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Diann M. Rodgers-Healey
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ABANDONING THE MASCULINE DOMAIN OF LEADERSHIP TO IDENTIFY A NEW SPACE FOR WOMEN'S BEING, VALUING AND DOING

A thesis submitted in fulfillment of the requirements for the award of the degree

DOCTOR OF PHILOSOPHY

from

UNIVERSITY OF WOLLONGONG

by

DIANN M. RODGERS-HEALEY, B.A. (Sydney Uni), Dip. Ed. (Alex Mackie), M.Ed. (ACU)

FACULTY OF EDUCATION

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CERTIFICATION

I, Diann M. Rodgers-Healey declare that this thesis, submitted in fulfillment of the requirements for the award of Doctor of Philosophy, in the Faculty of Education, University of Wollongong, is wholly my own work unless otherwise referenced or acknowledged. The document has not been submitted for qualifications at any other academic institution.

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Signature

Diann M. Rodgers-Healey

10 October 2007

ABSTRACT

Women continue to experience a range of barriers in the domain of leadership and have not as yet achieved equality or equity. An empirical and non-empirical literature review showed that the historic evolution of leadership theory and the practice of leadership are male dominated and masculinist with contemporary leadership bearing vestiges of gender prejudice creating systemic inequities for women.

Where research has been carried out into the area of women and leadership, this has consisted of exploring the barriers which women experience at all levels of organisations, how these barriers can be overcome and the effectiveness of women's leadership style. However, this has invariably remained within the boundaries of masculinist leadership and has not resulted in achieving relative change for women even though strategies such as diversity and legislation to eradicate inequities against women in the workplace are being pursued.

With the intent of capturing multiple realities of women and men who advocate for women's empowerment, in relation to how they perceive and experience the phenomenon of leadership and explore what is possible for women, beyond the masculinist boundaries of leadership, this study using a constructivist, phenomenological, feminist and grounded theory approach invited ten Australian women leaders of different age and background and from different workplaces to abandon the arena of leadership to conceptually explore what lies outside it in terms of women's being, valuing and doing.

A grounded theory analysis of the findings of phase 1 interviews resulted in the model of co-existence and 20 principles which applied to a co-existential way of being for women and men. A corollary model of patriarchy explicating the forces that underpin contemporary society and opposing the development of co-existence also emerged.

The model of co-existence was refined in phase 2 when a grounded theory analysis of in-depth interviews with seven Australian women leaders and three Australian men leaders led to the development of an implementation plan for the model of co-existence in new and established organisations. Surpassing contemporary diversity initiatives, the model moves beyond masculinism, feminism, and patriarchy, redefining leadership and shifting the focus from the inequitable disparity between the sexes to self-fulfilment for each person.

It is expected that further research of the model of co-existence in organisations will lead to additional refinement and validation as well as the creation of a discourse about co-existence and its potential to transform work and how we live.

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DEFINITION OF KEY TERMS USED THROUGHOUT THIS STUDY

Feminine: Of or pertaining to a woman, or to women (Cambridge, 2009).

Femininity: Femininity is a product of cultural and historical forces and encompasses the roles females are prescribed by society to undertake. It is not a homogenous or a uniform cultural product, but has many dimensions and discrepancies (Marshall, 1998). Femininity has come to be understood in terms of how women and men having been socialised culturally, feel, think and act.

Feminism: Feminism can be described as a movement striving for social, political and economic equality for women. Its basic tenet is for women and their contributions to be valued. Feminism is connected to activism and the intellectual position (Gramstad, 2000) emanating from the belief that women should be allowed the same rights, power and opportunities as men (Cambridge, 2009). There are many different branches of feminism having evolved in different periods in history. However, the common focus is that feminism involves a theory about and a commitment to women being equal with men.

Feminist: a person who believes in feminism, often being involved in activities that are intended to achieve change (Cambridge, 2009).

Masculine: Of or pertaining to a man, or to men (Cambridge, 2009)

Masculinity: Masculinity is a product of cultural and historical forces and encompasses the roles males are prescribed by society to undertake. Masculinity is not a homogenous or a uniform cultural product, but has many dimensions and discrepancies (Marshall, 1998). Masculinity has come to be understood in terms of how women and men having been socialised culturally, feel, think and act.

Masculinism: Masculinism is male dominance. This dominance is of an intellectual calibre where mindsets are influenced by ideologies favouring men. The dominance is also of a physical calibre where men outnumber women. Gendered sex roles prescribed by society give unequal power to men over women thereby creating inequity between men and women. Sustaining capitalism and being fueled by it, it upholds a patriarchal society.

Masculinist: Of or pertaining to masculinism.

Gender: While "sex" refers to the biological division into male and female, gender refers to the socially constructed aspects of differences between women and men. Culturally dominant ideas about masculinity and femininity (Marshall, 1998) are seen as formulating stereotypes that define and reflect roles for men and women constituting gender differences between men and women.

Socialisation: Socialisation is the process by which girls and boys learn to become members of society, both by internalizing the norms and values of the society, (Marshall, 1998) and also by learning to perform socially defined gendered roles. Socialisation processes occur in child-rearing, education, youth, culture (Marshall, 1998), and continue to be re-enhanced in other structures such as employment and family as well as in the ideology that upholds them

Patriarchy: refers to a male-dominated society (Henry, 2003). Patriarchy means male domination in general through social structures and mindsets in which men hold the power and women are largely excluded. Socialisation is primarily responsible for establishing male and female gender roles which maintain women's position of subservience to men. Gender messages conveyed by social institutions such as family and the media reinforce male power (Henslin, 2001).

Capitalism: Capitalism is an economic system grounded in the pursuit of profits. As shareholders' interests are put first and foremost in the securing of a healthy bottom line or profit margin, interests of the 'collective good' are not predominant. Altruism, justice, equity and humanity are not significant in a capitalistic system which is motivated by monetary gain and economic survival.

Diversity: Acknowledging differences and implementing work practices to create an inclusive environment in which diverse skills, perspectives and backgrounds are valued is what workplace diversity is about. Although diversity is shaped by a variety of characteristics including age, ethnicity, gender, disability, language, religious beliefs, life stages, education, carer responsibilities, sexual orientation, personality and marital status, in this thesis inclusion of women in workplaces is of particular concern (Department of Employment and Workplace Relations, 2007).

CHAPTER I

PURPOSE AND OVERVIEW OF RESEARCH

Background to the Study

It is widely accepted that leadership is predominantly a masculine concept (Acker, 1990; Connell & Wood, 2005; Collinson & Hearn, 1996). This perception is prevalent in society primarily because it is men who occupy the majority of leadership positions. They are the visible leaders and what they promote as being leadership defines the norm for leadership. Behind this visible façade of what in practice symbolises leadership, lies a plethora of leadership theories and studies about leadership, the majority of which adds to the notion that leadership is a masculine discourse.

It is also widely evident that women's experiences of leadership, although varied, surmount in how women in the majority are excluded from leadership. Although some women nationally and internationally have been and are in high level leadership positions, the majority of women face the glass ceiling, a term used to refer to the range of barriers women face at all levels of the organisation. Women's inequality is not only indicated through statistics, national and global, but is heard through women's voices via email lists, academic and social discourse, and the media. Themes about how women are excluded from leadership, how they are less valued for their leadership abilities and styles, how organisational structures implicitly favour men and how society reinforces these inequities are common amongst the frustrations raised by women and those who advocate for women.

The literature, both polemic and empirical, since the 1980s increasingly began reflecting the issues for women primarily because increasing numbers of women were visible in leadership positions and their leadership styles and abilities became a subject for examination and exploration. However, for decades before and even now, the literature predominantly elucidates implicitly and explicitly, that leadership equates with men and masculinism. It is, however, not this inequality that this study aimed to address. For in doing so, it was believed that one would have added to the stream of frustrations that women continue to voice in relation to leadership being a masculine discourse and practice.

The inequities of leadership as experienced by women, was the starting point of this study, not the end point. This study was also not about searching for what women can do within the existing boundaries of this phenomenon. It was not about looking at strategies to overcome the barriers women face in the arena of leadership.

The boundaries of leadership were perceived to be those that were created by men as the concept of leadership emerged and evolved through the centuries and have become the intellectual, social, cultural and organisational norm that operates today. Leadership that the existing literature embodies, depicts and mirrors was found to be within this arena. It is the world of leadership as is. This study was about inviting women and those who advocate for women to think outside this arena of leadership.

This study was about inviting women and those who advocate for women to identify a new space for women that is not connected to leadership as it is defined today, but is about their unique way of being, valuing and doing. This however was not the end point of this study as it was difficult to say what an exploration of such unchartered territory would reveal. Moving outside a conceptual framework that has been entrenched in mindsets for eons and has melded inextricably with identities inside and outside the organisation was perceived to be difficult in itself. It was expected that it would be even more difficult for participants of this study to conceive what a space outside the existing one would look like and be? It was expected that the intention to do so would not only be questioned, challenged and ridiculed but may provoke a higher level of creativity and innovation in abstracting concepts from existing thinking and elevating them or distilling them or melding them to form new ideas.

Putting this aside, the motive to entertain such an exploration was seen as necessitating a justification for such a journey. This justification was believed to lie in a pervasive feeling of discontent with what already exists for women within the arena of leadership and what lies ahead for women within these boundaries. An in-depth exploration of the evolution of leadership and the threads of influence that have tarnished or illuminated leadership for women were, therefore, considered to be essential so that contemporary practises and perceptions of leadership were understood comprehensibly. Although it was accepted that academic considerations of leadership may not be a focus for practitioners of leadership who are concerned more about the everyday objectives and interactions, it needed to be appreciated that as social consciousness about aspects of life is layered with seeds of thought, observation and learning from different periods and phases influenced by several ideologies and forces, leadership as a phenomenon with a history

dating back to early times needed to be reviewed historically. Moreover, it became clear that the corollary of the invitation to women to abandon the existing domain of leadership was to appreciate the existing domain of leadership as perceived by the participants, reflexively share one's experiences and then galvanise with the researcher to step outside the conceptual arena of leadership. It was hoped that what lay outside, conceptually, could be about women's unique way of being, valuing and doing.

