be useful to understand and interpret chaos theory which focuses on change and to apply it in complex systems such as schools to be able to solve the problem effectively. According to this theory, change is inevitable and it occurs within different parameters (Sayğan 2014). Based on the theory, it can be said that schools and their environment will undergo a transformation together affecting each other and this change will help the problem with a lot of variables to be solved.

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Gendered Leadership in Multinational Corporations: Gendered Social-Organizations: An Analysis of a Gendered Foundation in Organizations

Ben Tran

Abstract It is no longer rhetorical when much of the social and economic inequality in the United States and other industrial countries is created in organizations. Feminists have looked at the gendering of organizations and organizational practices to comprehend how inequalities between women and men continue in the face of numerous attempts to erase such inequalities. Scholars working on race inequality have examined the production in work organizations of racial disparities that contribute to society-wide racial discrimination and disadvantage. When a field is numerically dominated by one gender and that same gender has more power, for example, relative to journal editorships, controlling funds, or occupying elite chairs, the other gender may be excluded or subordinated and marginalized, even if unintentionally. As such, the notion of sexuality in all its diverse forms and meanings is implicated in gendered organizational processes, practices and cultures. Inequality regimes can always be challenged and changed. However, change is difficult, and change efforts often fail. The first reason is that owners and managerial class interests and the power those interests can mobilize usually outweigh the class, gender, race, and sexuality interests of those who suffer inequality. The second reason is that, human nature is often conditioned to the status quo, because we are creatures-of-habits. The third reason is that we are fearful creatures and we fear the result, the unknown. Organizations fear that once “Pandora’s Box” has been opened, destruction permeates.

Keywords Gendered leadership • Chaotic environment • Complexity

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1 Introduction

It is no longer rhetorical when much of the social and economic inequality in the United States and other industrial countries is created in organizations. Union activities have grounded their demands in this understanding, as have feminist and civil rights reformers. Class analyses, at least since Harry Braveman's 1974 dissection of *Labor and Monopoly Capital: The Degradation of Work in the Twentieth Century* have often examined the doing of work, the labor process, to understand how class inequalities are produced and perpetuated (Burawoy 1979). Feminists have looked at the gendering of organizations and organizational practices to comprehend how inequalities between women and men continue in the face of numerous attempts to erase such inequalities (Acker 1990; Collinson and Hearn 1996; Ferguson 1984; Kanter 1977). Scholars working on race inequality have examined the production in work organizations of racial disparities that contribute to society-wide racial discrimination and disadvantage (Brown et al. 2003; Royster 2003).

Most studies of the production of class, gender, and racial inequalities in organizations have focused on one or another of these categories, rarely attempting to study them as complex, mutually reinforcing or contradicting processes. But focusing on one category almost inevitably obscures and oversimplifies other's interpenetrating realities. Feminist scholars of color have been arguing for 30 years, with the agreement of most white feminist scholars, that much feminist scholarship was actually about white middle-class women, ignoring the reality that the category of gender is fundamentally complicated by class, race/ethnicity (Davis 1981; Hooks 1984; Joseph 1981), sexuality, and other differences.

2 A Conceptual Formula of Leadership in a Chaotic Environment

The earliest computer simulation of leadership explored the underlying dynamics of the first mover (Hazy 2008, p. 283) with an advantage in the leader-follower relationship (Tran 2014a). In the context of nonlinear dynamical control theory, Hubler and Pines (1994) developed an agent-based model that generated results similar to those of the leadership games based in mathematical game theory. Hubler and Pines (1994) found that when the first mover, or leader agent, was the first to make an active effort to shape the environment to its ends, the second agent often found it more efficient to synchronize its action with the leader agent's approach rather than compete using its own strategy. This dyadic situation remained stable so long as a better alternative cooperation strategy was not espoused by the follower agent. If a better choice was espoused by the second agent, the new cooperating strategy might be adopted by both agents and the leader-follower state would flip, to what might be called the follower-leader state (Hazy 2008, p. 283; Tran 2014a).

Thereafter, Phelps and Hubler (2006) extended this idea to multiple agents and explored the dynamics wherein individual agents choose to join a group that is pursuing a common strategy or program of action. In these models, Phelps and Hubler (2006) found that after a time delay, a bifurcation point occurred (Tran 2009, 2014a)—a relatively rapid change from a condition where agents acted in their own narrow self-interest to one where the agents cooperated in a common purpose—when a single agent had a reason to cooperate and where there was sufficient peer pressure to participate. Implicit in these studies are assumptions about two aspects of leadership among agents that begin to help researchers know when they are observing leadership among agents (Hazy 2008). This is because a leader agent is said to influence other agents, called followers, when it offers a set of choices, tasks, and resources—together constituting a program of action within the collective—that is adopted by the followers.

When this occurs, the individual actions of the followers and the leader become inter correlated. They begin to act as a system. By adopting a program, each follower agent chooses among the programs espoused by potential leader agents. They make their choices with respect to which program to follow according to the relative reputations of the espousing agents. The choices are contingent on the specific situation and on the nature of the social influence, or peer pressure, that is present. For each agent making a choice, the reputation of each of the other agents with which it interacts is determined by its perception of its prior history with that agent as well as the expected future prospects for their relationship.

2.1 *Chaos Theory*

Chaos theory, and the related theory of complexity, arises out of the new science, from discoveries in biology, chemistry, and physics. Chaos theory tells us that simple systems can exhibit complex behavior. Complexity theory tells us that complex systems can exhibit simple emergent behavior” (Stewart 2002). These theories have changed, or more correctly are changing, our world-view. They represent a paradigm shift in our fundamental notions of the notions of the universe, and of life itself. However, like any paradigm shift, it is taking time to filter into our collective consciousness (Ascough 2002). The chaos aspect of chaos theory is not understood as synonymous with confusion, disarray, and pandemonium. The non-linear character of our world is now perceived as a conglomeration of systems, systems that evolve in ways that prevent predictions. This is where the butterfly effect comes into play.

In other words, the chaos theory suggests that “if you set a group of people in motion, each one following the right set of three or four simple rules...they will spontaneously self-organize into something complex and unexpected” (Tetenbaum 1998). As such, the chaordic leader understands the necessity of both chaos and order and is able to create conditions in which each person’s “talent, drive, values, and passion,” will be released. Conditions must be created “by which they can self-organize in an orderly way so that both individual and organization can evolve

and succeed at a very deep level” (Ascough 2002). Hock goes on to suggest that “any leader worthy of the name must develop the wisdom and capacity to create the conditions by which organizations can come into harmony with the human spirit and biosphere” (Ascough 2002). Examples of chaordic organization can be seen in the growth of Silicon Valley and other high-tech economic areas, the global marketplace, and, of course, the Internet. In such organizations authority is decentralized or non-existent—there is no single person in charge of its development. Nevertheless, these areas have become highly complex, organized, growing webs of relationships. Hock points to these as evidence of a new paradigm of organizational behavior.

2.1.1 Complexity of Leadership in Chaotic Environment

In an extensive review of the literature on executive leadership, Zaccaro (2001) identifies four conceptual models that focus on the requisite qualities of an executive leader. The four models are conceptual complexity models, behavioral complexity models, strategic decision-making models, and visionary or inspirational models. The former two, conceptual complexity models and behavioral complexity models, have been less visible, whereas the latter two, strategic decision-making models and visionary or inspirational models, are well recognized. Conceptual complexity models on the level of information processing demands facing executives and their requisite need for high-level conceptual skills. Behavioral complexity focuses on the level of pressing social demands and the ability to play multiple roles that call for diverse or even competing behaviors.

Thereafter, Zaccaro (2001) identifies three prior approaches that advance our thinking on the behaviorally complex roles by executive leaders. First, Mintzberg (1973) calls attention to the fact that managers are not careful planners but rather under continuous pressure to act. Mintzberg (1973) suggests a typology of managerial roles that must be played by all managers. Mintzberg (1973) does not, however, see the roles as competing. Second, Tsui (1984) focuses on leader success as a function of reputational effectiveness and the ability of executives to meet and balance role expectations. In developing Tsui’s (1984) approach, Tsui expands our understanding to the complexity of the process but does not put emphasis on conflicting expectations. Third, Quinn and his colleagues also identify diverse, multiple demands but argue that these demands inherently compete with each other and that effective leaders must master patterns of behavior (Denison et al. 1995; Hart and Quinn 1993; Hooijberg 1996; Hooijberg and Quinn 1992; Quinn 1984). Zaccaro (2001) notes that there is considerable value in this line of research because it establishes the link between cognitive complexity and social behavior and that the linkage can give rise to an integrated model of leadership.

2.2 *Leadership in Chaotic Environment*

Game theory (Calvert 1992; Colomer 1995) research and the agent-based models that followed (Hubler and Pines 1994; Phelps and Hubler 2006) implied that cooperative leader-follower relationships could form into a program of action that becomes an attractor for agent choices (Tran 2014a). In other words, the perceived benefits of cooperating outweigh the costs. As a result, agents choose to cooperate with one another. A program of action, like a multi-agent cooperation strategy in game theory, is an attractor if and only if, once agents try it, they tend to stick with it (Tran 2014a). The program attractor's stickiness can be described in terms of the "depth of the program's basin of attraction" (Hazy 2008) in addition to its evenness (vs. ruggedness). For the most part, when an attractor is deep and even, small deviations from the program—for example, a lapse in a single round of the game or choices at odds with the program—are forgiven and do not cause the agent to abandon the strategy or program of action all together (Tran 2014a).

To that end, certain agents, first movers (Colomer 1995), do so by espousing a program in an effort to personally benefit from the environment. In a multi-agent setting, the Hubler and Pines (1994) and Phelps and Hubler (2006) models imply that the first mover is more likely to be perceived as a leader agent at that point in time. As such, that agent's reputation is increased in the eyes of the others because it is exerting influence over them. However, this first program can be replaced as the current program, if an alternative is espoused by another agent. That is, if the alternative has a deeper attractor basin and that the other agents choose to adopt the new program of action. Once adopted, the program tends to stick precisely because it is an attractor for agent choices (Tran 2014a). This aspect of leadership can be interpreted as a leader espousing a specific strategic vision or way forward within an organization (Bennis and Nanus 1985; Conger and Kanungo 1994; Kouzes and Posner 1987). If a better alternative is espoused and then adopted, most observers would agree that leadership had happened.

The attractiveness of the program and the environment of social influence (both aspects of leadership) interact and together impact the level of recruitment and retention of follower agents to a program, and by implication, to a leadership regime. Phelps and Hubler (2006) developed a model to ascertain the conditions when a group of individual agents would adopt a program of action espoused by a single agent. Phelps and Hubler (2006) found that if there were benefits to cooperation for a single agent and if there was social pressure to conform above a threshold level, then a phase shift resulted. In a very short time, the choices made by agents within the group shifted from being dominated by self-interested and uncorrelated action to cooperative and correlated interaction as the agents began working together toward the espoused program of action. Dal Forno and Merlone (2006) found that the specific behavior choices of the leader agent—for example

choosing to act as a role model in certain ways, or the method used to assign rewards and recognition or to exercise coercion—related to that agent’s success at recruiting others to its espoused program.

2.2.1 Women Leaders in Chaotic Environment

Current research, according to Gordon (2013), reports and literature are paradoxical because they reveal both movement into top leadership positions for women and also inequity and imbalance at top levels depending upon the sector investigated. It is certainly true that women have achieved better acceptance into the workforce and are advancing into more influential positions (nationally) in the United States and (globally) within other countries. It is also true that women are becoming more visible and more vocal within U.S. national politics (Wilson 2007), where women are serving or have served in key high-level government roles, and are now competing in Presidential elections. Eagly and Carli (2007, p. 1) ask: “Is there still a glass ceiling” and even outline reasons why this metaphor is misleading (Eagly and Carli 2007, p. 7) and they pose an alternative, The Labyrinth Metaphor (pp. 5–6) to describe the complexities surrounding women’s continued exclusion from high level positions (pp. 1–8). Webster et al. (2011) concur that the glass ceiling image has changed conceptually and aver that: “...women are underrepresented in top ranking jobs: (p. 71). Leadership authorities and scholars Kellerman and Rhode (2009) concur and suggest that “...women’s opportunities are anything but equal (p. 1). Women are still struggling for equal access to top positions of power and/or denied equal pay within many sectors (Catalyst 2010, 2012; Cundiff and Stockdale 2011; Sandberg 2013; Tarr-Whelan 2011, pp. 162–164; Webster et al. 2011, p. 71). Catalyst studies confirm that leadership opportunities for women are definitely unequal at top level corporate positions.