One of the first anticipated benefits of this study was that women would cease to operate in a domain that was created by men and for men. However, the benefits of this aim were expected to be further reaching than this. As this aim was based on the premise that to invite women to make an exodus from the existing arena of leadership was to invite them to define themselves not in relation to any masculinist terms and boundaries, but in their own terms, the benefits of entering this unchartered new conceptual space were believed to be limitless and emergent from what the participants and the researcher would define it to be. If this invitation had limited women to explore outside the domain of masculinist leadership their own leadership aspirations only, then that would be replicating the imposition of boundaries on what would be unchartered territory. Leadership was a valid starting point, not only because it was seen as a front in which women's inequities are visible, but also because it was understood to be underlined with certain forces that have shaped it to make it difficult for women to succeed. An exploration of these forces was vital if one was to examine the roots of the inequity and gauge their scope and potent.

One way to conduct such an exploration to create an alternative conceptual space was seen as being through dialoguing with women and those who advocate for women who are operating at the boundaries of leadership and are challenging established ideas about leadership and confronting gender issues, whilst promoting women's empowerment. Participants who would fall into this category were seen to have already pushed existing boundaries of leadership and are conceptually at the edges of this phenomenon. They carry with them personal experiences of barriers, strategies that they used to overcome them, as well as a consciousness and cognition of what other women face in organisational and social contexts and in the literature pertaining to leadership.

What appeared to be significant to this study was the mood that the time had come to look outside the square, to abandon the agenda that had been pursued relentlessly to eradicate inequities experienced by women. This was felt very strongly by the researcher who was acutely conscious that in contemporary society, the situation for women has predominantly remained unchanged

despite the measures which have been put into place by governments and reformists. Whilst change has occurred, it was widely agreed that the advances have been minimal in comparison to the advances for men. The situation appeared to be irredeemable because the masculinist themes of leadership are entrenched in the discourse, in organisational and economic structures, in the divisions that exist between men and women outside the workplace, in the education of children and in society.

This study was the first that this researcher was aware of to encourage women and those who advocate for women to abandon conceptually the domain of leadership that they are in or aspire to be in and to create a new mindset, a new discourse that revolves around their identity, unattached to masculinist concepts of leadership or any other masculinist ideologies.

Purpose of the Study

The purpose of this study was to invite women and those who advocate for women to:

- use the insights that have emerged from a personal reflexive evaluation of leadership and then
- make an absolute exit intellectually from the male-dominated space of leadership and
- move into a space that they identify that defines women's way of being, doing and valuing which is a phenomenon in its own right, unassociated with males and masculinist existentialism and ideologies of leadership

Aims of the Study

The aims were that women, those who advocate for women and the researcher:

- identify a new space for women that incorporates feminine philosophies of being, valuing and doing
- that this space is named
- that a set of principles elaborates its identity
- and ways in which the new space can be established in society are identified.

These aims were explored using a phenomenological, feminist and grounded theory methodology as the study attempted to capture multiple realities of diverse women in relation to how they

perceive and experience the phenomenon of leadership and develop an emergent theory. The study incorporated two phases, the first of which led to the development of the model of co-existence with 20 principles. Phase 2 led to the further refinement of the model and the development of a tentative plan for how the model of co-existence could be implemented in an existing contemporary organisation or in one that is newly created.

Significance of the Study

This study is significant because from the unchartered conceptual territory that was explored by the women participants and the researcher, emerged a model of co-existence for women and men with 20 principles as well as a plan for the model's implementation in contemporary organisational frameworks. Although the sample size was small for both phases, it was felt that the calibre of the participants representing in-depth leadership experience and knowledge about the barriers women face in leadership across diverse sectors, in a national and international context added to the validity and significance of the findings and its applicability to a wide range of organisations. The model of co-existence surpassed the benefits of current diversity and equality initiatives to include women as it has the potential to replace patriarchy with co-existence, whereas in current diversity circles, the purpose centers on tackling attitudes and assumptions without changing the broader underlying framework that produces the bias. The model redefined leadership which took on new dimensions in a context of co-existence. It ushered women beyond feminism and men beyond masulinism as it called for women and men to pursue a new agenda to appreciate, value and implement co-existence and aspire towards the attainment of replicating the paradigm of patriarchy with co-existence in society as a whole. In a co-existence paradigm, the freedom to be and become emerged as core tenets leading to self-fulfilment whilst fading the emphasis on building profit margins and share indexes. The "active process of gendering" that reinforced a masculinist paradigm (Olsson, 2002, p 143) causing a range of inequities for women ceased with the model of co-existence.

Although these findings were divergent to the researcher's initial direction to create a space just for women, the researcher through the course of this study understood her own motives for pursuing such a direction and was able to objectively appreciate the model of co-existence as it applied for both women and men, as well as its broader ramifications in transforming society as a whole through eradicating patriarchy.

Major Study Questions

Given the study's aim and its context, the study addressed a primary research question which was supported by a number of sub-questions:

Primary research question:

What is the identity of the new space for women that goes beyond the masculine domain of leadership to incorporate feminine philosophies of being, valuing and doing?

Sub-questions:

1. What has been the experience and understanding of leadership for women?
2. How does the new identity for women go beyond leadership to incorporate feminine philosophies of being, valuing and doing?
3. What is the name of this new space?
4. What are the principles that uphold this new space for women?
5. What are some ways this new concept for women can become established in today's socio-political-economic climate?

The Remainder of the Study

Overview

An extensive review of the literature exploring theories of leadership, empirical studies, analysis of leadership by women and those who advocate for women, strategies that are in place to eradicate inequities as well as statistical data and explanations for the lack of parity, equality and equity are dealt with in chapter 2.

Chapter 3, 'Research Methodology' considers the theoretical context of the study, and in particular, phenomenology, grounded theory, feminist methodology and postmodernism.

Elaboration on grounded theory is found in Chapter 4 which demonstrates how the data was gathered and analysed.

Chapter 5 contains a discussion on the conduct and analysis of phase 1 of the study and presents the emergent model of co-existence with its principles, as well as a model of patriarchy that exists in contemporary society.

Chapter 6 contains a discussion on the conduct and analysis of phase 2 of the study and presents how the refined emergent model of co-existence and its principles can become established in today's socio-political-economic climate

Chapter 7 concludes this study envisaging the wider implications of the model of co-existence for leadership, women and men, and suggests areas for further research.

Appendices include the letter of invitation that was sent to the participants for phase 1, as well as the letter explicating the model and inviting discussion from participants for phase 2.

CHAPTER II

REVIEW OF THE LITERATURE

Overview

This review of literature relating to women and leadership is attempted from many points of exploration. Firstly major theories of leadership are reviewed in order to gain a thorough understanding of how theories of leadership evolved and how women were included or excluded in frameworks. Empirical studies undertaken to substantiate or disprove theoretical principles will also be reviewed as they pertain to the theories. Secondly, a consideration of the leadership discourse by women and, theorists who advocate for women, is undertaken to explore their analyses of the theories from a feminist perspective. Thirdly, the current status of women is discussed using statistical data gathered at the time of the writing of this thesis. Fourthly, what are perceived as being the barriers for women to become leaders are categorised. Fifthly, discussion ensues on why women are exiting organisations and an alternative way of doing leadership that has been adopted by some women. Lastly, current organisational strategies of diversity to include women and retain them in organisations are evaluated.

Reviews of theories of leadership

Great Man Theory

From reading numerous reviews of leadership research (Stogdill, 1948; Rost, 1991; Northouse, 2004), it is evident that some of the leadership theorists explicitly associated leadership and leaders with males. According to Zaccaro (2007), a quantitative analysis of leadership dates back to Galton's 1869 study of Hereditary Genius (Bass, 1990). Galton's view of leadership was that it was a unique property of extraordinary individuals whose decisions are capable of sometimes radically changing the course of events (Zaccaro, 2007). Its tenets were that only certain individuals were leaders and their unique attributes were part of their genetic makeup. These inherited leadership attributes could not be developed in others. Such perspectives, written from the reference point of men (Borgatta, Bales & Couch, 1954) with an individualistic focus, were adopted by Western European philosophers (Chemers, 1997) such as Friedrich Nietzsche and William James (Van Wart, 2003) as they looked primarily to the characteristics of leaders for explanatory premises. Thomas Carlyle who proposed the great man Theory in 1907, preceded by his 1841 essay on heroes and heroic worship (Van Wart, 2003), is one such example who furthered the notion that history is shaped by the forces of extraordinary leadership (Judge, Ilies, Bono & Gerhardt, 2002) and that the great man's exceptional features and qualities distinguished him from his followers (Bass & Stogdill, 1990).

According to Gill (2006) the era of great man theories emanated much earlier from Hippocrates' description of personality types. Dating back to Aristotle, Plato and Socrates, superior intelligence (Kotter, 1990) was spoken of as a quality in its own right that great men possessed.

Clearly, the great man theory was not about great women and is consistent with the period it emanated in, as males dominated (Jogulu & Wood, 2006) social, political and economic spheres. Despite great women in history such as Joan of Arc, Elizabeth I or Clara Barton, women were overlooked as history was perceived to be a 'handmaiden to men' (Van Wart, 2003). This early perspective of leadership not only excluded a large number of men who were not extraordinary; it excluded all women. Women were perceived to not inherit the qualities that made great leaders and since these qualities could not be developed, women were excluded from leadership. Great

women, for example, Joan of Arc (Lord, Foti, & DeVader, 2004) was almost the exception to the norm.

Borgatta et al. (1954) found that much of the psychological research that was based on this theory had been oriented to the problems of selecting persons who are the best fitted for a top position of leadership. Performance of groups rather than the leader's behaviour are relatively absent in the literature (Borgatta et al., 1954). In a study conducted by Borgatta et al. (1954) the 'great man' was defined in terms of a product of four measures: leadership, IQ, assertiveness and acceptability. It was found that groups containing a great man have higher productivity rates relative to groups without great men.

The view that leadership is a solo act (Gill, 2006) in the context of organisations, nations or groups, persists today (O'Toole, Galbraith & Lawler, 2002). Individual leaders are perceived as making a crucial impact on the success of their organisations (Thomas, 1988). High performers are seen as adding millions in value to an organisation (Barrick, Day, Lord & Alexander, 1991; Day & Lord, 1988; Thomas, 1988). Peterson (Peterson, Smith, Martorana, & Owens, 2003) studied the Chief Executive Officers (CEO) of seventeen large corporations including IBM, Coca-Cola, Disney, Xerox, CBS, Chrysler and General Motors, and found that the personality of the CEO affects the functioning and culture of the top management team. However, there is also evidence that shows that there is little relationship between the success of the organisation and it's CEO (Wellins & Weaver, 2003; Gronn, 2002).

The perception that leaders conjure up great visions and then lead the group to follow the vision is a common assumption, despite the evidence that it is the work of leadership to support the group to define the vision (Sinclair, 2006). Today's organisations are complex requiring shared goals and shared knowledge (Drath, 2001a, b). Resistance to the shared notion of leadership is evidenced globally (O'Toole et al., 2002) with much being written on practising distributed leadership (Astin & Astin, 1996).

In terms of the question, to what degree does leadership make a difference, devotees of great man theories assert that great man leaders do make great difference (Van Wart, 2003). However, Van Wart (2003) cautions that it is important to acknowledge that leaders do not act in a vacuum, but that they are part of the flow of history, in a culture full of crises, opportunities and even dumb luck.

Solo leadership models do not take into consideration organisational systems and policies (O'Toole, 2001), social and environmental factors as being responsible for the failure or success of organisations (Lieberson & O'Connor, 1972). The extensive sociological literature on leadership in complex organisations focuses on leadership qualities, mechanisms of successful administration and interpersonal relations and feelings and show that limitations on leadership effectiveness are typically seen as coming from an organisation's internal structure, communication systems, factional conflicts and bureaucratic devices (Blau & Scott, 1962; Bowers & Seashore, 1966). In a study by Lieberson et al. (1972) based on sales, earnings, and profit margin data for 167 large corporations over twenty years, it was found that leadership needs to be studied as part of a total set of forces in order that its impact can be gauged in relation to industry and company influences.

The heroic model of leadership rooted in great man theories attributing leaders with greatness and infallibility persists. Hero worship is alive in popular culture and in biographies and auto biographies predicated on the belief that there are only a few rare individuals who shape histories (Van Wart, 2003). For example, people such as Richard Branson, Rupert Murdoch and Bill Gates are well recognised by the media and society as corporate tycoons of their multi-national enterprises. However, the dangers of being seduced (Sinclair, 2006) by leaders who act as though they have all the answers, colours contemporary business catastrophes. Sinclair (2006) cites the Enron case (Fox, 2002) as being a classic example of 'double seduction' where the leaders get seduced by their own powers of seduction. What appears to follow after leaders perform corruptly is that they are labelled as the 'baddies' and the significance of systemic conditions which gave rise to the bad leadership is ignored (Sinclair, 2006). Heroes are then seen as crushing the hopes of their followers who hailed them as deliverers from their condition (Sinclair, 2006).

Sophisticated echoes of the heroic paradigm appear in subsequent trait and situational leadership theories (Van Wart, 2003) of which, discussion follows.

Trait Theory

Surmounting in the belief that successful leaders could be studied to identify traits that differentiated them from non-leaders (Stogdill, 1974), trait theory developed and flourished until the late 1940s and early 1950s (Zaccaro, 2007; Bass et al., 1990). Interest in individual

characteristics of leaders developed as empirical psychology focused on studying traits (Chemers, 2000). Traits that were stereotypically associated with leadership, such as dominance, assertiveness, intelligence, physical stature, social sensitivity, and many others began to be considered (Chemers, 2000).

The bias lay in the foundation of Trait theory as its description of inherited leadership traits was predicated on case histories of those already in positions of leadership, who were generally white men (Chin & Sanchez-Hucles, 2007). Very few women took up management positions in the 1940s: only 4% of management roles were occupied by women in 1940 (Parker & Fagenson, 1994). During this period of time, women were predominantly seen as carers, assistants, teachers, or nurses rather than leaders (Koziara, Moskow & Tanner, 1987). Leadership, therefore, became associated with masculine traits and excluded feminine traits because they were based on studies of military, political, and industrial leaders (Barton 2005).

The typical research format for early empirical studies on traits was to identify a group with leaders and followers and test for differences on the selected trait measures (Stogdill, 1948). According to Nystedt (1997), the first studies of leadership searched for personal characteristics by posing questions such as, what distinguishes successful leaders from unsuccessful leaders and what is the relation between personality variables and leadership perception.

Traits that were identified to be leadership traits were not categorised as being either masculine or feminine (Judge et al., 2002). Stogdill's (1948) and Mann's (1959) conclusions were pivotal in leading many researchers to discard trait-based leadership approaches as being insufficient to explain leadership and leader effectiveness (Zaccaro, 2007; Lord et al., 1986). Although the trait entitled 'masculinity' did emerge in only two reviews, that of Mann's (1959) and Stogdill's (1948), their reviews found that personality traits did not consistently differentiate leaders from non-leaders across a variety of situations. Stogdill (1948; 1974) had concluded that although individual differences were certainly important in identifying emergent or effective leaders, the range of situations in which leaders functioned made it unlikely that any one trait would be a universal predictor (Chemers, 2000).

In 1986, however, using the meta-analytic technique of validity generalisation, Lord et al. (1986) found that masculinity-femininity was significantly associated with leadership perceptions. This

was in the context of the general theory of person perception which premised that widely shared beliefs about leader behaviours and traits, guide a perceiver's encoding of relevant information, their formation of leadership perceptions, and their reconstructive recall of leadership information (Lord et al., 1986; Klenke, 1993). Kleinke (1993) however, found that a meta-analysis of leadership research which clustered around the leadership topic of gender differences in leadership was disappointing because the results of the meta-analyses were as inconsistent as those of primary research. Differences in the types of meta-analytic techniques used, in judgment calls, criteria for inclusion of studies, coding characteristics and selection of potential moderators were cited for being responsible for the differences observed (Klenke, 1993).

From the early twentieth century until the 1950s, research which focused on identifying universal traits so that potential leaders might be discovered (McGregor, 1976) resulted in long lists of traits (Denmark, Russo, Frieze, & Sechzer, 1993; Van Wart, 2003). It became difficult to locate any universal traits (Lassey, 1976; Conger & Kanungo, 1998; House & Aditya, 1997). Traits that were identified were not predictors of leadership across situations, for example, Van Wart (2003) cites that leaders needed to be decisive, but they also needed to be flexible and inclusive. A lack of situational specificity diminished the potential of Trait theory, criticism that was initially suggested by Westburgh (1931) and later empirically (Judge et al., 2002) indicated by Stogdill's (1948) analysis which set the stage for theories was predicated on an interaction between leader traits and situational contingencies (Chemers, 2006).

It is important to point out that the trait approach continued the male bias of the great man theories with respect to women. Although trait theory unlike the great man theory assumed that leadership resided within the grasp of many individuals and not just a few, it did not bring women into this picture (Judge et al., 2002). Its focus continued on men who dominated leadership positions. The trait approach did not need to acknowledge the sex or gender of the leader. Nor were the impacts of this obscurity in terms of its applicability to both sexes, acknowledged.

Although Stogdill (1948) had in a significant way clouded the usefulness of trait theory, and brought about a minor role for traits in subsequent behaviour and situation theories which emerged from the end of the 1940s to the 1980s,[1] in the same vein as the great man theory, the

[1] Prior to the 1940s the assumption was that leaders possessed universal characteristics with the identification of traits being the focus. From the late 1940s up to 1960 research focused on what leaders did and not who they were. From the late 1960s to 1980 the interaction between leadership style and situation giving rise to contingency theories became the focus.

trait theory remains influential (Harton, Caley, & Dewe, 2007; Chin et al., 2007; Lord, De Vader, & Alliger, 1986) in contemporary thinking and formulations of leadership. Nysedt (1997) highlights that the new leadership theories that developed in the 1980s, which focus on charismatic, transformational, and visionary leadership behaviour, attribute importance, both explicitly and implicitly, to personality traits. Gill (2006) suggests that servant leadership of Greenleaf (1977) is also based on trait theory as Greenleaf explains that servant leadership is not a leadership style, but is about character and motivation. Nysedt (1997) adds that a tendency to examine how patterns rather than just single traits relate to leadership enabled a come back of trait theory in leadership research.

Whilst research in the 1980s challenged the purported empirical basis for the rejection of leader trait models (Kenny & Zaccaro, 1983; Lord et al., 1986; Zaccaro, 2007), there is growing empirical research (Peterson et al., 2003; Zaccaro & Horn, 2003; Lord et al., 1986) showing that traits are significant precursors of leadership effectiveness. Combinations of traits and attributes were found more likely to predict leadership, than independent contributions of multiple traits. Some traits were found to be influenced by situational parameters (Zaccaro, 2007). Judge et al. (2002) used the five-factor model as an organising framework and meta-analysed 222 correlations from 73 samples. Overall, the correlations with leadership were neuroticism 0.24, extraversion 0.31, openness to experience 0.24, agreeableness 0.08, and conscientiousness 0.28. The five-factor model (also named the big five traits) indicated strong support for the leader trait perspective when traits are organised according to the five-factor model.