According to Gordon (2013), gender, racial, and sexual orientation biases, stereotypes, prejudice and discrimination are toxic undercurrents for women and people of color in many of our workplaces and within general society (Bascow 2011; Cundiff and Stockdale 2011; Eagly and Rhode 2010). Woman’s exclusion from leadership positions, as Eagly and Carli (2007, p. ix) explain, is highly complex and multi-disciplinary in scope. The challenges women face when they enter leadership roles, according to Eagly and Rhode (2010) is made even more complex within organized systems. Eagly and Rhode (2010, pp. 380–385) explore and identify several of the challenges, analyze structural and attitudinal barriers as well as concomitant individual, organizational, and societal consequences of these barriers, and also cite a wealth of research studies and data that support challenges outlined in their chapter. The outcome of many of these shifting challenges is, according to Eagly and Carli (2007, pp. 83–89), stereotypes, pay inequality, and biased comparisons of women’s leadership skills, which are the direct result of “mental associations about women and men”.

3 Sexuality in Organizational Environments

The notion of sexuality in all its diverse forms and meanings is implicated in gendered organizational processes, practices and cultures (Bourdieu 1990, 1993; Butler 1990, 1993; Foucault 1988; Haynes 2007; Jackson 1998; Savage et al. 2001; Weedon 1997). The relationship between sexuality and gender is complex, yet central to an understanding of both individual and organizational behavior. Sexuality, rather than being simply the property of an individual, private and personal, propels itself into the organizational context, by being an integral part of an individual's identity. Sexuality also pervades the organization through its structures, practices, cultures and relationships, which in turn affect the individual.

The role of sexuality and sexual symbolism are detrimental factors in defining the culture of the organization. Symbolism refers to artifacts, images, language, behaviors, and even physical objects such as buildings that have a broader meaning than they objectively do. A symbol is rich in meaning and evokes a subjective response, shared by people who are part of the same culture (Alvesson 2002), such that, in this case, it contributes to the formation of sexualized relations, male sexual cultures and female sexual countercultures within the organization. Social positions within the firm may also be loaded with sexual symbolism and associated with domination and subordination.

3.1 *Concepts of Sexuality*

Sex, gender and sexuality are conceptually distinct but also closely related. The notion of sex is largely essentialist, relating to the biological category of male or female, usually fixed and determined at birth (Kessler 1990). Gender, however, is a socially constructed phenomenon. People are routinely assigned to a fixed category of sex (male or female) and gender (masculine or feminine) with associated behavior patterns (Hassard et al. 2000), but biology itself is also subject to social norms, such that gender relations are not outcomes of biology but of socio-cultural and historic conditions, and processes in which people interpret and recreate the social world (Alvesson and Due-Billing 1997). Gender is the effect of social definition and internalizations of the meaning of being a man or a woman. As Lorber (1993: 569) points out, the relationship between sex and gender is not exactly straightforward.

In the same way that biological essentialism may conflate, or confuse sex and gender, the relationship between gender and sexuality is complex. Sexuality does not encompass simply biological sex, gender, sexual practice or orientation, but a host of discursive elements including acts, behaviors, activities, relationships, identities, and practices (Burrell and Hearn 1989). Like gender, sexuality is constituted in conjunction with concepts of the social construction and ideology of the body. The concept of sexuality is frequently used in terms of notion of desire

(Burrell and Hearn 1989). While sexuality encapsulates aspects of desire and eroticism, the relationship between these is problematic, as one person's desire may be another person's oppression or abuse. Hence, sexuality, like gender, is subjected to contested and contestable normalizing social constructions about what constitutes natural sexual practice and behavior.

3.2 Sexuality: Organizations Versus Professions

Unlike gender, which has been subject to a great deal of discussion within the organizational context, sexuality has been less widely debated. Brewis and Linstead (2000), however, argue that sexuality pervades every aspect of organizations, though conventionally this tends not to be acknowledged. In considering both how work within organizations is sexually organized and also how sexuality is commercially commoditized in the sex work industry, Brewis and Linstead (2000) explore the connections between organizing processes and desiring processes. In other words, sexuality, far from being antithetical to organizational life, is an integral part, through either formal or informal processes, functions or practices.

Hearn and Parkin (1995) argue that organizations actually construct the form and expression of sexuality, of and between members, through their structures and processes. Gherardi (1995) argues that all work is sexualized to a degree and accordingly ought to be considered as a form of sex work, as people trade on their sexuality in negotiating their path through organizations. Moreover, in many organizations, the gendered division of labor is reinforced by gendered division of authority and power.

The relationship between the gendered structuring of organizations and sexuality is not, however, straightforward. Gendered divisions of labor and hierarchical relations are closely interconnected with sexuality, but it is male sexuality rather than female which is associated with the value of labor. Male sexuality is related to gendered concepts of masculinity, incorporating control, assertion, competitiveness, discipline and domination, valued within organizations. Hence, many have argued that organizations can be viewed as spheres of male sexual dominance (Adkins 1995; Brewis 1988; Fleming 2007; Hearn and Parkin 1995; Hopfl 2003; Wajcman 1998), or that organizations are inherently masculine enterprises (Connell 1995). Women are seen as sexual beings, with bodies that may attract, distract or seduce (Grosz 1994), but their sexuality is associated, through the physical female form, with gendered concepts of femininity incorporating emotionality, irrationality, and nurturing.

3.2.1 Glass Ceiling

The glass ceiling, according to Tran (2012), refers to situations where the advancement of a qualified person within the hierarchy of an organization is stopped at a lower level, because of some form of discrimination, most commonly

sexism or racism. However, since the term was coined, glass ceiling has also come to describe the impeded advancement of the deaf, gays and lesbians, blind, disabled, and aged. Based on the glass ceiling, the under-representation of women in positions of leadership persists, especially in the upper echelons of organizations, and specifically in the high-tech industry. Extending the metaphor of the glass ceiling, the researchers evoked the metaphor of the glass cliff to capture the subtlety of the phenomenon and the feeling of teetering on the edge (Tran 2012).

3.2.2 Glass Cliff

The glass cliff, according to Tran (2012), is a term coined by Professor Michelle Ryan and Professor Alex Haslam of Exeter University, United Kingdom, in 2004. Their research demonstrates that once women (or other minority groups) break through the glass ceiling and take on positions of leadership, they often have different experiences from their male counterparts. Specifically, women are more likely to occupy positions that can be described as precarious and thus have a higher risk of failure, either because they are in organizational units that are in crisis, or because they are not given the resources and support needed for success (Tran 2012). In other words, the glass cliff is founded on the phenomenon of women being preferentially placed in leadership roles that are associated with an increased risk of negative consequences (Ryan and Haslam 2005). In addition, other research has uncovered a corresponding phenomenon of the glass escalator.

3.2.3 Glass Escalator

The glass escalator, according to Tran (2012), refers to situations where the advancements of men are accelerated through the organizational ranks, especially in sectors that are traditionally dominated by women (Williams 1992). However, the phenomenon of the glass escalator only benefits men by accelerating them through the organizational ranks in sectors that are traditionally dominated by women.

4 History of Inequality Regimes

Years of study have documented the reproduction of gender inequality in workplaces, but according to Britton's (2000) survey of the gendered organizations literature shows, how it happens is less clear. However, Britton (2000) did acknowledge the remarkable emergence of a gendered organizations field, to more or less in only a decade. Pioneers who paved the way for this development include Kanter (1977), Ferguson (1984), and Cockburn (1983, 1988), among many others but perhaps the publication of Acker's 1990 paper, Hierarchies, jobs, bodies: a theory of gendered organizations best marks its birth (Martin and Collinson 2002).

The gendered organizations field has emerged because feminist/gender scholars have committed to rewriting/revising organization theory and research such that women's experiences and voices, and the lives of men as men, are represented rather than silenced (Calas and Smircich 1992a, b; Collinson and Hearn 1994, 1996; Martin 1990).

4.1 Gendered Organizations

A school of feminist organizational scholars identify bureaucracy as inherently productive and reproductive of gender inequality. Some argue that bureaucracies' reliance on legal-rational logic naturalizes men's experiences, and that hierarchical structure uses this logic to disempower all those under its administration (Ferguson 1984). Others contend that an organization's division of labor reproduces hegemonic gender norms and hierarchies of power (Acker 1990). This understanding of bureaucracies was echoed in alternative workplace organizations themselves, which advanced flatter structure and more personalized forms of social control as not only more humane (Rothschild-Whitt 1979), or virtuous (Kleinman 1996), but as better for women members (Ostrander 1999).

However, non-hierarchical, collective organizational structures have also come under attack for reproducing inequality. Levine and Freeman's (1984) seminal analysis of the reproduction of elite power in the Women's Liberation Movement of the late 1960s and early 1970s, shows how anti-bureaucratic structurelessness concealed middle-class white women's advantages of cultural capital, allowing them to shape the movement's agenda. Enlarging this insight, other scholars found anti-bureaucratic organizations to make people of color vulnerable to domination by whites (Mansbridge 1980; Sirianni 1993), and women vulnerable to men (Kleinman 1996). Sirianni (1993) in fact concludes that participatory democratic power is inadequate to remedy larger social inequalities within organizations, and instead urges formal representative hierarchies. Ostrander (1999) finds the belief Sirianni articulates to have permeated social movement organizations, where members have instituted formalized positional power as a corrective to the subtle power advantages of gender, ethnoracial, and class elites in structureless collectives.

4.2 Organization Studies Versus Gender Studies: Fragmented Disciplines

Organization studies as a field is fragmented by the different academic units within which faculty are located and the different theories and interests they favors. Organization studies, a phrase used more on the European than North American side of the Atlantic, encapsulates multiple disciplinary interests. In general, the

phrase stands for management units in United Kingdom business schools and management and organization behavior focus in United States business schools. United States sociologists seldom use the term, instead calling themselves organization sociologists. Public administration and psychology faculty focus on the social psychology of internal organizational dynamics and form somewhat distinct groups. These sub-disciplines differ in the theories and methods they use and journals they publish in. As a result, organization studies stands for an aggregate of people who identify as organization scholars with varying interests, activities, and professional associates. Their only chief commonality is their identity as organization scholars.

Gender studies, a term rarely used in the United States of America is similarly fragmented. Gender studies began as women's studies with early focus on violence against women, income and educational inequality, women's unequal treatment in the workplace and home/family, women's political rights, and so on. Gender studies evolved in many directions with some, but not all, scholars identifying as feminists. Some focused on institutions like the family, church, and politics, others on organizations and work, others on bodies, weight, appearance, the women's movement, and so on. From the outset, women's/gender studies were multidisciplinary with historians, political scientists, literary scholars, sociologists, anthropologists, philosophers, and religion scholars working together. As Gherardi (2002) notes, feminists speak in many voices and have many interests. Diversity and fragmentation within gender studies partly explain why integration with organization studies is so difficult.

4.3 Gender Composition Versus Gendered Practices

Most organization scholars are men (Martin 1994); most gender scholars are women, a pattern with historical roots and contemporary effects. Gender scholarship was developed by feminists focusing on women. Feminists/women's studies/gender studies paid little attention to organizations until recently but, in the past decade, have helped to found the gendered organizations field. During this decade, scholars also began studying men and masculinities at work and enhanced development of the gendered organizations field.

In contrast to gender studies, organization studies, as a field, was developed and is populated largely by men (Calas and Smircich 1992a, b, 1997; Ferguson 1997; Gherardi 1995). Mostly it has ignored gender. Max Weber theorized bureaucracy in a time when women could not own property, attend university, or hold most paying jobs yet Weber, who was keenly aware of power, failed to address gender (Martin and Knopoff 1997). Men's theories, lives, and interests are foundational to classic organization theories yet these theories claim to be gender-neutral (Calas and Smircich 1991). Martin and Knopoff (1997, p. 33) show how Weber's "language

and its absence or silence can be used to suppress women and other subordinated groups, sometimes without mentioning women directly.”