There is empirical research that discusses how single or groups of traits are related to leadership. A meta-analysis of studies of intelligence and leadership, (Judge & Piccolo, 2004) showed that they were both significantly associated. Northouse (1997) found that in addition to intelligence, the traits of integrity, self-confidence, dominance, sociability and determination were significant for leadership. Judge et al. (2002) found that extraversion, agreeableness and conscientiousness rated higher than intelligence in terms of their relationship to leadership. Kirkpatrick and Locke (1991) argued that personality traits do matter and identified six traits on which leaders differed from non-leaders, including drive, the desire to lead, honesty/integrity, self-confidence, cognitive ability and knowledge of the business. Ellis (1988) posited that high self-monitoring ability in individuals make them better leaders as they are better able to modify their own actions and are sensitive to others' behaviours.

Zaccaro (2007) points out that Stogdill's (1948) review did support the importance of traits and that he listed several personal qualities that distinguish leaders from non-leaders. However, Zaccoro (2007) explains that these observations were not taken into account as situationism and interactionism in leadership took flight in the 1950s and 1960s in the context of a new zeitgeist seeking to understand the rise of fascism and racial injustice. Led by Lewin and Lippitt (1938), social psychologists emphasised context as the predominant impetus for understanding most behaviour. Zaccaro (2007), however, describes situational theories of leadership as being 'trait-by-situation' models of leadership, explaining that trait perspectives of leadership are needed to account for the role of situational variance.

Comments about the lineage of influence of trait theory are prevalent today. Despite the fact that many researchers have found that there are few differences in the innate abilities (Appelbaum & Shapiro, 2003) of male and female managers (Oakley, 2000; Dobbins & Platz, 1986; Powell, 1993), stereotypes persist that portray women as less capable leaders than men. The biological approach appears to linger. Chin et al. (2007) believes that the great man leadership theories have become contemporary cultural stereotypes in the general population thus shaping perceptions and pressuring men and women to adhere to the leadership styles exhibited by majority of the males. In an analysis of leadership advertisements to recruit leaders, Harton et al. (2007) found that traits still play a significant role in how leadership is perceived.

One of the enduring debates of the trait approach is the born versus made or the nature-nurture debate. Rooted in the tenets of the great man theories (Van Wart, 2003), the view that one was born with the "right stuff" (Van Wart, 2003, p 222) developed in an age which excluded women and favoured males from the privileged classes, or males who displayed extraordinary brilliance in turbulent times like Napoleon (Van Wart, 2003).

A history of the development of the science and politics of I.Q. testing explicates how heredity was linked to traits that were identified and the ideology that coloured this movement historically (Kamin, 1974). According to Kamin (1974) the pioneers of I.Q. testing in the early twentieth century such as Alfred Binet in 1905, who developed the first usable intelligence test, opposed the view that the intelligence of an individual is a fixed quantity which could not be increased. Lewis Terman at Stanford University, a pioneer of the American mental testing movement, asserted that heredity studies of degenerate families did confirm that there was a relationship between mental deficiency and the production of vice, crime and delinquency. Terman did not

distinguish between races or sexes. However, his judgement fell on the very poor of all colours. Children and adults were assessed according to this new science of mental levels which were believed to be fixed by heredity. To Indiana's lists of traits, as determined largely by heredity, New Jersey in 1911 added feeble-mindeness, epilepsy, criminal tendencies and other defects. The new bill of 1911 provided for the prevention of procreation of people such as criminals, rapists and imbeciles. It is accepted today that this period saw a perversion of psychology which became subordinate to political and economic ideology. However one could say that such nuances are still prevalent in public debates on issues such as homosexuality and gender (Kamin, 1974).

That men and women are inherently the same or that they are different (Legato & Tucker, 2005; Pease & Pease 2000; Moir & Jessel, 1989) is a gender debate that is not only alive in feminism, but also underlies transformational and transactional theories of leadership. Feminists who support the view that women and men are the same believe that cognitive and behavioural differences between men and women are purely a product of women's subordination in a repressive patriarchy. Such differences would gradually disappear with equality. Matrocracy, on the other hand, embraces the concept that men and women are inherently different. Culture has acted to impose gender sameness in thought and behaviour rather than acknowledging their differences. Enabling women's unique nature to emerge would achieve the reformation of patriarchal institutions (Van Wart, 2003).

Empirical support for gender differences has come from neuroscience studies (Arnold, Xu, Grisham, Chen, Kim & Itoh, 2004) showing that brain regions that manage emotions, reasoning and even motor control are not the same in men and women. Sex differences exist in every major part of the brain (Cahil, 2006). New methods are revealing previously unsuspected sex differences (Cahil, 2006). Many regions of the brain that are responsible for cognitive processes, such as the hippocampus, amygdala and neocortex, are sexually dimorphic (Cahil, 2006). However, there is also the view that gender differences in brain function and chemistry, largely cancel each other out (De Vries, 2004) so as to preclude gender differences from being seen in behaviour. This is a minority view. Cahil's (2006) summarises from a review of neuroscience discoveries:

> "The picture of brain organisation that emerges is of two complex mosaics — one male and one female - that are similar in many respects, but very different in others. The way that information is processed through the two mosaics, and the behaviours that each

> produce, could be identical or strikingly different, depending on a host of parameters" (Cahil, 2006, p 7).

The view that leaders are made is associated with the belief that leadership potential can be developed. Avolio (2005) in his dissertation says that, "after birth is where leaders evolve beyond their genetic predispositions, thus forming the numerator of developmental potential" (p 15). He adds that one's meaning of significant life events, and what one does with that meaning determines what one learns and incorporates into one's own developmental potential. Accepting that the attribution of being born as a leader is in part true, Avolio (2005) explains that the interaction of events with the individual, explains why one leader becomes more effective than the other. Therefore, Avolio (2005) advocates reflective learning (Bennis, 1989; Bennis & Thomas, 2002) and exploring future alternatives, both of which lead to "self-defining leadership" (Avolio, 2005, p 18).

To what degree can leaders be made and how, is the contemporary focus of the born versus made debate (Van Wart, 2003). A smaller part of leadership is believed to be the result of formal training with experience being more significant. The relative importance of innate abilities is taken into consideration within this context.

As the view that leaders are born is aligned with heroic themes, studies which show emerging alternatives to heroic models of leadership, weaken the 'born' emphasis simultaneously. Sinclair and Wilson (2002) when studying how leaders value a more diverse and inclusive, open and reflective set of approaches in their organisations, found that emerging new practices of leadership are more anti-heroic than heroic with a leadership style focused on working innovatively with, and learning from, others who are different. Their findings are that backgrounds matter. Family backgrounds, place in the family and childhoods goes beyond trait, behavioural and situational theories as it brings to the fore the importance of life experiences. Border-crossing experiences (such as migration and overseas transfers), cultural, linguistic, emotional and psychological borders (such as divorce of parents or death) develop sensitivities about culture and power dynamics in relationships (Sinclair et al., 2002).

The ineffectiveness of leaders also demonstrates that leaders do not inherently possess leadership competencies (Wellins et al., 2003). Longenecker, Simonetti, and Sharkey (1999) studied the conditions that cause organisations to fail, and found that of the top fifteen causes managers

identified, two dealt directly with ineffective managers, and ineffective management development for organisational failure.

Nevertheless, the view that traits are born versus made appears to have filtered into diverse sectors. In education, the belief that "good teachers are born and not made" (Darling-Hammond, 2006, p 9) is discussed by Darling-Hammond (2006) to be one of education's "most damaging myths" (p 9). Scott and Dinham (2008) elaborate that the tendency to see teachers as born and not made has its origins in the Western cultural bias where human behaviour is explained as being internal to the person, rather than situational. The entity model of human ability which dominates Western thinking (Scott et al., 2008) underlies perceptions of teachers regarding a range of significant issues in education. That teachers are born and not made justifies learning on the job as opposed to teacher education which is considered to be a waste of time (Scott et al., 2008). This follows in teachers perceiving the ability of children as an entity, which then, becomes associated with limits. The learning styles of children are understood to be inalterable entities that are fixed, uninfluenced by situation and experience. As this perspective filters towards children, they also perceive intelligence as an entity which they cannot change, thus predisposing themselves to accept failure and curtail efforts to improve (Scott et al., 2008). What underlies the philosophy of fixed entities is the belief that traits are born and cannot be changed. Incremental theories that allow for praising of children's abilities despite low standards of performance are predicated on the view that traits are made.

Contemporary recruitment and selection policies and practices of organisations recognises the 'born' side of this debate (Van Wart, 2003). Commissions investigating ways to strengthen the public sector (Volcker Commission, 1990; Winter Commission, 1993 cited by Van Wart, 2003) reflect the 'made' discourse.

There does, however, appear to be some empirical evidence which shows that traits are not learned, but are inheritable. Johnson, Vernon, McCarthy, Molson, Harris and Jang (1998) found that although individual differences in personality traits have been found to be heritable, despite this connection between leadership and personality traits, there are no studies of the genetic basis of leadership using modern behaviour genetic methodology. Their study aiming to examine the heritability of leadership style, as measured by self-report psychometric inventories, found that most of the leadership dimensions are heritable including transactional and transformational leadership.

With the advent of molecular genetics, scientists have been able to map the human genome and investigate cellular blueprints in the human body. This has led to the search for specific genes that could be responsible for specific conditions such as depression, alcoholism and Alzheimer's disease. However, for geneticists, the battle today appears to be over the specific genetic and environmental mechanisms than over whether genes or environments matter. There yet is no definitive answer to the question of biology and ecology combining to produce human proclivities (Ceci & Williams, 1999).

Behavioural Theories

The Behavioural theories that were proposed in the 1930s, but gained prominence in the 60s and 70s (Jogulu et al., 2006; Farahbaksh, 2007) reverted the notion that leaders are born and not made. New conceptions of leadership shifted the focus from innate characteristics of leaders to behaviour which could be observed and learned. Research aimed to develop a leadership model that considered factors beyond the leader to include studies of the dynamics that exists from one situation to another, and the job satisfaction of followers. Individuals could become leaders by learning and following specific behaviour guidelines.

There were four main behavioural studies: 1. The University of Iowa researchers studied democratic, autocratic, and laissez-faire styles, concluding that the democratic style was most effective. 2. Ohio State University studied two dimensions: consideration (considerate of followers' ideas and feelings) and initiating structure (structuring work relationship to meet job goals) 3. University of Michigan studied employee oriented and production oriented dimensions concluding that employee-oriented employers fostered high group productivity and job satisfaction. 4. Blake and Mouton in 1964 proposed a Managerial Grid, using 'concern for people' and 'concern for production' proposing that these two dimensions resulted in effective leading (Lewin, Lippitt, & White, 1939; Bass et al., 1990; Kerr, Schriesheim, Murphy & Stogdill, 1974; Kahn & Katz, 1960; Blake & Mouton, 1964; House, 1977).

According to House (1977), one of the major empirical contributions from the behavioural school was the identification of two broad classes of leader behaviours, task-oriented and person-oriented behaviours, which were identified by the Ohio State group, the Michigan group and the

Harvard group. The behavioural paradigm provided a refined and detailed specification of task and person-oriented behaviours.

House (1977) adds that research conducted within the leader behaviour paradigm shares several similarities with early research on leader traits. Based almost exclusively on observations of individuals who functioned at lower organisational levels and whose roles primarily concerned supervision, or observations of university students in laboratories, the research did not include observations of higher-level leaders responsible for the functioning of entire organisations. Questionnaires that were used to elicit subordinates' recall of the behaviour of their superiors lacked validity. Like trait research, the research of the behavioural school was largely inductive, plagued by limitations of measurement, and lacked theoretical orientation, since basic theoretical concepts had not been well developed at the time.

Different patterns of behaviour were grouped together and labelled as styles. The four main styles that appear are: concern for task; concern for people; directive leadership; participative leadership (Doyle & Smith, 2001). It has been suggested that the behaviour of being concerned for people could be a feminine quality (Jogulu et al., 2006). However, this was not a qualification made by the theorists of behavioural theories whose language does not show any inclination that this was part of their thinking. McGregor's 1960 'Theory X' or 'Theory Y' portrayed managers as men (McGregor, 2005) using the masculine pronoun.

> "…every manager quite naturally considers himself his own social scientist. His personal experience with people from childhood on has been so rich that he feels little real need to turn elsewhere for knowledge of human behaviour" (McGregor, 2005, p 8).

Research on gender difference in leadership styles did not occur until 1990 (Eagly & Johnson, 1990). The Behvioural theories did not explicitly associate behaviours with males or females. However as the number of women in leadership positions were low in the 1930s (Stevenson, 2004), it could be said that these theories were based on male leadership. Women in management roles in the USA in 1970, was only 16 % and this was reported to be constant for over a decade (Powell, 1999 cited by Jogulu et al., 2006).

Although, the behavioural research spawned a series of theories (Likert, 1959; McGregor, 1960; Maslow, 1965) which were bimodal, according to Van Wart (2003), the Behavioural theories failed to meet scientific standards because they were too simplistic and attempted to explain too

much with too few variables. With the assumption that there are some universally effective leader behaviours, and these could be discovered by either observing leaders in action, usually in a laboratory setting, or by asking subordinates about the behaviour of their immediate superiors, as with trait research, little thought was given to the specific role demands of leaders, the context in which they functioned, or differences in dispositions of leaders or followers (House, 1977). Thus the researchers were unable to identify leader behaviours that had universal or near universal effectiveness.

Situational Theories

To reconcile differences among the findings concerning leader behaviour, five theories were proposed. These were Fiedler's contingency theory of leadership (Fiedler, 1967; 1971), the path-goal theory of leader effectiveness (House & Mitchell, 1974), the life cycle theory of Hersey and Blanchard (1982), the cognitive resource theory (Fiedler & Garcia, 1987), and the decision process theory (Vroom & Yetton, 1973). Situational theories of leadership espouse that leader traits and behaviours can act in conjunction with situational contingencies and that the effects of leader traits are enhanced by their relevance to situational contingencies.

These theories gained prominence in the 1970s (Jogulu et al., 2006) when leadership roles for women were still unusual as women were found in roles of support, rather than management positions (Kanter, 1977). Therefore, situational theories were based on men who dominated leadership positions. The language used in these theories is abstract, formal and objective, giving no explicit indication that they applied to men or women. For example, terms such as 'task structure,' 'position power,' (Fiedler, 1967) 'high relationship/low task behaviour,' (Hersey et al., 1977) 'commitment probability,' and 'goal congruence' (Vroom et al., 1973) are not linked to any particular sex. Nevertheless, it can be surmised that situational theories were implicitly male as their development was based on leaders, most of whom were males.

In some cases, however, it was clear that situational theories were premised on the view that leaders were men. Fiedler (1967) in his review of studies (Stogdill, 1948; Mann 1959) concerned with the identification of personality traits and attributes, concluded that, "a man becomes a leader not only because of his personality attributes but also on the basis of various situational

factors…the tall and the big, the dominant, the aggressive, the masculine and the visible are more likely to be chosen as leaders" (Fiedler, 1967, p 10).

Klenke (1993) discusses three meta-analyses of Fiedler's contingency model (Strube & Garcia, 1981; Vecchio, 1977). Fiedler's model defined eight specific leadership situations that differ in the degree of favourability determined by three situational factors (leader-member relations, task structure and position power). Taken together, the results of the three meta-analyses of Fiedler's model, according to Klenke (1993) show inconsistencies. House (1997), in contrast, says that two metal-analyses (Strube et al., 1981) did show partial support for Fielder's contingency theory. Although Fiedler (1971; 1978) interpreted the accumulated evidence as support for his theory, others (Graen et al., 1970 cited by Klenke, 1993) conclude that much of this research is inconsistent and difficult to interpret. The path-goal theory is also reviewed as not being adequately tested (Evans, 1996; Schriesheim & Nieder, 1996; Yukl, 1993 cited by House, 1997).

Relating to Hersey et al., (1977) situational leadership theory (SLT), Claude (1997) found that five published empirical studies (Vecchio, 1987; Norris & Vecchio, 1992 cited by Claude, 1997) have failed to provide support for the validity of SLT. Overall, there appears to be very weak support for the validity of SLT.

The situational perspective still underlies the basis of many leadership theories and practices in a managerial context on a factor-by-factor basis or it has been subsumed by comprehensive approaches to leadership at a macro level (Van Wart, 2003). Yukl (1994) comments that the situational leadership research is popular in the team leadership literature (Katzenbach & Smith, 1993 cited by Yukl, 1994), the excellence literature such as Tom Peters (1994 cited by Yukl, 1994) and the charismatic elements of the transformational literature.

New leadership theories in the 1980s, such as charismatic, transformational, and visionary leadership (Nysedt, 1997; Harton, 2007), also emulated the resurgence of trait theory (Eagly et al., 1990). House (1997) citing Bem (1974), Mischel (1973), Schneider (1983), House, Shane, and Herold (1996) say that beginning in the mid 1970s, the study of individual dispositions as predictors and explanations for individual behaviour became more theoretical. In addition, there was also a substantial yield from earlier trait research that had gone largely unnoticed by subsequent students of leadership (House & Baetz, 1990).

Transactional and Transformational Leadership Theory

Transactional and transformational leadership which developed in the late 1970s was first conceptualised by James McGregor Burns (1978) and later developed by Bernard Bass in *"Leadership and Performance Beyond Expectations"* (1985). Transformational leadership was about gaining followers' trust and confidence by establishing oneself as a role-model. Transformational leaders state future goals, develop plans to achieve those goals, innovate, even when their organisation is generally successful, mentor and empower followers to develop their potential and thus contribute more effectively to their organisation (Eagly & Carli, 2003). It was about differences in terms of what leaders and followers offer one another (Conger and Kanungo, 1998 cited by Judge (Judge et al., 2004).

> "Transformational leaders offer a purpose that transcends short-term goals and focuses on higher order intrinsic needs. Transactional leaders, in contrast, focus on the proper exchange of resources" (Judge et al., 2004, p 755).

They appealed to subordinates' self-interest by establishing exchange relationships with them and manage subordinates by clarifying subordinates' responsibilities, rewarding them for meeting objectives, and correcting them for failing to meet objectives (Eagly & Carli, 2003). Bass argued that transformational and transactional leadership are separate concepts, and that the best leaders are both transformational and transactional (Bass, 1985).

The transformational and transactional leadership theory emerged in an environment which resounded a gendered perspective. The theory brought gender differences to the fore as transformational leadership was seen as being a feminine model of leadership with elements of co-operation, low control, collaboration, and collective problem solving and decision-making (Jogulu et al., 2006). Transactional leadership style characterised leadership in masculine qualities such as "competitiveness, hierarchical authority and high control for the leader and analytical problem solving" (Klenke, 1993, p 330). It was also surmised that transformational leadership might be advantageous to women because of its androgynous qualities (Yoder, 2001).

Unlike the born versus made debate that underlied trait theory, the debate that prevailed with Transformational and Transactional leadership was about men and women being different or similar in relation to their leadership style. With the former debate focusing on heritability of traits with the implicit assumption that men inherited these traits and women did not, this debate

from the outset centred explicitly on the sexes. The social science literature favored the null hypothesis of no differences between male and female leaders (Klenke, 1993). The popular literature, in contrast, points to important differences, with women according to Klenke (1993) leading differently, and by implication, more cooperatively, collaboratively, and less hierarchically. Men embraced a masculine mode of leadership characterised by competitiveness, hierarchical authority, high control for the leader and analytical problem solving (Loden, 1985). Women preferred a feminine model of leadership that also focused on lower control for the leader and problem solving based on intuition as well as rationality (Loden, 1985). Helgesen (1990) suggested that women could have an advantage if they incorporated female values derived from their socialisation experiences. The advantage would be in their greater willingness to be inclusive, and to share power and information.