4.4 Inequality Regimes: Gender, Class, Race, and Sexuality in Organizations

Gender affects divergence in other ways. When a field is numerically dominated by one gender and that same gender has more power, for example, relative to journal editorships, controlling funds, or occupying elite chairs, the other gender may be excluded or subordinated and marginalized, even if unintentionally. Pressures on men to avoid gender as a specialty are greater than the reverse because gender is often taken to mean women and women’s work, and when compared to men and men’s work, is devalued in pay, status, and promotions, just to name a few. Senior academics often discourage junior colleagues from studying gender, advising them to stick to a mainstream research agenda and avoid such a marginal, politicized topic. In this climate, interested scholars who avoid gender to protect their careers narrow the field’s diversity and help marginalize gendered organization scholarship. Citation patterns, and reputational capital that accrues from being cited, vary by gender (Baldi 1998; Burt 1998; Xie and Shauman 1998). Men cite men more than they cite women whereas women cite women and men about equally (Cole 1979; Martin 1982).

In general, United States and European scholars, and not just those in the gendered organizations area, use theory and data differently. To oversimplify, Europeans are more enamored of theory and theorizing, while North American scholars place a higher priority on data and rigorous research methods (Hofstede 1996). As a result, they often view each other’s work as less competent or useful (Martin and Collinson 2002).¹ To North Americans, United Kingdom and European papers tend to read as if the goal is to invoke complex, obscure theory while paying scant attention to data or findings. European work seems to be concerned with theoretical debates and ontological and epistemological assumptions to the near exclusion of data. Similarly, United Kingdom/European scholars view North American work as paying too little attention to theory and as overly concerned with numerical results. They appear to be obsessed with the scientific rigor of positivist methods. According to Martin and Collinson (2002), despite

¹One result of differences like these is that they can become polarized and mutually reinforcing. In such cases each side of the pond is caricatured, stereotyped and downgraded by the other. Stereotyping over-simplifies and tends to result in a wholesale rejection of *the other*. Rather than recognize the value of diverse perspectives and methods and attempt to integrate them, academics, both critical and mainstream, on each side of the pond sometimes dismiss the others’ work and evaluate their own. In so doing they can exclude alternative perspectives while also constructing and sustaining their own identities.

extensive critiques of positivist principles (Steffy and Grimes 1992),² the United States of America's love affair with positivism persists.

4.4.1 Inequality Regimes

All organizations have inequality regimes, and Acker (2006, p. 443) defined inequality regimes as loosely interrelated practices, processes, action, and meanings that result in and maintain class, gender, and racial inequalities within particular organizations. Inequality regimes tend to be fluid and changing. These regimes are linked to inequality in the surrounding society, its politics, history, and culture. Inequality on the other hand is systematic disparities between participants in power and control over goals, resources, and outcomes (Acker 2006). The ubiquity of inequality is obvious: Managers, executives, leaders, and department heads have much more power and higher pay than secretaries, production workers, students, or even professors. Even organizations that have explicit egalitarian goals develop inequality regimes over time, as considerable research on egalitarian feminist organizations has shown (Ferree and Martin 1995; Scott 2000).

4.4.2 The Bases of Inequality

The bases for inequality in organizations vary, although class, gender, race, and sexuality processes are usually present. Class, according to Acker (2006), refers to enduring and systematic differences in access to and control over resources for provisioning and survival (Acker 2006; Nelson 1993). Class is defined by inequality, thus, class equality is an oxymoron (Ferguson 1984). Gender, on the other hand, bespeaks socially constructed differences between men and women and the beliefs and identities that support difference and inequality, are also present in all organizations. Race, like gender, refers to socially defined differences based on physical characteristics, culture, and historical domination and oppression, justified by entrenched beliefs. Ethnicity may accompany race, or stand alone, as a basis for inequality. Race, too, has often been integrated into class hierarchies, but in different patterns than gender.

Other differences are sometimes bases for inequality in organizations. The most important, according to Acker (2006) and I, is sexuality. Heterosexuality is assumed in many organizing processes and in the interactions necessary to these processes. The secretary is or was the office wife (Kanter 1977). Homosexuality is disruptive of organizing processes because it flouts the assumptions of heterosexuality. It still carries a stigma that produces disadvantages for lesbians and gays (Acker 2006) as

²Indeed, it could even be argued that the ascendancy of *hard* quantitative research methods over *soft* qualitative approaches, especially in North America itself reflects a masculine understanding of research and analysis that elevates prediction, control and objectivity over interpretation, subjectivity and open-endedness.

well as for bisexuals and transgenders. Other bases of inequality are religion, age, and physical disability.

5 Paradigm Shift: The Changing of Inequality Regimes

Inequality regimes can always be challenged and changed. However, change is difficult, and change efforts often fail. The first reason is that owners and managerial class interests and the power those interests can mobilize usually outweigh the class, gender, race, and sexuality interests of those who suffer inequality. Even where no obvious economic interests are threatened by changes, men managers and lower-level employees often insist on maintaining ongoing organizing patterns that perpetuate inequality. The second reason is that, human nature is often conditioned to the status quo, because we are creatures-of-habits. We are lazy. The third reason is that, we are fearful creatures and we fear the result, the unknown. Organizations fear that once the Pandora Box has been opened, destruction permeates.

Successful change projects seem to have had a number of common characteristics. First, change efforts that target a limited set of inequality-producing mechanisms seem to be the most successful. Second, successful efforts appear to have combined social movement and legislative support outside the organization with active support from insiders. In addition, successful efforts often involve coercion or threat of loss. In other words, nothing encourages and promotes change more effectively and promptly than discrimination claims, and discrimination lawsuits knocking on the door (Tran 2008).

5.1 *Recruitment and Hiring*

Recruitment and hiring is a process of finding the worker most suited for a particular position (Tran 2008, 2013). From the perspectives of employers, the gender and race of existing jobholders at least partially define who is suitable, although prospective coworkers may also do such defining (Enarson 1984). Based on the norm, and reflecting on general practice, images of appropriate gendered and racialized bodies influence perceptions, and hiring. Instead, organizations need to evaluate their recruitment and hiring processes of potential applicants' knowledge, skills, abilities, and other characteristics compared to positions need filled (Tran 2008). According to Tran (2008), organizations more often than not, do not have an organizational manual to legally guide them through the recruitment and selection process. Organizations that do have one, many usually do not utilize it, but own one to fulfill legal obligation of having one for jurisprudence reason.

5.2 *Human Capital and Knowledge*

According to Tran (2014b, c), the development of the knowledge society has the potential to change the nature of gender relations, with implications for work and organization. The knowledge society and economy draw on increases in human and social capital. If human capital and social capital are gendered, then this has the potential to change the gendered nature of the workplace, with implications for work and organization. The early understanding of capital was developed in relation to fixed capital: capital institutionalized in machines, buildings and technologies. However, it is possible to identify three additional major forms of capital that are becoming more important in the information age: finance capital (Soros 2008), human capital (Becker 1964), and social capital (Bourdieu and Wacquant 1992; Putman 2000).

The concept of human capital, according to Tran (2014b, c), is intended to capture the resources brought by workers to their jobs. It is composed of the skills, qualifications and experience owned by individuals and embedded in their person, which can be sold on the labor market. Human capital can be acquired through education in schools, universities and adult education courses and also through training on the job (Becker 1964), like knowledge and skills, in knowledge, abilities, and other characteristics (KSAOs) (Tran 2008). With that said women more often than men have highly developed and effective social skills. This might mean that women would do well in the knowledge economy. However, this does not appear to be happening (Mosesdottir et al. 2006). There are several potential explanations for this, including gaps in education policy, specialized rather than general human capital, motherhood, occupational segregation, gender stereotypes, and the devaluation of women's human capital.

Knowledge, according to Tran (2009), can be understood as a form of capital, as human and social capital, when capital is understood broadly as a set of resources and a social relationship that is stabilized and institutionalized. One advantage of using the concept of capital is that it embeds the concept of social relations at the center of discussions of economic forms. The knowledge economy and society is distinctive in the increased use of knowledge as a factor of production (Castells 1996) and in the reflexive constitution of social relations and institutions (Beck 2002; Beck et al. 1994). Knowledge, according to Tran (2009), comes in six different types: personal knowledge, tacit knowledge, explicit knowledge, declarative knowledge, procedural knowledge, and strategic knowledge.

6 Recommendations

Mentoring relationships, according to Tran (2008), can develop through formal and informal terms (Cobb et al. 2006). In formal mentoring relationships, mentor and protégé are brought together through a formalized program or series of activities.

This does not necessarily mean that the relationship is assigned, for it is still possible that one chooses the other (Armstrong et al. 2002; Morzinsky and Fischer 1996). In informal mentoring, the mentor and protégé are brought together spontaneously through mutual interests (Pollock 1995; Ragins and Cotton 1999).

Regardless of the terms associated with the formation of the mentoring relationship, participation is voluntary, with either party being able to disengage (Amelink, N.Y.). Formal mentoring programs for women have become a popular strategy to combat some of the difficulties women face in a male-dominated environment, including lack of easy access to informal old *boy's* networks, shortage of appropriate mentors, lack of access to sponsorship and patronage, and inability to navigate the political maze (Palermo 2004; Ramsay 2001; Tran 2008). Formal mentoring programs work to re-create the informal partnerships that have always occurred in the workplace, particularly for men, and to make these partnerships available to women and other groups who would not normally be included.

Mentoring is typically viewed as a series of meaningful interactions between a more experienced person, identified as the mentor, and a protégé that enhances the protégé's personal growth and professional advancement (Fagenson 1989; Kram 1985; Paglis et al. 2006; Tran 2008). Mentor may serve as a role model, teacher, sponsor, coach, friend or counselor (Anderson and Shannon 1988; Fagenson 1989). The key element in a mentoring relationship is a consistent interest on the part of the mentor in the protégé's progress (Collins 1983; Rhodes 2002). An ethic of care enacted by mentors as they monitor their protégé's progress is found in many mentoring relationships (Buell 2004; Young et al. 2004).

Mentoring can take place through conversations, collaboration, and participation in an online or virtual community as well as through opportunities for the protégé to observe his or her mentor (Rhodes 2002; Tran 2008; Wright and Wright 1987). On the other hand, according to Kram's (1985) mentor role theory, mentoring can be categorized as career psychosocial. Career mentoring functions include sponsoring professional advancements and overseeing career preparation. Psychosocial mentoring functions include helping the protégé develop a sense of self through acceptance and affirmation, providing counseling, establishing friendly rapport, and serving as a role model (Kram 1985).

6.1 *Mentorship in Gendered Organization*

Developing leaders through mentoring is considered an efficient instrument for individual career success and knowledge transfer (Cox 1994, p. 198; Ragins and Cotton 1999, p. 347; Tran 2008, 2014a, b, c). Mentoring relationships can provide mentees with reflected power (Kanter 1977), insights into organizational politics, and access to information that is typically provided in the old *boy's* network (Ragins 1989). Much of this career development is fostered through informal mentoring processes (Ragins and Cotton 1999), and it is this developmental support which women often lack (Burke and McKeen 1990). Many studies indicate that, for

a range of personal and organizational reasons, women experience difficulty finding informal mentors (Noe 1988; Cox 1994 Ragins and Cotton 1999). A reliance on informal mentoring presents ongoing problems for women with informal arrangements tending to support conservatism, favoritism and empire building, all of which invariably favor men (Ragins and Cotton 1999) through homosocial practices (Kanter 1977). Providing structured and formalized mentoring programs, which seek to mimic the form and benefits of informal mentoring practices, becomes important if the goal is to provide equal access for qualified contenders (Moberg and Velasquez 2004).

Mentoring research also focuses on the role of gender, particularly on the mentor's gender and the mentoring relationship's gender composition (Tran 2008). Sosik and Godshalk (2000) found that female mentors provide greater role modeling but fewer career development skills than male mentors. Debate has surfaced on the issues of gender composition of the mentoring partnership. Scandura and Williams (2001) found that those in cross-gendered mentoring relationships had a lower comfort level, while Feldman et al. (1999) found that these relationships may provide less task-related, career-related, and social-related support. Several studies (Burke and McKeen 1996; Ensher and Murphy 1997) also reported that more psychosocial functions result from same-sex mentoring (Tran 2008).