Research conducted prior to 1990 distinguished between task-oriented style or initiation of structure and interpersonally oriented style or consideration. A less popular distinction was between leaders who (a) behave democratically and allow subordinates to participate in decision-making, or (b) behave autocratically and discourage subordinates from such participation (Eagly & Carli 2003). In an effort to identify effective leadership (Eagly & Carli, 2003), researchers also distinguished a laissez-faire style that is marked by an overall failure to take responsibility for managing. These distinctions between aspects of leadership style are assessed by the Multifactor Leadership Questionnaire, known as the MLQ (Eagly & Carli, 2003).

Empirical meta-analyses relating to how women and men lead, varied greatly, ranging from results of no differences to significant differences (Klenke, 1993). Two meta-analyses that examined evaluations of male and female leaders (Eagly et al., 1990; Swim, Borgida, Maruyama, Myers & McKay, 1989) reported more similarities between men and women than differences. However, women leaders were slightly more negatively evaluated than their male counterparts.

To examine sex differences and similarities in leadership styles, Eagly et al. (1990) meta-analysed 162 studies of style with 96 studies of effectiveness including satisfaction with leaders' performance (Eagly & Carli, 2003). They found near zero mean effect sizes for interpersonally and task-oriented leadership styles, but a significant tendency for women to adopt a more democratic and participative style compared to men. When the authors classified the sample studies into organisation (field) studies, assessment, and laboratory studies and conducted separate meta-analyses on these three types of studies, the results revealed that gender differences for the organisational studies were significantly less than those obtained in the assessment and lab

studies and that women's leadership style was more democratic than men's, even in organisational settings. The authors concluded that gender-stereotypic sex differences in leadership behaviour were less common in organisational studies because male and female managers were selected by similar criteria and subjected to similar organisational socialisation forces that tend to equalise the sexes (Eagly & Carli, 2003). Klenke (1993) comments that this indicates that leadership style differences obtained in contrived settings tended to be more gender-stereotypic.

The gender and emergent leadership meta-analysis conducted by Eagly and Karau (1991), based on fifty-four studies showed that men emerged more frequently as leaders on measures of task-oriented leadership. Moreover, men emerged as leaders more often in tasks where complex social interaction among group members was not required.

Finally, Dobbins et al. (1986) meta-analysed seventeen studies which included eight studies of leadership style and sixteen studies of the effectiveness of leaders or satisfaction with leaders' performance (Eagly & Carli, 2003). They compared male and female leaders on measures of initiating structure, consideration, subordinate satisfaction, and leader effectiveness. Studies comparing male and female leader behaviours (initiating structure and consideration) and those investigating the effects of leader sex on subordinate satisfaction showed no gender differences. The leadership effectiveness studies indicated that male leaders were rated as more effective than female leaders, but this difference was only found in laboratory settings. In field settings, leader sex had no influence on leadership effectiveness. Thus the authors concluded that their meta-analysis supported the null hypothesis of no sex differences in leader behaviours, as measured by initiating structure and consideration, subordinate satisfaction, and leadership effectiveness.

With the argument that men and women are biologically different in terms of leadership being difficult to support, researchers also investigated another direction: not only are men and women similar, women may be equally effective (Kolb, 1999; Shimanoff & Jenkins, 1991). As women were associated with transformational leadership (Bass & Avolio, 1994) and as transformational leadership, more so than transactional leadership, was linked to leadership effectiveness (Bass et al., 1994), the theory brought in a shift towards recognising women as leaders and valuing their transformational feminine style of leadership. Men were being asked to learn to play women’s games (Peters & Waterman, 1982 cited by Bass et al., 1994).

Women were also being encouraged to possess feminine characteristics and masculine characteristics, or in other words be androgynous, so that they may have a better chance of rising

to leadership status. The use of an androgynous leadership model has not yielded significant findings but there are some studies which point to successful leaders combining both the masculine and feminine models (Appelbaum et al., 1993). In other words, transformational-transactional leadership is proposed as a continuum whereby individuals employ transformational and transactional qualities at one and the same time (Bass, 1985; Pounder & Coleman, 2002; Bryman, 1992). Nevertheless, results related to androgyny indicate that stereotypical masculine behaviours are still considered important for leadership. Individuals who reported that they exhibited these behaviours without the accompanying more supportive (feminine) behaviours were viewed as leaders in a higher percentage than any other category originally defined. In terms of androgynous behaviours, it is the balance of behaviours, rather than a high amount of masculine and feminine behaviours, that becomes important (Kolb, 1999; Appelbaum, Audet & Miller, 2003). The male-as-norm model in leadership remains dominant in certain sectors for example, manufacturing as found by McGregor and Tweed in their study (2001).

However, a meta-analysis of leadership studies (Eagly et al., 1990) found that when women exhibited a masculine leadership style, they were more likely to be evaluated negatively. Constrained by the attitudinal bias against female leaders' capabilities in managerial and leadership roles, women were more likely to be effective if they exercised leadership in a more stereotypically feminine way proceeding in a participative and collaborative mode. Unconstrained by attitudinal bias, the studies found that men are freer to lead in an autocratic and non-participative manner.

However, women are better than men on transformational leadership and in the contingent reward aspect of transactional leadership where rewards are exchanged for followers' satisfactory performance. Men are better than women on the ineffective styles such as passive management by exception where one waits for problems before intervening, and laissez-faire leadership where one exhibits widespread absence and lack of involvement (Eagly, Johannesen-Schmidt, & van Engen, 2003). As transformational leadership is generally held to be a superior form of leadership, built on transactional leadership, but not vice-versa (Bass, 1985; Pounder et al., 2002), women appear to have the advantage, albeit a small advantage (Eagly & Carli, 2003). Lowe (Lowe, Kroeck, & Sivasubramanianm, 1996) in a meta-analysis of 39 studies showed positive correlations between effectiveness and all components of transformational leadership as well as the contingent reward component of transactional leadership, the one aspect of transactional leadership on which women exceeded men (Lowe et al., 1996).

Eagly (Eagly & Carli, 2003) carried out a meta-analysis of 45 studies that compared male and female managers on measures of transformational, transactional, and laissez-faire leadership styles. The meta-analysis revealed that, compared with male leaders, female leaders were more transformational and also engaged in more of the contingent reward behaviours which is one component of transactional leadership. Also, male leaders were more likely than female leaders to manifest two other aspects of transactional leadership: active management by exception (attending to followers' mistakes and failures to meet standards) and passive management by exception (waiting for problems to become severe before intervening). Men were also higher on laissez-faire leadership. These sex differences were small, but prevailed in the meta-analysis as a whole which used MLQ measures of the styles of leadership.

Meta-analyses of leadership studies are, however, criticised by Klenke (1993) as they do not resolve the contradictions and conflicting results of studies and thus make unclear contributions to leadership theory and research. Eagly & Carli (2003) criticised Dobbins et al. (1986) study claiming that the authors used minimalist search procedures, failed to code the included studies, and included studies with designs inappropriate to drawing conclusions about sex differences in leaders' style or effectiveness. Eagly & Carli (2003) state that meta-analysts must judge the quality of studies by the coding of quality-relevant study attributes and by including a variety of different and valuable methods such as true experiments, quasi-experiments, organisational studies, and survey research.

If one considers individual empirical studies relating to transactional and transformational leadership, Appelbaum et al. (2003) says, that while a few studies have found gender differences in leadership style (Helgesen, 1990; Rosener, 1990; Kouzes & Posner, 1990; Hennig & Jardim, 1977; Alimo-Metcalf, 1995) most research points to their absence (Bass et al., 1990; Dobbins et al., 1986; Donnell & Hall, 1980; Maccoby & Jacklin, 1974; Butterfield & Powell, 1981, Campbell, Bommer & Yeo, 1993; Ronk, 1993). According to Yammarino (Yammarino, Dubinsky, Comer & Jolson, 1997) studies which specifically examined women and transformational-charismatic leadership (Druskat, 1994; Bass et al., 1996 cited by Yammarino, Dubinsky, Comer & Jolson, 1997) found that women displayed more transformational than transactional leadership. Some research indicates that female leaders tend to be more relationship oriented and democratic, and male leaders more task oriented and autocratic (Eagly et al., 1990; Park, 1996; Shakeshaft, 1989; Blackmore, 1999). On the other hand, Bartol and Martin (1986), Powell and Butterfield (1982) concluded that women are equal to men as leaders and when certain factors such as education, job level and organisational tenure are held constant, women

lead like men. Moss and Jensrud's study (1995) suggested that men and women in a vocational education setting have common conceptions of what leaders should try to accomplish and of the ideal qualities of leaders.

The transformational and transactional theory echoes past theories of leadership. Johnson's (Johnson et al., 1998) study which represented the first behaviour genetic study to examine psychometric indices of leadership provided some initial answers to the question of whether leaders are 'born or made.' Johnson (et al., 1998) found that most of the leadership dimensions examined were heritable. It was also found that transformational leadership demonstrated higher genetic determination (59%) than did transactional leadership (48%) and that there is an overlap of the genes creating the leadership dimensions (Johnson, Vernon, Harris, Jang, 2004). It has even been said that the transformational leadership paradigm resurrected notions of the significance of creating and managing change from the great man theories (Van Wart, 2003).

It has been observed (Bennis, 2007) that in the mid-20th century, when a whole new way of thinking about leadership emerged, the charismatic leader was deemphasized, as was trait-based leadership with emphasis shifting to followers, groups, and systems as political leaders and intellectual leaders tried to make sense of the horrors of bad leaders such as Adolf Hitler. However, the influence of traits, although subliminal in transformational and transactional leadership theories, is nevertheless prevalent in that these styles are composed of personality traits such as charismatic, caring, empowering, and visionary. Charismatic leaders according to the Charismatic leadership school, a sub-school of transformational leadership, are exceptionally self-confident, are strongly motivated to attain and assert influence, and have strong conviction in the moral correctness of their beliefs (House, 1977). Personality traits are antecedents to charismatic leadership and effectiveness (House, 1977). Three studies of charismatic leaders have revealed that such leaders are exceptionally high on self-confidence (House, Spangler, & Woycke, 1991; Howell & Higgins, 1990; Simonton, 1987). As social intelligence is required in leadership, contemporary research and theories on intelligence (Gardner, 1983; 1995; Sternberg, 1988) offers renewed potential for leadership trait research.

New strands of transformational leadership for example, Jim Collins' 'Level 5 Leadership' pursues this theme of leadership traits focusing on qualities of humility and will. In his book, "*Good to Great: Why Some Companies Make the Leap … and Others Don't"* (2001), Collins finds in sustained results over a period of 15 years, that in 11 well-established companies that

made the leap from being 'good' to being 'great ,' Level 5 Leadership transformed the companies. Level 5 leaders, he explains, have a paradoxical blend of personal humility and professional will. They channel their ego needs away from themselves and into the larger goal of building a great company.

Contemporary mainstream leadership theorists continue the ethical dimension of Burns' (1978) theory on transformational leadership. Robert Greenleaf's 'Servant Leadership' (1977) which preceded Burns' (1978) transformational leadership, echoed in Burns' text. Continuing in this tradition are DePree (1989), Rost (1991), Block (1993), and Bennis, Parikh and Lessem (1994). In this paradigm, business theorists emphasise service to followers and political theorists emphasise citizens.

Whilst the transformational school (Burns, 1978; Bass, 1985; Bennis & Nanus, 1985; Tichy & Devanna, 1986) highlighted vision and overarching organisational change, the charismatic subschool (House, 1997; Conger et al., 1998; Meindl, 1990) focused on the processes of influence and specific behaviours to inspire action in followers. The entrepreneurial school (Peters & Austin, 1985; Hammer & Champy, 1993; Champy, 1995) asked leaders to make cultural changes to improve productivity. In recent years, this vein of theorising has evolved into a focus on the 'learning organisation,' a term used to describe a participatory problem-identification and problem-solving process in which workers at all levels in an organisation are collaboratively involved (Komives, Lucas & McMahon, 1998).

The link between perceptions and behaviour is the essence of interest in leader attributes perceived by followers, and the followers' implicit leadership theories or ILTs (Calder, 1977; Rush, Thomas & Lord, 1977). ILTs argue that people are seen to be leaders to the degree that their characteristics (i.e., intelligence, personality, or values) match other peoples' preconceived notions of what leaders should be like (Lord & Maher, 1990). With ILTs, the emphasis shifts from traits to follower attributions of leaders that lead to affirmative or negative followers' responses (Lord et al., 1986). The role of the follower gains prominence in ILTs and builds on the foundation of contingency and transactional/transformational models (Hollander & Offerman, 1990) and is also echoed in the theories of charismatic leadership. This approach is underlied with a cognitive psychological perspective that integrates cognition and leadership in organisational research (Gioia & Sims, 1986 cited by Hollander et al., 1990). ILTs have been involved empirically in ascertaining the way in which follower perceptions and expectations

about leaders structure the leader-follower relationship and affect the validity of subordinate evaluations of leader behaviour.

Comprehensive multifaceted models of current leadership literature propose that different types of leadership are required at different levels of an organisation (Hunt, 1996) and that different styles require different skills (Katz, 1995). Leadership appears to be viewed as an aggregation of traits, skills and behaviours. The major schools of leadership appear to be integrated in the approach to leadership (Van Wart, 2003). The importance of avoiding the tendency to treat all situations in which leadership is practiced as a monolith must be noted so that one explores the ramifications of different types of leadership in different contexts with varying missions, organisational structures, environmental constraints and so on (Van Wart, 2003). This paradigm is seen as being the most effective in a highly competitive global era. Following in this vein is distributed leadership which shifts emphasis away from a formal leader to how anyone (Astin et al., 1996) can take on generic leadership functions (House, 1997) and effect positive change for others through collaboration.

Multidimensional models (Cheng, 1994; Sergiovanni, 1984) of leadership indicate that men and women are developing different leadership qualities and skills to deal with the complexity of leading modern organisations. In Quinn's (1984) competing values model, for example, leaders play a number of complementary and sometimes competing roles to effectively lead organisations. Research in an educational management setting has indicated that both male and female leaders may be equally effective according to this model (Thompson, 2000 cited by Stelter, 2002).

A Critical Overview of Leadership Theories and Studies

From a review of leadership theories, it is clear that each theory shares aspects of trait, behavioural and situational elements gleaned from its predecessor. Contemporary theories of leadership are underlied implicitly or explicitly with elements of all the major theories preceding them. As Van Maurik (2001) points out, “although it is true that the progression of thinking tends to follow a sequential path, it is quite possible for elements of one generation to crop up much later in the writings of someone who would not normally think of himself or herself as being of that school. Consequently, it is fair to say that each generation has added something to the overall debate on leadership and that the debate continues” (Van Maurik 2001, p 3). Beginning with

simplistic approaches to leadership, the complexity of the leadership phenomena began to be understood in the 1980s with the transformational leadership approach. Nevertheless, as Bennis reflects, "traces of the past coexist with the current dominant modality" (Bennis, 1959, p 262).

A macro consideration of leadership theories from the 1900s to the 1980s shows that most of the leadership theories did not explicitly identify or associate their tenets with men or masculinity. That leadership was a masculine concept appears to have been conveyed implicitly. It is clear that the studies during that time did not convey that leadership was a feminine concept or that it was a masculine and a feminine concept. The gender that was implicit was invisible, but it was clear that it was male and masculine. Rost's (1991) definitions of leadership which extends from the early 1900s to the 1980s indicate that theorists predominantly avoided explicitly relating leadership to men in their definitions. It was implied as it reflected the predominance of men in leadership positions and was thus understood as being a male practice. Bass et al. (1990) identified over 1500 definitions of leadership. Leadership has been defined in terms of traits, process, skill(s), competency, a relationship and a construct (Gill, 2006). Even though leadership definitions were abstract, body-less, person-less and gender-less[2], it was implied to be a masculine concept. Much of the leadership theoretical and historical landscape associates the masculine to the universal and dominant model of the individual, which is disguised as neutral (Fernandes & Cabral-Cardoso, 2003; Fine, 2007).

Few of the theories, as Chin (2004) points out, either differentiated or studied leadership among women. Some women theorists who defined leadership appeared to have also adopted the gender-less style of definitions (Moloney, 1979; Doll, 1972 cited by Rost, 1991). There appears to be no male or female theorists during this period that linked leadership to women, implicitly or explicitly.

The conceptualisation of leadership theories was developed predominantly by men in the 1900s to the 1980s thus reflecting male perspectives, interpretations, values, and experiences (Fine, 2007; Jogulu et al., 2006) of the phenomena of leadership. Rost (1991) discussing his analysis of two hundred and twenty one definitions of leadership, found that in five hundred and eighty-seven books written from 1900 to 1990, "the authors of these books, chapters, and articles are overwhelmingly male. It is only in the 1980s that female authors appear in enough numbers to

[2] Leadership as discussed in the definitions cited by Rost (1991) was identified for example, as being a personality, an ability, a behaviour, and a process.

make an impact on the leadership literature" (Rost, 1991, p 44). Weissenberg and Kavanagh, (1972) in their review of studies showed that researchers who conducted studies were male investigators. It is therefore not presumptuous to say that because the research was predominantly being done by men, it was through the lens of a male that leadership views were being formulated. If the leadership theories were written by males, then it must be accepted that it was through a man's lens, values system, history and socialisation that leadership was perceived. The authors of the leadership theories were not women but men.

Furthermore, it is reasonable to assume that if "all of the theories, except the original great man theory, were developed by social psychologists and management scientists," (Rost, 1991, p 24) the discipline of social psychology and management ideology (Bennis, 1959) being also male-dominated during this period would have added to the male bias of the theories. The views of Sigmund Freud, Thomas Carlyle, and Max Weber would have influenced the lenses that theoreticians used to perceive history and social change (Hogan, Curphy & Hogan, 1994). The theories were limited in perspective as they did not include leadership developments in other disciplines such as philosophy, history, art (Schultz, 2001) literature, anthropology, journalism and mythology (Bennis, 2007; Gill, 2006) which could have added other sensibilities to the theories not afforded by scientific paradigms. Influenced by a structural-functionalist frame of reference grounded in a hierarchical, linear, pragmatic rationalistic, utilitarian, Newtonian worldview, the theories with their psychological/managerial perspective were influenced by industrial paradigms and a Western reductionist worldview (Schultz, 2001) which was inherently masculine.

The discourse of leadership by scholars studying theories of leadership from the 1900s to the 1980s also excludes women and gender. In several scholars' reviews and critiques of leadership theories, gender is absent but implied as being male or is explicitly interpreted as being male. There are many scholars (Campbell, 1977; Pondy, 1978; Dachler, 1984; Calas & Smirchich, 1988; Watkins, 1989 cited by Rost, 1991; Jago, 1982) who in their critiques of leadership definitions ignore making any commentary on the gender neutrality of the definitions of leadership. For example, in a contemporary overview of leadership, Bennis (2007) praises Shakespeare for debunking the great man theory of leadership. However this is made not in the context that the theory was exclusive of great women but that the theory did not recognise that leadership exists with the consensus of followers.