Mixed gender mentoring relationships may help females ally themselves within the organization, which is usually male-dominated, and break through the glass ceiling (Ragins et al. 1998; Scandura and Williams 2001; Tran 2012). However, one potential risk of cross-gender mentoring is possible abuse due to power differentials between either party within an organization or institution and the possibility of intimate relationships. Although studies have shown that these incidents are rare, the rumors may be damaging to either individual's career and personal life (Kalbfleisch 1997; Schwiebert et al. 1999). Yet it may be necessary for women to have male mentors since fewer females are in upper-level organizational positions in many fields (Schwiebert et al. 1999).

Many organizations profile their formal mentoring programs as helping women in their careers (Phillips-Jones 1983; Tran 2008). To be successful such programs must buffer women against different forms of discrimination (Vinnecombe and Singh 2003; Tran 2008). According to de Vries and Webb (2006), the question is, however, whether such programs can systematically counter the forms of discrimination that women face in their everyday work, given the problems of working lives on a masculine model of organized work (Acker 1990). On the other hand, some studies suggest that gender may not be as powerful a factor in successful mentoring outcomes as previously thought (Burke and McKeen 1996; Ensher and Murphy 1997).

Struthers' (1995) study showed that organizational rank is a stronger predictor of how much mentoring a protégé will receive and how the mentor will use organizational power than gender alone. Turban et al. (2002) found that length of mentoring relationships to be more important than their gender composition. For Acker (1990) an organization is gendered when its structure, work activities and culture is patterned throughout, and in terms of a distinction between male and female,

masculine and feminine. Acker (1990) showed that organizational structure is not gender neutral, and the gender is not an addition to ongoing organizational processes, but an integral part of those processes.

6.2 *Mentorship's Benefits*

Mentoring has been shown to benefit the protégé (Fagenson 1989; Tran 2008; Wright and Wright 1987) as well as the mentor (Allen 2003; Tran 2008). With that said organizations benefits also occur, as a result of mentoring relationships (Aryee et al. 1996; Chao et al. 1992; Tran 2008). This is because mentoring can facilitate the protégés' career advancement as they learn technical aspects of a profession from their mentors and are exposed to networking opportunities within an organization. Mentoring has also been associated with an increased sense of confidence, self-esteem, and job satisfaction for the protégé (Fagenson 1989; Tran 2008; Wright and Wright 1987). In educational settings, mentoring has been found to both increase satisfaction and to improve retention rates among students (Bair et al. 2004).

There are also several benefits in becoming a mentor. The first benefit is professional or career development. A protégé can bring new ideas, experiences, and energy to a relationship, thereby challenging the mentor to consider new opportunities within his or her career. Mentors may also gain visibility and respect as they are associated with the successes of their protégés (Wright and Wright 1987). Mentoring gives mentors a sense of accomplishment and continuity in their professional lives. Passing on knowledge to a protégé assures that their accomplishments and legacy will continue to be used by the organization. In addition, seeing others benefit from their experience gives mentors a sense of personal validation (Allen 2003).

Organizational benefits also occur from greater satisfaction and commitment experienced by the protégé and mentor. Mentoring facilitates a greater sense of connectedness to the organization and creates a network of support (Wallance et al. 2000), thereby increasing commitment on the part of the protégé. This then reduces turnover and can increase job satisfaction (Aryee et al. 1996; Chao et al. 1992; Corzine et al. 1994; Fagenson 1989; Goh 1991; Ragins and Cotton 1999; Scandura and Viator 1994; Viator 1991).

6.3 *Network*

The development of the knowledge society and economy is linked with the development of networked forms of the organization of work (Tran 2015). There are four main forms of the organization: domestic, markets, hierarchies, and networks (Tran 2015; Walby 2011). According to Walby (2011: 8), the increase in the

network forms of organization, is linked with the increased significance of social capital (Tran 2015), as compared with human capital (Tran 2014c): “who you know, not what you know.” These changes have complex and contested implications for gender relations.

The most important new form of organization in the knowledge economy is that of networks (Castells 1996). Networks are linked to informal, flexible working practices that enable nimble responses to rapidly changing economic opportunities (Powell 1991). The concept of network is linked to that of social capital for the access to networks is the key resource that constitutes social capital (Portes 1998). Networks have been seen as producing more egalitarian forms of working relations than markets or hierarchies (Leadbeater 2008). Much of the enthusiasm for the knowledge economy is built around its potential for a better quality of working life.

However, networks are not only about horizontal connections and sharing but concern resources and power. Varied access to networks that have power, compared to uneven power resources available from different networks, means that power is central to the operation and consequences of networks (Burt 1992). Indeed, the concept of social capital is predicated upon networks collectively providing access to resources to those who are in the network and not those who are not (Bourdieu and Wacquant 1992; Putman 2000). Often, networks are made up of people of the same sex, the same ethnicity, the same religion and the same sexual orientation (Tran 2008).

According to Tran (2015), networks may be centered on occupational groups, professions, trade unions, and professional associations, which use their resources to maintain and enhance their positions (Devine 1992). Networks can thus act as forms of gendered social closure in a variety of ways. Male subcultures in employment can act as old boys; networks that create barriers to women in technical areas of work (Lindsay 2008). Their exclusiveness can be maintained by informal practices and shared leisure activities, from golf to football to lap-dancing clubs, for work involves various shared post-work activities (McDowell 1997). They can provide privileged access to information about job and promotion opportunities to members of strong or weak networks (Burt 1992; Granovetter 1973). They can also create informal rules of preferment that contain criteria that benefit insiders, such as long hours that are hard for care-givers to meet (Rutherford 2001). They can even provide support and encouragement to insiders to help them over difficulties, but offer a hostile (Devine 1992) or chilly climate (Blickenstaff 2005) to others. Last but not least, they can also even gang up on, bully, or harass outsiders (Stanko 1988).

7 Conclusion

Years of study have documented the reproduction of gender inequality in workplaces, but according to Dana Britton’s (2000) survey of the gendered organizations literature shows, how it happens is less clear. However, Britton (2000) did

acknowledge the remarkable emergence of a gendered organizations field, to more or less in only a decade. Gender affects divergence in other ways. When a field is numerically dominated by one gender and that same gender has more power, for example, relative to journal editorships, controlling funds, or occupying elite chairs, the other gender may be excluded or subordinated and marginalized, even if unintentionally.

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As such, the notion of sexuality in all its diverse forms and meanings is implicated in gendered organizational processes, practices and cultures (Bourdieu 1990, 1993; Butler 1990, 1993; Foucault 1988; Haynes 2007; Jackson 1998; Savage et al. 2001; Weedon 1997). The relationship between sexuality and gender is complex, yet central to an understanding of both individual and organizational behavior. Sexuality, rather than being simply the property of an individual, private and personal, propels itself into the organizational context, by being an integral part of an individual's identity. Sexuality also pervades the organization through its structures, practices, cultures and relationships, which in turn affect the individual.

The role of sexuality and sexual symbolism are detrimental factors in defining the culture of the organization. Symbolism refers to artifacts, images, language, behaviors, and even physical objects such as buildings that have a broader meaning than they objectively do. A symbol is rich in meaning and evokes a subjective response, shared by people who are part of the same culture (Alvesson 2002), such that, in this case, it contributes to the formation of sexualized relations, male sexual cultures and female sexual countercultures within the organization. Social positions within the firm may also be loaded with sexual symbolism and associated with domination and subordination.

All organizations have inequality regimes, and Acker (2006: 443) defined inequality regimes as loosely interrelated practices, processes, action, and meanings that result in and maintain class, gender, and racial inequalities within particular organizations. Inequality regimes tend to be fluid and changing. These regimes are linked to inequality in the surrounding society, its politics, history, and culture. Inequality on the other hand is systematic disparities between participants in power and control over goals, resources, and outcomes (Acker 2006). The ubiquity of inequality is obvious: Managers, executives, leaders, and department heads have much more power and higher pay than secretaries, production workers, students, or even professors. Even organizations that have explicit egalitarian goals develop

inequality regimes over time, as considerable research on egalitarian feminist organizations has shown (Ferree and Martin 1995; Scott 2000).

Inequality regimes can always be challenged and changed. However, change is difficult, and change efforts often fail. The first reason is that owners and managerial class interests and the power those interests can mobilize usually outweigh the class, gender, race, and sexuality interests of those who suffer inequality. Even where no obvious economic interests are threatened by changes, men managers and lower-level employees often insist on maintaining ongoing organizing patterns that perpetuate inequality. The second reason is that, human nature is often conditioned to the status quo, because we are creatures-of-habits. We are lazy. The third reason is that, we are fearful creatures and we fear the result, the unknown. As we mention above, organizations fear that once the Pandora Box has been opened, destruction permeates.

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The Role of Women Professionals in Transformation of Higher Education for Sustainable Development

Ssali Muhammadi Bisaso

Abstract Unless women professionals at higher institutions of learning adopt a holistic approach to their undertakings, there is not much they can contribute towards sustainable development because, as known, sustainable development requires knowledge from various disciplines, such as sociology, management, economics, technology development, environment, communication, religion, and health. These interrelationships and inter-dependencies of various disciplines to promote sustainable development are inevitable. Thus sustainable development requires science and research based education as it hinges on investigation into the current state of development in the world, and human activities related to the same. Since the core of research and science is largely traceable in higher education, this paper claims that women should play a sound role in that core and women professionals serving at higher education should be the agents and catalysts of this critical transformation.

Keywords Women professionals · Higher education · Transformation · Sustainable development

Abbreviations

SD	Sustainable development
HE	Higher education
MDGs	Millennium development goals
OECD	Organization for Economic Development
UN	United Nations
UNESCO	United Nations Education, Scientific and Cultural Organization
UIS-UNESCO	Institute of Statistics-United Nations Education, Scientific and Cultural Organization
WEF	World Economic Forum
Ph.D.	Doctor of Philosophy

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1 Introduction

According to the UN (2010) and OECD (2008), effective sustainable development calls for both integration and long-term planning development since it is only the two that can benefit from a variety of sectors, generations and countries across the borders. This integration also obtains within the realm of all spheres of influence and touches our very being both directly and indirectly.

The following should therefore be put into consideration when exploring effective sustainable development initiatives:

- economic growth alone is not enough
- social factors are crucial
- environmental issues abound
- geographical issues come into play
- jurisdictions must be defined
- decision making must be effective
- interconnectedness of activities is sacred
- consultation is key
- sharing of key ideas should be onboard
- cooperation and collaboration among stakeholders should be evident (OECD 2008).

That is why the indicators of sustainable development are Social, Economic, Institutional and Environmental. This calls for an examination of the components of sustainable development. According to Yapıcı, as well as Nevin (2008) the major components of sustainable development are as follows:

- Processing of resources
- Directing investment
- Directing technical development
- Overseeing Institutional changes
- Providing for consistence in the present and future necessities
- Developing new ideas and views
- Training those to achieve Sustainable Development goals.

To achieve sustainable development, education remains inevitable. Education remains one of the most important aspects in human development and perhaps the most influential social institution in any society, since in general, it transmits a common set of beliefs, values, norms, and understanding from the adult generation to its youth. Realistically, it stands out as one of the institutions the human race has created to serve certain needs, and, like all human institutions, it responds or should respond to certain dictates or changes in the environment (Hargreaves 2003). Education for sustainable development is indeed an investment in our future, and accordingly each respective country should ensure that appropriate resources are

made available for its development (World Summit on Sustainable Development: Plan of Implementation 2002).

To Nevin (2008), education for sustainable development (ESD) promotes the development of the knowledge, skills, understanding, values and actions required to create a sustainable world, which ensures environmental protection and conservation, promotes social equity and encourages economic sustainability. Meanwhile according to Tuli (2009) citing Mckeown (2002), the major components of education for sustainable development reflect the environment, society and economy that are intertwined and not separate.

Critical to this effort though is the place of women as well as higher education if effective education for sustainable development is to be realized. It is important to recall that, according to UNESCO, sustainable development and promotion of peace call for education (especially higher education) if it is to be effective in fostering a gender-inclusive culture in society. As a result, the key challenges to such an undertaking may be; sustainability, empowerment, co-operation, equity, and security. But more crucially, there could be a wrong perception of what human development implies. These aspects hinder gender equality and undermine legal rights of women (UNESCO 1998a, b).

Some issues pertaining to women's development that ought to be noted include a high level of poverty which is indeed persistent, domestic violence, unequal participation in leadership, low educational levels, poor health standards, lack of welfare facilities, absence of opportunities to be part of decision making as well as less or no recognition of women in the key sectors of development.

These problems impede the personal and social empowerment of women, and, consequently, hinder their ability to emerge as effective leaders at every level of daily life (World Summit on Sustainable Development: Plan of Implementation 2002). Higher education is traditionally where "social and economic leaders, as well as experts in all fields, receive a significant part of their personal and professional training. Thus it has special responsibilities for this task which concern men and women on an equal basis".

Against this background, three specific aspects related to higher education and women emerge. According to Calvo, these aspects are the following:

- Valuing women graduates as an essential human resource base of each country
- Fighting discriminatory practices in society
- Training women at higher education in managerial skills
- Reconceptualization of leadership to be gender inclusive
- Developing a women leadership paradigm and design.

A closer look at the literature indicates a glaring lack of concern for women's involvement and their necessary uplift in sustainable development. In various parts of the world, there is a lack of a tangible impact on higher education and on women's transformation as well as the general divide in the pursuit of education between men and women across the world. Indeed many authors have engaged the

cause of women in transformation of education, improvement of higher education as well as realization of sustainable development in varying modes.

Jacobs (1996) examined gender inequality in higher education and weighed in on three key variables; access, process and outcome. Cohen (1971) meanwhile looked at women in higher education and focused on Education roadblocks, Professional roadblocks and negative university policies are key variables. Herein he proposed program and service changes, policy changes, structural changes as well as academic changes as important steps. In another analysis Gharavi examined “the role of women in higher education in Iran” and brought out the role of women in education and status of women in education as key variables. Most crucially though, Banerjee (2011) highlighted women’s empowerment, integration of women in development, women in higher education, the role of universities, diversity and dynamism in higher education curriculum, strategies of empowerment and gender fair education as key variables for transformation of women if sustainable development is to win a place under the sun.

According to UNESCO therefore, despite the fact that existence of a number of challenges abound, women’s development is possible only through learning and challenging the learning environments themselves. If women gatecrash the learning system they can cause a structural change. This is largely possible in Higher education since the influence at that level is more telling with authority.

It is thus being claimed that unless women professionals who are already serving at higher education undertake a more vigilant role, they may not be able to contribute towards women’s emancipation in the following realms which are critical to sustainable development:

- Participation in education
- Enrolment in higher education
- Engaging the research field
- Undertaking key leadership roles in society
- Achieving sustainable development in communities
- Guidance and counseling services or programs
- Outreach programs targeting women
- Leadership roles at higher education and beyond.

This is premised on the assumption that whatever women have engaged in has turned out to be more instrumental, not only for the women themselves but the general populace as well. This is interwoven with the character of a woman itself born of patience, a sense of appeal, a corporate image, proper handling of people, empathy, self-belief, respect of rules of procedure, orderliness, touch of beauty, supportiveness as well as resilience and dedication as a result of the marginalization that has engulfed women for ages. This coupled with a professional stand gives women professionals an impetus which has been lacking thus far. It is this impetus that they can employ to catapult fellow women to better heights.

Higher education itself is not devoid of complexity. Teichler (2013) identifies the following as key aspects rendering complexity to higher education systems: some are indeed recent developments within the higher education realm:

- the shape and size of higher education systems
- changing educational policy
- economic issues
- external expectations
- internal dynamics
- legitimate influences
- interests of the society
- government interests
- supervisory roles,
- interests of staff
- changing nature of learners
- transition to the knowledge society
- international cooperation and mobility
- globalisation issues
- new media systems
- changing management models
- changing structures on the way towards the Knowledge Society
- Decreasing predictability of results.

These would call for women to play a strong role in order to oversee sustainable development in various aspects that affect the lives of people.

2 Role of Women Professionals in Higher Education

Calvo while analyzing the data from the perspective of various education levels postulates that the UNESCO (2012) report notes that women have reached parity with men in earning Bachelor's degrees. In Master's degrees, they have an edge over men, accounting for 56 %. However, a different story is found at the highest levels of education (Ph.D.), where they only account for 44 %.

It is important to note that women in higher education, especially at the Ph.D. level, are still less than desirable. Despite Calvo's notes, those giant steps have been taken in areas of education with over 56 % at levels of bachelors and masters degrees. Not only that but voices of all women everywhere have been acknowledged and nowadays "human rights initiatives have also been developed in favor of women, societies have been subject to democratization and changing values processes, and international gender egalitarianism agendas have been settled". There is still need for a true gender revolution as assured by the World Economic Forum (2010).

Banerjee (2011) identifies the parameters of women's empowerment as follows: developing avenues for critical thinking, enhancing decision-making, taking action

through collective gender processes, equal participation in critical developmental processes as well as building self-esteem and self-confidence among women. This would be even more reliable with women in higher education. It is women in higher education who can cope with multiple changes in society as well as making vertical and horizontal adaptations to the complex leadership terrain. This is a global view indeed and one shared by all with a gender sensitive approach to their views.

Women professionals in higher education therefore can help in achieving sustainable development through playing a role in transformation or improvement of the following aspects.

2.1 Advocating for Increased Enrolment of Women in Education

For so long now women have been sidelined in education thus creating a gender divide. Solving the problems of women has to start with improving their opportunities in education. What women professionals in higher education are tasked with, therefore, is an effort to make sure that women's preference is elicited too. What awaits them is making sure the numbers of women attaining education is improved significantly as well. Indeed Banerjee (2011) recommends affirmative action and quota systems for female students at varying levels of education.

2.2 Advocating for Improvement of the Gestation Period of Women's Education

Whereas women are attaining education, their stay in schools is rather appalling. The role of women professionals in this case therefore is to make sure that the "principle of 'Lifelong Learning' for women is strongly supported and appropriate measures adopted to permit continuous pursuit of education, to re-enter the workforce and to harmonize their professional and personal responsibilities".

2.3 Improving on Women's Participation in Higher Education

Papadópulos and Radakovich (2005) note that "higher education (HE) was precisely the best environment for reproducing gender disparities in education, since this level was not considered a space properly 'feminine'. From this it follows that access of women to this level of education has gone through a story of a long struggle". The view is also duly supported by Jacobs (1996) who claims that access

of women to higher education has been rather appalling. Whereas many adversities for women arise, they should not remain silent and have to fight actively in order to change such exclusion. This role can be executed only by women professionals in higher education.

2.4 Redefining the Curriculum to Be Gender Friendly

There is a gender dimension attached to the university curriculum and this can be justified on several counts: Banerjee (2011) contends that a restructured curriculum envisaging skill-based, gender-sensitized schemes and guidance services facilitating employment of women should be the responsibility of Higher Education. “Unconventional course inclusions that exploit the creative potentialities of a candidate like event management, puppetry workshops, television script writing, and aviation law should be made available to female students”. However women professionals ought to make sure of mainstreaming of gender issues within the various curricula since this is where all gender issues stem from. Cohen (1971) indeed proposes study programs with a gender perspective focusing on women in higher education.

2.5 Engaging the Research Field (Conducting Research on Gender Related Issues)

Most of the researches done especially in the realm of development either seek criticism of women or are done by male researchers. Women professionals should be part of research and ought to leave no stone unturned when it comes to gender and women related issues. This can effectively be done via launching a comprehensive research program at higher education and spread the same to the grassroots. Equally, Banerjee (2011) postulates that the ‘University Grants Committees’ have to provide part-time research associate-ships to female students. This can help in launching women’s researches and studies.

2.6 Publishing Gender Related Information

Women professionals should ensure that higher education periodicals cover the subject of gender more frequently and in more depth, and programs for graduate students and for new faculty members could include sessions on women’s development and roles at different levels. Here Banerjee (2011) recommends Mass

motivation and mobilization which involves “dissemination of information through newsletters and other social agencies”.

2.7 Setting Up Guidance and Counseling Units

Career orientation offices and graduate placement services should adopt special measures to ensure that female students are fully informed of opportunities and obstacles with regard to gender in different professions. In order to achieve this, women professionals ought to be at the forefront. Banerjee (2011) opines that career guidance and counseling courses in women’s colleges should respond to social and market demands with a healthy amalgam of tradition and modernity. Indeed these could start as initiatives of women professionals in higher education then later on be adopted by the system.

2.8 Involvement of Women in Decision Making

One of the impediments to women’s development has indeed been absence from the decision-making platform at virtually all critical levels. This has meant that women rarely have control of their own destiny. UNESCO conducted a study in 1993 and established limited access to education and especially higher education as the key obstacle. Meanwhile Jacobs (1996) believes that educational decision-making processes need more consideration of women in order to be more focused and precise. If women professionals engage the decision making process at a higher education level, the female students they produce will also be grounded in the same field. Accordingly, such values and skills shall be passed on to the next generations.

2.9 Organizing Workshops and Seminars on Women’s Issues

Since in higher education it is always easy to discuss and debate issues of critical relevance to society, women professionals in higher education ought to take advantage of their positions to launch a policy of holding seminars and workshops that focus on women related issues. Banerjee (2011) opines that with a view to controlling unemployment and increasing women’s self-employment, career fairs, exhibitions and seminars ought to be organized to “disseminate information, cultivate the required skills and enable women to be productively employed to serve society with dignity”.

2.10 Community Outreach Programs for Women

Lukang contends that one of the most highly forgotten yet cardinal roles of institutions is outreach programs. Meanwhile Banerjee (2011) opines that “the education system ought to foster sensitization of members towards girls’ Higher Education and empowerment”. If women professionals in higher education seek to develop a program of conducting outreach programs, they would be able to reach out to the community of women and launch a course of action to develop them in various settings.

2.11 Taking up Administrative Roles or Tasks

Administrative roles are less appealing to women and there is a need for changing the structure of meetings. Instead of forcing people to endure mind-numbing meetings, in which one participant hijacks the proceedings and veers off onto an obscure topic, there is a need for work on establishing concrete structures and hold participants accountable for staying on task. The worst has been fending off women from making contributions in meetings. On her part, Banerjee (2011) recommends aggressive recruitment of female faculty and administrators. This should be followed by “identification and projection of role models among faculty, administrators, and alumnae as well as systematic inclusion of women among speakers and resource persons”. The natural process may however not change much unless women professionals undertake to play an active role to assure that women participate in leadership related programs since, as known that is the way policies on women’s development can be influenced for the better.

2.12 Achieving Sustainable Development in Communities

Bonilla et al. (2005) conclude that women, through their participation in education, are becoming better agents of change. Education therefore constitutes one important sector that deserves special attention when tackling these obstacles and challenges. However it is in higher education that a more tangible and critical role can be realized and this duly puts women professionals into higher education in the spot light. They are deemed the ideal and safe bet to catapult women affairs through various policies, programs and activities housed in higher education.

2.13 Advocating for Technical Education and Human Resource Development for Women

Higher education is the apogee of the educational pyramid. That being the case, Higher Education gives people the opportunity to make a critical reflection of key issues in society. These issues may be economic, social, political or even religious.

According to Kelly and Slaughter (1991), preparation of women as part of human capital, having a great potential for adding value to products and services, should be improved by “modernization, promoting institutions-industry interaction, and training women to meet the emerging challenges of science and technology”. As far as this paper is concerned, women professionals at higher education must undertake this challenge as a primary and critical step in the transformation of women for sustainable development.

2.14 Gender Friendly Environments at Higher Education

Jacobs (1996) contends there are many cases of girl-child drop-out at virtually all levels of learning, courtesy of the gender incompatibility of learning environments at educational institutions. It is thus claimed that female students ought to be helped to feel as part of the environments if they are to carry on with their learning pursuits. As far as this paper is concerned, such a contrast should be a stepping stone for women professionals at higher learning institutions.

2.15 Representation of Women in Critical Academic Majors Dominated by Men

Decisions regarding academic majors in part reflect options in the labor market today. Much attention has been devoted to why women are underrepresented in science and engineering (Brush 1991; Yarrison-Rice 1995 cited by Jacobs 1996) as well as few women pursuing careers in mathematics. Higher Education needs to be reoriented to increase “women’s access to traditionally male dominated courses” and equip them to take up entrepreneurial management and leadership roles and responsibilities (Banerjee 2011). Women professionals in higher education should task themselves with changing the status-quo regarding orientation so that women are part of all academic majors.

2.16 Advocating for Equal Pay for Women and Men at Work Places

One of the key drawbacks to women’s participation in the development process today is the unequal wage structure. Indeed the OECD (2013) notes that there is a persistence of wage inequality across various countries. Women professionals in higher education ought to undertake this challenge so that the daunting wage gap is dealt with effectively in order to attract women to job opportunities. The advocacy should however be strong since it would quite expectedly be met with strong resistance.

2.17 Encountering Gender Stereo-Types

The OECD (2013) opines that “social and gender stereotypes can often play out in the workplace. Therefore the role of education in challenging negative assumptions and behaviours that are part of these stereotypes becomes very prudent”. The only plausible way out of this is by women professionals undertaking to play down the gender stereo-types that curtail women’s efforts at playing a key role in leadership starting at higher institutions of learning.

3 The Key Barriers to Women’s Involvement

While a number of questions have been asked about the failure of women to make strides in critical fields, answers seem readily available. The Human Development Reports published annually by the UNDP shows that women have made some progress but they still lag behind in critical areas as shown in Table 1.

The UNDP also notes that in some countries, especially developing ones, women still cannot vote and in some areas they cannot even own property. In some other areas women work but are not paid and in others they are even banned from working.

The fact is that some progress has been made in terms of women marching towards development. They are trying to engage the research field. They are trying to be part of leadership systems. They are creating women’s groups to discuss women’s issues. They are using small scale or microfinance initiatives to help one another (Papadópolos and Radakovich 2005). But UNESCO (1998a, b) argues that this is not enough and thus there is an urgent need for further empowerment.

According to the OECD (2013), there are clear drawbacks to women furthering their role in sustainable development especially in all the key spheres of influence. Some of these challenges actually come from women themselves and this signals a daunting prospect since that would imply failing themselves at a certain level. The key barriers in question therefore are the following:

- Women’s choices are still leaving a lot to be desired
- Gender stereotypes are still in full force in some parts of the world
- Delivery challenges that make it hard for women to juggle between working and attending to children
- In-group favoritism/gender bias at work places keep women isolated even when they choose to struggle and work

Table 1 Statistics of women

Key issue	Women (%)	Men (%)
Illiteracy	66	34
Enrolment at HE	33	67
World parliamentarians	10	90
Salary	25	75

- Gender roles at home versus inflexible workplaces which make women incompatible with working systems
- Gender imbalances in career development due to women having no time to save for all their professional work and domestic chores
- Absence of networking among women academics which would extend their influence beyond the work places.

4 Conclusions

The paper has explored a number of aspects relating to women. The paper has found that sustainable development is the way to go if the future is to be assured. However the paper argued that without involving women in the road to sustainable development, all efforts may prove fruitless and women may still be left in the doldrums of underdevelopment. Meanwhile the paper opined that women's involvement in sustainable development could only be effective in terms of learning and education where they can improve themselves more efficiently. Since breaking the already established monopoly of men may prove harder, it was proposed by the paper that the starting point should be women professionals at higher education. They are the ones with the potential to turn around the fortunes of women through advocacy, lobbying, research, teaching, outreach and knowledge building.

Finally, it is worth noting that the rich literature called upon in writing this article has confirmed that women and gender studies have been developed worldwide, raising awareness about women and gender issues and occupying a prominent place as a catalyst in enhancing their participation in many spheres, including HE. There is need to promote these studies as a field of knowledge, strategic for the transformation of HE and society. The challenge of women professionals at higher education should be seen in terms of transformation of self, transformation of women's lives as well as the transformation of society itself. This sounds easier since it is on paper but in practice it is complex.

The paper thus acknowledges that there are factors that play against the desire by women to transform themselves (external variables) yet others are actually from within women themselves (internal variables). Due to this, there is a need for a concerted effort on the part of all development partners and sympathizers to aid the cause of women in sustainable development. Taking it one step at a time may be more valuable yet considering it a reform rather than a battle of gender would be the ideal approach.

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Women's Challenges in Leadership

Mina Abbasiyannejad and Abu Daud Silong

Abstract Currently more women are involving themselves in leadership positions than before, both in academic and non-academic positions. In our fast-growing world, women encounter many daily leadership challenges in their work-place. Despite great achievements in their careers and professional lives, they still have enormous difficulties to be successful in their leading positions. This paper reviews a number of challenges and barriers that women have encountered in leading positions. For this research, books, academic papers (both review and original) and accredited sites have been searched to collect and draw the required information for the topic. This study aims to demonstrate problems facing women who are in a leading position by focusing on recent challenges.

Keywords Challenges · Leaders · Women's leadership · Chaos · Complexity · Gender

1 Introduction

As an influential phenomenon, leadership has a great impact on societies. Through the years, many theories have tried to show its different dimensions. Classical theories are found limited; therefore, new theories are introduced to improve the quality of leadership (Abbasiyannejad and Silong 2013, p. 1). Reviewing history demonstrates that women encountered more challenges and barriers in their work place than men. Despite the fact that globalization has transformed many old fashioned attitudes toward women in corporate systems, some attitudes toward women such as how they are considered at work still persists. The word "glass ceiling" actually indicates the invisible barriers that women are encountered with in their work place which, in fact, prevent them from achieving the desired advancement and promotion in women's career path (Jakobsh 2004). Felmlee

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(1982) indicates that in the real world women are rarely in a leadership position. But since the environment has gone through lots of changes, women participate more than before in these positions, but still not enough in business and academia, and in a different professional pursuit. Basically women remain part of a secondary labor force, with little advancement toward leading positions.

According to Fierman (1990) female Chief Executive Officers (CEOs) are extremely rare in large corporations. As an example, in the United States women comprise approximately 40 % of all managers and in the highest corporations women occupy less than 0.5 % of the highest paid management jobs. There are many reasons behind the fact that why women's participation is less than men's. Society roles and assumptions of women are only two factors that could prevent women from ascending to top positions. Cortis and Cassar (2005) claim that society dictates impediments and prejudices against women in business and fosters a typical belief that women lack appropriate education and work experience (Carli and Eagly 2001). Klenke (2011) discusses a few numbers of visible and invisible barriers to women's leadership, including gender stereotypes, work family conflict and exclusion of women from informal networks (p. 71).

In education and academic circles, the picture is more distressing, especially if one looks at higher education. One would expect that things would change faster in this environment. After all, as Dei (2006) observed, universities are traditionally viewed as centres of free thought, change and human development. But literature on leadership in higher education generally reveals that women are less likely than men to participate in upper levels of administration. Leadership in higher education is still a man's world and universities are male-dominated institutions (Gumbi 2006). The need for change requires the acquisition of new competencies, particularly those related to effective global leadership (Silong et al. 2014, p. 498).

2 Discussion

Ridgeway (2001) states that, "the gender system is deeply entwined with social hierarchy and leadership because gender stereotypes contain status beliefs that associate greater status worthiness and competence with men than women" (p. 637). Oakley (2000) looks at different issues to show why women are not raised to the top: "lack of experience, inadequate career opportunities, gender differences in linguistics styles and socialization, gender-based stereotypes, the old boy network at the top, and tokenism". Oakley categorized the causation and explanation concerning lack of women in senior positions into three different parts. The first part of these barriers is related to corporate practices, which stem from objective, and easier to change, causes of gender imbalance that often tend to favour the recruitment, retention and promotion of males over females, particularly in jobs for future senior managers. The second category related to behavioral and cultural causes is rooted in stereotyping, tokenism, power, preferred leadership styles, and

the psychodynamics of male/female relations. The last category is rooted in feminist theory that focuses on structural and cultural explanations.

Based on evidence, stereotypes related to gender indicate that men have more competence than women, especially in social arenas with more value, while assigning certain mechanical abilities for men and domestic skills for women (e.g., Broverman et al. 1972; Williams and Best 1990). Jung (2002) comments on the businessman’s limited insights into women’s abilities. The majority of men consider women to be fragile with a shaky self-confidence and limited strength that would be depleted after eight hours of high-powered deal making.

Carli (2001) in *Gender and Social Influence* indicates that “People assume that men are more competent and knowledgeable than women are, that women are warmer and more communal than men are, that men have more right to act as authorities than women do, and that women must communicate communal motivation more than men. As a result, not only would people generally be more open to the influence of men than that of women, but women’s influence would be more conditional than men’s, dependent on the use of an influence style that corresponds prescriptively to the stereotypical female role” (p. 726).

The July 2001 issue of *Catalyst Newsletter* shows barriers to women’s and men’s advancement in Table 1.

One of the significant problems that women encounter is known as “The Old Boy Network”. This refers to men “who have been educated at the same institutions, or who have climbed the corporate ladder together”. They tend to promote individuals who are like themselves; some who are in high positions want to fill the positions with former colleagues and friends. So in these circles women are usually not taken into consideration. While moving up the ladder should be based on performance and skill, in reality that is not the way it is. In fact, regardless of men and women’s similar educational attainments, ambitions, status, starting salaries, and commitments to their careers, men progress faster, obtain better status positions and receive significantly higher compensation than women (Jakobsh 2004, p. 2).

Table 1 Barriers to women’s and men’s advancement

Barriers to women’s and men’s advancement	Women (%)	Men (%)
Lack of mentoring opportunities	70	38
Commitment to personal and family responsibilities	69	53
Exclusion from informal networks of communication	67	25
Lack of women role models	65	35
Failure of senior leadership to assume accountability for women’s advancement	62	22
Stereotyping and preconceptions of women’s roles and abilities	61	27
Lack of opportunities to take on visible and/or challenging assignments	54	12
Lack of significant general management or line experience	51	47

Source *Catalyst Newsletter*, July 2001. www.catalystwomen.org

Sex discrimination is another obstacle for women's promotion in a workplace. In this case they are considered not aggressive enough, lacking the self-confidence required for a job, and not being serious enough for their profession to rise up a ladder. These gender stereotypes are enough to stop women from ascending to the top (Jakobsh 2004, p. 3). Lack of a mentor is another hindrance, which is a result of lack of a critical mass of senior or visibly successful female role models. The next part will shed lights on a few barriers that women encounter in leading positions.

2.1 Family Responsibilities

Another issue that holds women back at work is family responsibilities. There are explanations of an evolutionary psychology category that genetically looks at women's differences at work. The explanation is that men are willing to take risks because of the role of testosterone, while females prefer more security and have a less challenging career due to the role of oxytocin, which generates empathy in their works. These ideas generate what has been intermittently called "opt-out-revolution" of women workers with family responsibilities (Hoobler et al. 2011, p. 152).

In their research interview, Hoobler et al. (2011) found that most participants identify the same reason why women do not progress as easily as men in organizations. Very clearly managers state this reason as being that higher-level positions demand more availability and workdays with less structure, so in that case women are thought to be unable to meet the requirements of a changeable work schedule because of family responsibilities (p. 153).

2.2 Racism

Sanchez-Hucles and Davis (2010) describe the challenges that face women of color who are trying to achieve leadership roles in their workplaces. They discuss the barriers related to gender and race and their impact on leadership. According to Barndt (1991), to study racism is to study walls. We have looked at barriers and fences, restraints and limitations, ghettos and prisons. The prison of racism confines us all, people of color and white people alike. It shackles the victimizer as well as the victim. The walls forcibly keep people of color and white people separate from each other.... Walls do not fall of their own accord. Injustice comes to an end when there are strong enough forces to oppose it. Each of us is called to join an ever-growing global coalition to dismantle racism and other forms of exploitation (p. 156).

2.3 Low Levels of Self-Esteem, Self-Confidence

Self-confidence is one of the important elements of executive behavior, but it must be borne in mind that too much self-confidence as well as not enough could both be damaging, specifically for women. Men are generally expected to show more confidence in leading positions than women. A gender role stereotype implies that women are suffering from low levels of self-esteem at the workplace and are more conflict-oriented even if their roles have been accepted as legitimate. There are some ways suggested to boost that self-confidence for people who have leading roles in organizations. The list below shows a few steps on the way of building self-confidence.

- Make a decision
- Gather a reasonable amount of data
- Involve people (who are supportive, and positive)
- Be ready for failure on occasion
- Express positive enthusiasm
- Show courage
- Consult with knowledgeable individuals

Finding strength and putting it into their work by applying all the aforementioned issues will assist women in climbing the ladder of leadership. According to Manor (2013) "Self-confidence in a leader many times creates trust and respect. It is understanding that the work you have produced is good—and that you're willing to hear feedback about the worth of the work and you'll acknowledge the feedback".

2.4 Fear

Fear is another important element that affects women's leadership directly or indirectly. Some feminists thus fear that the perception of sex differences in leadership style or other attributes can provide a rationale for excluding women from opportunities and especially from male-dominated leadership roles. Other feminists believe that the perception of sameness would fail to acknowledge the relational qualities that are a traditional source of female pride and that may contribute to superior performance by women leaders (Eagly and Johannesen-Schmidt 2001, p. 782). Fear has different dimensions, such as fear of failure, fear of being considered as a stereotype, fear of not being taken seriously, fear of taking risks etc. Regardless of what kind of fear women leaders are confronted with, it is important to stand their ground and fight instead of running away.

- Recognition of success
- Acknowledge achievements
- Embrace mistakes
- Review the impediments.

2.5 *Lack of Specific Skills*

All leaders, no matter men or women, need dynamic skills. These skills include technical ability, strategic planning, change management, and adaptability. Lack of some specific skills can really influence women's power for leadership. A few of them are itemized below.

- International exposure
- Mentoring
- Role Models
- Starting early
- Being strategic
- Being opportunity driven
- Having vision.

Finally, being unable to set goals and targets and following them as well as weakness in training people who are working in the organization, are the most important things. Using an inappropriate style of leadership could cause many disadvantages to their organizations.

2.6 *Lack of Support System*

In the new environment, power is defined as a unit of exchange rather than the traditional meaning of "domination and control". Women need to empower themselves "with capacity to be inventive, ability to take risks, acceptance of challenges, interpersonal and communication skills, self-awareness, a sense of common enterprise" (Denmark 1993, p. 349). To be able to do that, women need to develop and improve their abilities in the aforementioned criteria. One of the visions of 2010 is to bring women together to support each other. This vision attempts to connect women leaders across the nation to each other. We want to build vast networks of women supporting each other in their individual efforts, which ultimately sustain our collective effort to promote gender equality in all fields"(Vision 2020 Equality in sight). Therefore, adding women to top management positions could make comfortable and egalitarian environments for women.

3 Conclusion

Subsequent to the transformation of organizations from local to global, many organizations' structures have gone through many changes including being more collaborative, flexible and team-based. Though research findings show that there is progress for women in occupying leading positions, gender equality in leadership

will belong to a few more generations to come. Reviewing literature on women's challenges in leadership shed light on some prominent difficulties, such as lack of specific skills, and inadequacy of support system, low levels of self-confidence, and fear. Generally speaking, the findings show that there are integrating factors which lead to women's leading impediments. These impediments could be categorized as a macrocosm or societal pressures such as cultural beliefs that undermine the female power and presence, and the other one that is the leadership constructed through a masculine attitude which could be considered as a microcosmic force. All of these will lead to a complex and problematic balance of power.

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Part III
Epilogue

Epilogue

Şefika Şule Erçetin

Unless contemporary leadership adopts a holistic approach, there is not much that it can contribute towards sustainable development because, as known, sustainable development requires knowledge from various disciplines, such as sociology, management, economics, technology development, environment, communication, religion, and health. These interrelationships and inter-dependencies of various disciplines to promote sustainable development are indispensable. Thus sustainable development requires science and research-based education as it hinges on investigation into the current state of development in the world, and human activities related to the same.

In modern day society, leadership is regarded as a major powerhouse and an indispensable model for economic prosperity and political growth moving steadily towards a future of increased sustainable development. The essence of leadership not only targets sustainable economic and technological advancement, but to also empower citizens with quality education and training tailored to the challenges of a complex and changing world while reflecting the essence of the socio-cultural context of societies. At the core of leadership's commitment to development however, rests the centrality of a well-rounded model that integrates the diverse elements of religion, culture, gender, and history of individuals within the narrative and global context of change. Such a leadership model is certainly complex in view of its unique character and style, and due consideration to the value system underlying the context of development in the world, but this leadership is made possible by reading into the past in light of present changes and by means of effective open and dynamic interaction with the world. On the other hand, conditions and components that give rise to the leadership are essential factors of

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networks because it creates the conditions for strong and flexible structures of connections and interactions. Heterogeneity, self-determination, individual preference and risk define the settings of network-based interactions, where communication and collaboration contribute to depending more on individual relationships than formal rules and requirements. Complexity theory contributes understandings of social connections and capacities of networks.

Accordingly, current leadership theories do not sufficiently address the needs of complex business environments. First of all, before successful leadership models can be applied in practice, “leadership needs to shift from the industrial age to the knowledge era”. Many leadership models still view leadership solely through the perspective of linear process thinking (which is largely obsolete). In addition, there is not enough knowledge or experience in applying the newer models in practice. Leadership theories thus continue to be based on the assumption that “leaders possess or have access to all the relevant knowledge and capabilities to decide future directions without external advice”. In many organizations, however, the workforce consists of skilled professionals whose work and related interfaces are so challenging that the leaders cannot grasp all the linked viewpoints and cross-impacts alone. Chaos and complexity theory thus, offers leadership studies a new dimension that explores the concept of leadership from a purely non-linear thinking. This thinking allows flexibility to prevail in the leadership systems.

According to Snowden (2005), in the complex context, “diverse methods have the opportunity to reduce costs and foster rapid responses in organisations”. To achieve emergence or innovations in the activities of organisations and various forms of collaboration however, “enabling and supporting continuous interaction and integrated knowledge flows” are of crucial importance. The job of leaders in these complex and unstable environments is to create the conditions for others to come up with new ideas, to push forward creative ways to think about business problems and to help lead others in collective endeavours. The led are expected to play a more critical role in the leadership process and the *modus operandi* is bound to be liberal and largely encouraging. Interestingly, leaders of innovation say their job “is to set the stage, not to perform on it.” That is why Mirva (2013) argues that practice-based innovation processes confront various environments. In reality, however, enabling leadership can be found anywhere, because it manages the intertwining of administrative leadership (formal managerial systems) and adaptive leadership (organisational conditions). In addition, ‘enabling leadership’ is able to foster complex networks through interaction, interdependency and adding adaptive tension (Prigogine 1997), aimed at motivating and coordinating interactive, complex dynamics.

According to chaos and complexity studies, networks between features of the system are determined by simple regulations of interactions. When shortage of control mechanism is present, elements in the system perform little consciousness about an entire whole. Notwithstanding, in a reasonable duration every element behaves consistently similar for signals and a state of dynamic equilibrium continues. The evolution of the system without external intervention creates patterns of self-organization. More likely to be observed in social systems, these patterns of

interaction affect the connected features and characteristics of the entire system. A fundamental feature of complex systems is efficiency in operation and supplying information from different resources. Correspondent to the networks that adhere to a stock of shared sense, knowledge and wisdom, the entire system is capable of adapting its intelligence and regulations for change.

An important feature of network dynamics includes conditions and components that give rise to leadership. Chaotic and/or complex motions come into existence in interactive ambiances referred to as conditions above. In terms of components, the dynamic patterns of interaction generate complex consequences. Productive social network patterns assemble initially by interactions. It creates the network of connections over transferring and linking knowledge. Leaders can produce the structure of networks and the contexts in which networks can emerge.

According to network theory, leadership associates the management of others' attitudes. Everyone observes the connections individually, with a high degree of precise attitude, or with relative insensitivity. Leaders observing crucial social networks precisely are presumably to be perceived as powerful. As such, it can depict an important supplement to formal authority. The management of relationships is important for leadership. Leadership research from a network perspective has an opportunity to produce a new understanding of the interplay between the psychology of individuals and the complexity of the networks through which actors exchange information, affect, and other resources.

Furthermore, leadership and chaos can be considered fundamentally interconnected; topics of chaos and leadership have been classified, unitized and graded in a variety of ways (Erçetin et al. 2013; Açıklın and Erçetin 2014; Erçetin and Bisaso 2016). Leadership is a multidimensional concept that has interconnected between so many other aspects like gender and chaos. Throughout history there have been lots of chaotic events, situations and crisis; but female leaders' crucial roles and success are undeniable in such chaotic situations. On the other hand, when we examine female leaders' success stories we can say that there are lots of chaotic experiences under these successful stories because being a woman has never been easy in any time throughout the world history. Even so, there have been female leaders with successful life stories, admirable and challenging stances to life.

It is interesting to note that women's presence has and continues to play an increasingly critical role in the process of growth and development, not to mention shaping major trends for strategic future change. Recent research concurs that women contribute immensely to the making of society as we know it, and continue nonetheless to play a vital role in the future direction of the world. Women possess proven abilities as leaders and agents of change, and have a right to participate equally in democratic governance of society.

The mere use of the term "women leaders" itself raises eyebrows about the gender aspect in leadership (Campbell 2006). Women leaders therefore, play a sound role as agents and catalysts of society transformation. However, leadership at all levels and forms is born of chaos and complexity and women leadership is no exception. Since leadership is inextricably interwoven with chaos and complexity, it is impossible to discuss women leadership within a chaos and complexity

vacuum. It is thus worth noting that leadership is essentially a chaotic and complex activity and indeed everyone's view of leadership can only be understood in the realm of his/her complex persuasions. Most of the organizations, systems and various settings are not only chaotic and complex but also challenging to women indeed.

All in all, social networking and social media have a great power over people, organizations and everything about people, because we have been living in an internet age. People on the other side of the world can know everything that they want from the other side. Information spreads very fast. Forums and social media networks are places where anyone can say their own thoughts and share them with others. So this situation has two different realities; one is good and useful and the other is bad and dangerous. Research shows patterns of media coverage since at least the late 1960s that have undermined many political candidacies (Lawrence and Rose 2010). Many pages of news are disseminated about leaders or quotations from them, many of them of questionable truth. Their supporting followers cannot believe the fake ones and indecisive people cannot support these leaders. Social media are powerful tools that leaders can use to manage perceptions of their own selves. On the other hand, they are also a real power for opposites to take down the doings and campaigns of leaders. So, leaders must effectively manage social media power as the best tool with which to be successful.

It has often been said, and lamented, that "Men are from Mars; Women are from Venus". However, this no longer has any reality since women have tested men in the realm of social media and used them to their very best (Haferkamp et al. 2012). While men more often use social media for business more than women do, women on the other hand exploit social media for personal interest. According to Falk (2008), the 2008 election reminds us that "the assumptions that women are emotional and men rational is part of conventional stereotyping," according to which "natural sexual differences" include "the irrationality of women and the rationality of men".

Sexism is, like other stereotypes, destructive for the people who live with it. For many years now, women have been relegated to the 'private sphere' of leadership owing to a number of barriers, some of which are far-fetched indeed. Nevertheless, women are not the same, socio-economic, ethnic and racial factors that influence the setting in which we view women from and thus the ability to rise to the top. Many societies remain patriarchal with no proper women involvement in public and private life styles (Campbell 2006).

The gender gap in leadership has been widely explored. Many people simply assumed that women were incapable of leadership. In recent decades, however, women have, for the first time, held positions of authority in various settings. It is imperative to pose one key question: Does discrimination continue to happen? While practical observance would indicate that "conscious and blatant discrimination" is diminishing, "workplace and salary studies" continue to indicate the issue is far from a thing of the past. Much has been said and researched about the "structural and cultural constraints" that make it difficult for women to break through at the top of the managerial ladder. But then again there is failure to understand what leadership is in the first place. Maybe it is mistaken with management, political systems etc.

Studies that have found gender differences in leadership are quite sizeable. Some of the cause for disparity lies within the characteristics of the women leaders themselves.

- Eagly and Carli (2007) cited by Kinicki and Williams (2009) argues that the differences have statistical significance in the way men and women are perceived in leadership roles and their effectiveness in such positions, as well as their leadership styles
- Levy (2010) believes that women adopted “participative styles of leadership and were more transformational leaders” than men who adopted more “directive and transactional” styles of leadership
- Kinicki and Williams (2009) opine that women have a “feminine advantage” because they are “more adept at being inclusive, interpersonally sensitive, and nurturing.”
- Erçetin (1997) was designated to determine to what extent school principals are motivated to manage in terms of sex variables in the Turkish educational system in her “Aren’t women willing to manage?” study. The data for this study was collected from 153 school principals and 269 assistant principals of primary schools located inside the borders of the metropolitan municipality in Ankara. The findings of research that the degree of motivation of man is higher than women principals; the men and women assistant principals seem to be a homogenous group selected from the same population, with a degree of motivation. So, according to Erçetin (1997) in order to increase the motivation level of women to become school principals, personnel and in-service training policies should be formed.
- Forsyth (2010) argues that women tend to connect more with their group members by exhibiting behaviours such as smiling, maintaining eye contact, and are more diplomatic with their comments.
- Eagly and Carli (2007) contend that there is a “selection effect” caused by gender bias and discrimination against women.
- Kim and Shim (2003) meanwhile believe that female leaders tend to adopt a “distinct leadership style from male leaders” among organizations.
- Studies that have found no gender differences in leadership are also prevalent and the following summary attests to the said studies:
- “Top leaders exhibit critical strength in strategic perspective and vision whether woman or man” (Conner 2014).
- Andersen and Hansson (2011) contend that the only differences were in decision-making styles, but none were great enough to be considered significant
- Cliff (2005) opines that a leader’s sex plays an important role when it comes to “organizational design and management”
- Van Engen et al. (2001), also established no significant gender differences in leadership.

Nevertheless, the landscape for women in leadership is clearly improving. However, it will take continued education, leadership development that is

specifically geared toward the “characteristics of women”, and strong support from existing leaders to hasten the rise of female leaders and close the disparity gap. It is an effort worth making on every front and urgently for that matter. Realistically, therefore, there is an urgent need to differentiate “gender issues and organizational issues” in the context of leadership. These have been the source of commotion for a long time now. That is why there was an attempt at exploring the biographies of “women leaders as embedded within regional analyses” that reveal not only the personal circumstances that each woman leader faced, but also the ‘political milieu’ from which such a leader emerged. Meanwhile, the obstacles and advantages these women leaders faced were established, and insights about the “structures that exist in our own societies regarding the power relations between men and women” were equally derived. Figure 1 illustrates the proposed model for effective women leadership by author. This model could be used not only for women but also for men.

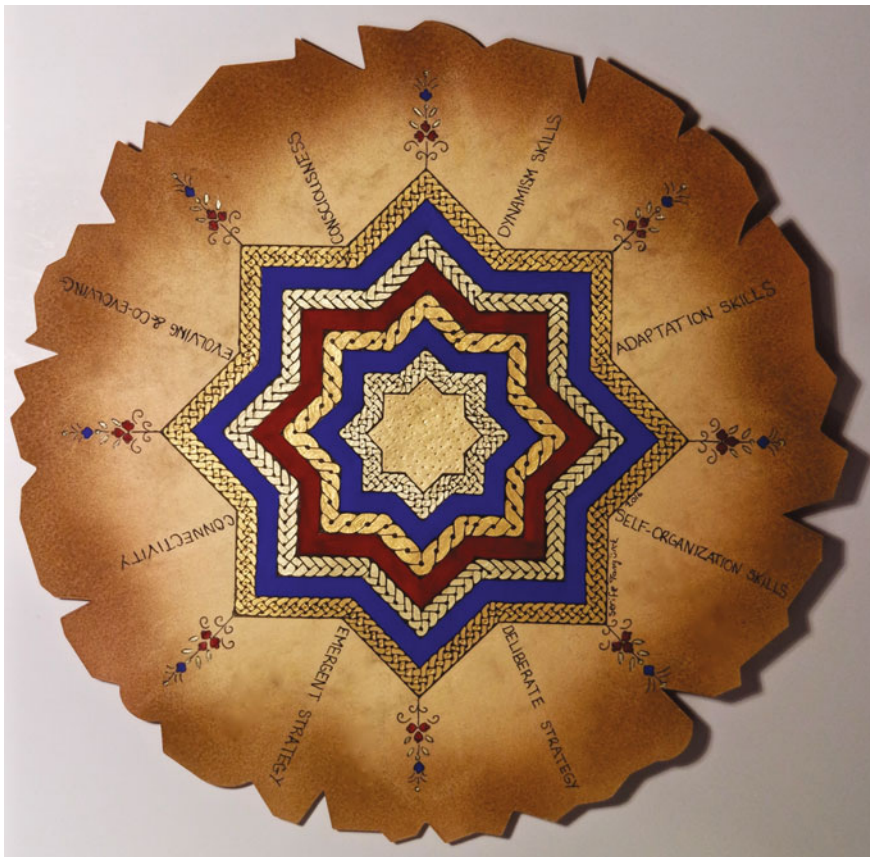


Fig. 1 Proposed model for women’s leadership. Idea developed by the Şefika Şüle Erçetin and Şuay Nilhan Açıklalın based on readings. Designed by Artist of Ottoman Tezhip; Şerife Tangürek

Throughout history the importance of women in artistic and symbolic context was highlighted in very different ways. So, the figure of the model was selected as an eight-pointed star. The eight-pointed star's name in the Turkish culture is Selçuklu Star. Selçuklu Empire lived in Asia between the years of 1040–1157. However, the eight-pointed star symbol has been used by Turks since the era of ancient Turk-Asian traditions and also the Ottoman Empire. However, it symbolizes eight paradises in Muslim culture but the symbol is used in almost all religions. In addition, this symbol has been used in architectural creations, flags and pennants and other fields. Furthermore, this symbol is of love and war Inanna/İřtar Goddess in the Sumerians and a hope symbol in Indians.

According to Fig. 1, realizing the above eight components of today's leadership is no mean feat as it comprises consciousness, connectivity, evolving and co-evolving, adaptation skills, self-organization skills, emergent strategy, deliberate strategy, and dynamism skills. It calls for extraordinary skills and competencies on the part of the leader. These skills and qualities are more viable within female leaders as opposed to male leaders. These properties open doors to a multi-dimensional approach to leadership that can easily and effectively deal with complexity in leadership organizations. However, women leaders can easily understand and deal with the challenge due to their uniqueness reflected in the following skills and qualities:

Consciousness is a requirement for any leader. This consciousness reflects the ability to be self-aware as well as knowing the situation around you. Women leaders are likely to be more conscious due to their skills and competencies in the following realm; personal ability and weaknesses, understanding attitudes and perceptions, understanding risks and challenges, taking spontaneous action.

Connectivity and social networking are helpful when it comes to effective leadership during complex times. Women leaders would also do this better given their skills and competencies reflected in the following; understanding social media, social networking skills, identifying good communication channels, effective communication flow.

Evolving and co-evolving conditions are helpful tools in changing conditions and situations of managing an area of leaders to adapt a new era. This dimension is quite connected with especially adaptation skills.

Adaptation skills are required for all leaders and women and crucial in management, especially in chaotic situations.

Self-organization skills are related to ability to behave depending on needs and circumstances.

An emergent strategy reflects forecasting skills and adjustment skills of leaders. These skills are critical to effective leadership, especially during critical times.

A deliberate strategy reflects planning skills and learning ability of leaders.

Dynamism skills reflects the nature of dynamism of complexity to support its evolutionary dynamics. So dynamism skills of leaders and women leaders are necessary for evolution, co-evolution, and adaptation to change.

With the proposed model above, therefore, leadership would be transformed for the better; this leadership model can either institute a system of checks or balances within a male leadership setting or better still hand over the leadership mantle to women themselves.

Perspectives and valuable insights are sought from those engaged in the fields of women's studies, teaching and pedagogy, religion and culture, entrepreneurship, business and finance, governance and decision making, management and politics, and social work and volunteerism. These disciplines are indicative only, as relevant studies are welcomed from any area, profession and vocation in which women's perspectives and contributions are discussed in reference to chaos and complexity of leadership. This initiative, therefore, presents itself as a serious academic journey into some of the most relevant yet under-studied issues of today. The understanding of those issues however requires a broader perspective of analysis as well as invoking interdisciplinary and multi-disciplinary perspectives of discussion. At the end of these discussions, therefore, the plight of women's leadership in the wake of chaotic and complex settings in organizations and structures will be fully brought out. Women leaders can use some strategies to cope with chaos and complexity. During the management process of their lives, these assumptions are as follows;

1. Preserving composure in chaotic situations allows them to make healthy, mindful and rightful decisions.
2. When a leader finds it difficult to cope with chaos, that leader should be honest to him/herself and then should be honest to followers and his/her team. This strategy can increase support of followers and provide understanding of followers in humanistic dimensions.
3. When a leader wants to take important decisions in chaotic situations, s/he can get these decisions with his/her team by using consultation. This strategy provides taking better decisions and sharing responsibility of results with the team.
4. The leader should predict possible behaviors in chaotic situations and take precautions before.
5. The leader can use social media and social networks as perception management strategy and a solution tool in chaotic situations.

All in all; "Is leadership different for men and women? Which features of women in leadership are different from men?" No matter in what field, women leaders have exhibited brave and defiant profiles. Women leaders are women who devote other dimensions of life to their field of work without fame and glory. They exhibit features such as decisiveness, dedication and faith. Women have a more complex organism than men in thinking about systems and structure. This skill is interwoven with the character of a woman which itself is born of patience, a sense of appeal, a corporate image, proper handling of people, empathy, self-belief, respect of rules of procedure, orderliness, a touch of beauty, supportiveness as well as resilience and dedication as a result of the marginalization that has engulfed women for ages. This coupled with a professional stand gives women professionals

an impetus which has been lacking thus far. It is this impetus that they can employ to catapult fellow women to better heights.

The role of women in society is numerous and complex, so there are many variables that affect them. Considering the experiences of women during the process of being leaders, they have severe, painful, intense and humane experiences. In spite of everything, women who continue fearlessly and devotedly on their own roads can have their names registered in history and leave people's hearts as women leaders.

Although it can be said that many women leaders learn to take on the male traits of power, strategy, and persuasion, women who lead on these principles are often considered tough, manly, and a typical career woman. It is just not innate for a woman to behave and act like a man, and those who do are often criticized and judged by their followers. People expect women to adopt male characteristics. Sometimes related to the male model of leadership, women both reflect their actual color, pattern and patterns of themselves in terms of leadership and as well behave more roughly and aggressive as a poor reproduction. However, women who can hold their own leadership profile can create leadership models that are unique and inspirational.

All of these bring to mind this question; can males afford this complicated process? When we evaluate leadership in the context of female-male, we should not neglect that mothers train men. If there are some differences between women and men leaders, women create these differences. What do leaders do for other women? Women are still in trouble in many places and situations. They have lived experiences related to discrimination. Women still are not in accordance with the conditions that demonstrate their leadership potential. There have been few projects and studies of women except from some people who have successfully faced this issue. Fighting against discrimination based on sex should become a state policy. Women must be motivated to take their place in managerial positions and must be provided with financial support (Erçetin and Maya Çalışkan 2005). We can expect more projects and studies on women from women who exhibited large-scale profiles, who are more initiative and responsible. As in the words of Hoogensen and Solheim (2006) "Were more women to become presidents or prime ministers and were more women worldwide to enter into positions of political power, then we suspect that the vast array of values that women would bring with them into office would do a better job of promoting social justice and peace in the world and, reduce, if not eliminate, the tendency to speak of 'women leaders'."

In this book therefore, chaos and complexity in view of women in leadership is revisited, particularly with reference to the balance of women as a labor force and key agents in the building and sustaining of families, values, business and politics. Critical thought has been given to the state of chaos and complexity surrounding women leadership from the social, economic, and political perspectives. It is also imperative to question again, from a purely women's perspective, a number of

concepts and definitions circulating today among policy makers, and largely adopted in public discourse. Furthermore, such an academic platform will be instrumental to researchers and also to policy makers to better diagnose the current situations of women in leadership as reflected within chaotic and complex dimensions thereof. We need to fashion a better plan for more inclusive and effective women's involvement in the building of society, with special consideration to women's own choices, recipes, and views; in addition to broadening and grounding a fresh inter-disciplinary analysis

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Glossary

Butterfly effect Sensitiveness to initial conditions which can result in highly unpredictable

Chaos theory Studies the behavior of dynamical systems that are highly sensitive to initial conditions

Complexity theory Theory of complex adaptive systems and it focuses on the edge of chaos

Nonlinearity The quality of a function that expresses a relationship that is not one of direct proportion

Social network analysis The mapping and measuring of relationships and flows between people groups, organizations, computers, URLs, and other connected information/knowledge entities

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