In evaluating theories of leadership without challenging and bringing to the fore the masculine bias, theorists appear to accept and thus perpetuate that leadership is an implicitly male and masculine concept. This is remarkable as they are contemporary theorists whose lenses must be cultivated in times which are sensitive to women's concerns and their place in society. Fine (2007) comments that women's voices and experiences are generally absent from the academic discourse on leadership and that absence profoundly affected theorising about leadership. For example, Stogdill (1948) after an exhaustive survey of the literature interprets the leader to be male in the usage of a masculine pronoun: "leadership is not a passive status, …it appears rather to be a working relationship among members of a group, in which the leader acquires status through active participation and demonstration of *his* capacity for carrying cooperative tasks through to completion" (p 27).

Rost (1991) in his critical analysis of the "narratives" of leadership theories outlines five areas critiquing how "the narratives miss the mark in five important ways" (p 23). However, none of these five detailed remarks focus on the gender neutrality of the leadership theories or their implicit notion of masculinity and males as being the sex of the leader or that the theories in being developed only by male theorists were formulated through the lens of men only.

Moreover, Rost's (1991) definition for leadership which he offers in the aim of putting together a "consistent, coherent, workable and accurate model of leadership" (p 126) in an attempt to start a new "school of leadership," (p 126) is also gender neutral.

> "Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes" (Rost, 1991, p 102).

There are some scholarly critics who explicitly associate theories of leadership with males. Browne and Cohn (1958) in their survey of leadership literature state that the leader is a man. In their preface, they point out "…we cannot talk about a leader without talking about the group he leads" (p 7). Bavelas (1960) when discussing early notions of leadership says that men were credited with extraordinary abilities including being able to read other men's minds (p 17). Knickerbocker (1948) comments that he believed that leadership arose in the culture out of the "relationship of the very young child with his father" (p 28). In his series of questions about the leader and the leader's behaviour, Knickerbocker (1948) constantly refers to the leader as being a male.

Furthermore, in the empirical studies of leadership, the sex of the research subjects was not considered as a factor that influenced the research data. Since it was men who were predominantly in leadership positions, it is fair to assume that most of the research subjects being studied were males. Thus it was leadership of men that was being studied (Denmark, 1993). However, gender neutral terms were used to describe the sample and these terms focused on the participant's position and title. Terms such as "Sales Supervisors," "Group & Plant Managers," and "Union Presidents" appear in the list of sample participants in a review of seventy-two studies done by Weissenberg et al. (1972, p 122). Focusing on results that emerged from one of the major research programs, the Ohio State leadership studies (Fleishman et al., 1955; Stogdill & Coons, 1957 cited by Weissenberg & Kavanagh, 1972) and the University of Michigan leadership studies (Kahn & Katz, 1953 cited by Weissenberg et al., 1972), it was found that from the sample of individuals, in the seventy-two studies, only eight out of seventy-two studies' participants were groups of males. The remaining sixty-four studies participants were not stated as being male or female.

Blair & Hunt (1985) lists four major limitations regarding past leadership research comprising a primary focus on interpersonal aspects of leadership, a limited set of explanatory variables, non-programmatic past research, and a lack of policy relevance. However, no reference is made to the sex and gender as a limitation in past leadership research. Denmark (1993) points out that it was only since the early 1980s that investigators turned to studying females in positions of authority. By ignoring gender, research theory and research design was limited (Denmark, 1993).

The scope of early leadership theories was very limited with the tradition of psychological inquiry focusing on the search for universal leader traits since the early 1930s. According to House et al. (1997) psychologists focused on dimensions of leadership that were related to the domain of psychology such as traits and subsequently behavioural aspects of leadership. Organisational aspects were ignored. Management theorists traditionally have focused on the rational analytic functions of managing such as planning, organising, coordinating and controlling, rather than human issues such as motivation and enhancement of follower abilities which leadership theorists focused on. Management theory was dealt with as distinct from leadership theory.[3] Leadership theories lacked the significance of organisational variables such as size, organisational environment, strategy and technology, all of which would require specific leader behaviours.

[3] See House & Miner (1969) for an early analysis of the division of these two literatures

In the 1970s, however, research into gender differences began in the attempt to understand whether males and females differed on a variety of traits and behaviours because of their biological determination and whether these differences were innate or acquired from socialisation (Jogulu et al., 2006). The proportion of women in management had risen to 39 % in 1990 (Powell, 1999 cited by Jogulu et al, 2006). Women were beginning to be seen as leaders, with different leadership styles to men (Rosener, 1990) and their socialisation was valued in terms of its contribution to their style of leadership (Rosener, 1990).

From an empirical point of view, studies were plagued by convenient samples, commonality comparisons among existing leaders, small samples, measurement problems, and theoretical biases (Bass, 1985; Bass et al., 1990). However, the plethora of studies with mixed results indicates a consistency of inconsistent findings (Yukl, 1994). Paradoxes riddle the entire subject of leadership with almost anything that has been said about leadership being contradicted by counter examples (Cronin, 1984). That leadership is one of the most observed and least understood phenomena on earth (Burns, 1978; Bennis et al., 1985) is echoed by many leadership scholars. Klenke (1993) observes that leadership has been defined, constructed and researched from a bewildering number of conceptual perspectives including trait and contingency theories, behavioural and managerial approaches, transactional, transformational, charismatic and self-leadership and that each of these models has generated its own definitions of leadership, produced a large amount of empirical evidence, but has failed to serve as the basis for a generally accepted knowledge base.

Although comparatively, there are few meta-analyses in the leadership area, (Yukl, 1994), the use of meta-analysis as a methodology has increased during the past 15 years with its promise of ordering chaos through a statistical technique for cumulating results that provides: replicability, quantification, correlation and causal analysis (Bangert-Drowns, 1986 cited by Klenke, 1993). With meta-analyses not only cumulating data but advancing theory, this methodology is being hailed as the creator of new discoveries above primary research studies (Klenke, 1993). However, meta-analyses of leadership studies according to Klenke's study (1993) failed to bring consistency amidst the contradictions and conflicting results of leadership studies. Klenke (1993) suggests that meta-analyses need to be more carefully crafted. Bryman (Bryman, Bresnen, Beadsworth & Keil, 1988) called for diverse contexts to be included other than questionnaire data and laboratory findings.

Disciplines which have contributed to the study of leadership such as psychology, history, philosophy, education, political science, and theology employ different methodologies to study leadership phenomena (Klenke, 1993). Some of these disciplines rely on intuition while others favor the scientific method based on empiricism, rationalism and objectivity (Klenke, 1993). There has been little if any cross-fertilization. Blair et al.[4] (1985) argue that research efforts must be collectively located within a broader and integrative program of research.

Difficulties in leadership research have not deterred the practice of leadership by those in positions of leadership (Van Wart, 2003). It is difficult to ascertain if leaders practice leadership with a knowledge of the biases of leadership theories, their empirical limitations and inconsistencies and the interweaving paradigms of leadership theories underlying them. According to ILT or Implicit Leadership Theory (Lord et al., 1986) leadership is dependent on the evaluations people make about leaders, and the cognitive processes underlying evaluations and perceptions of leadership. Leadership is defined as the process of being perceived by others as a leader. Perceptions are formed through either deliberate and controlled inferential or automatic and spontaneous recognition based processes (Lord & Maher, 1991). Lord et al. (1984) argue that leadership perceptions form a number of hierarchically organised cognitive categories, each of which is represented by a prototype. These prototypes are formed through exposure to social events and interpersonal interactions. A person is categorised based on the prototype with which there is maximal fit of the observed person's behaviour. If theoretical formulations of leadership unaccompanied by empirical evidence prevail in observers' perceptions, then the prototypes that operate for the observers must be understood as being unsubstantiated formulations of leadership. With unsupported polemic formulations of leadership and an array of inconclusive studies about various dimensions of leadership, it can only be surmised that observers' views of leadership are not always substantiated empirically and could be perpetuating erroneous and incomplete understandings of leadership. Bennis (2007) points out that the modern media are a key element in the creation and distribution of leadership stories, and to understand modern leadership we must have a much deeper understanding of those media, in all their power and with all their biases.

Although some of the above exploration of leadership theories has included women's analyses of the theories, I believe that a more intense consideration of the leadership discourse by women

[4] For concerns centered on problems in leadership theory-building and conceptual research, see Blair and Hunt, 1985.

and, theorists, who advocate for women, must be undertaken. In this exploration, one needs to be aware that feminist theory, diverse as it may be (Beasley, 1999; Gatens, 1991; Steans, 1998), which underlies the evolution of feminism[5], does on many an occasion become the lens that guides the analysis of leadership. A fundamental premise of feminism is 'that socio-political life, and traditional accounts of socio-political life, are prejudicial to women' (Gatens, 1991).

Leadership Discourse by Feminists and Theorists who Advocate for Women

Early leadership studies developed theories which emanated from the great man theory (James, 1880 cited by Valentine, 1992; Jogulu et al., 2006). Consequentially, the theories described men and male leaders (Chin, 2004), excluding women from leadership (Jogulu et al., 2006). Although for two decades, theories in leadership have been challenged to include a feminine presence, (Brown & Irby, 1994; Shakeshaft & Nowell, 1984 cited by Irby, Brown, Duffy & Trautman, 2002), when an examination of 24 leadership theories' development was undertaken (Irby et al., 2002) it was found that women's experience was not included in theory development, which was limited to males as they occupied leadership roles. Even though some theories were presented as applying to both sexes, the female experience was not considered in theory development which was sponsored by male-dominated corporations. In defining leaders, the language was found to be sexist with a male bias. Females were expected to have lower leadership aspirations than males and had to perform like males to be perceived as leaders. These authors assessed that it was through a male lens that the theories were developed. Despite this, the theories were applied to females as well (Shakeshaft & Nowell, 1984 cited by Irby et al., 2002).

Jogulu et al. (2006) claim that dating back to the 1900's, the word 'leadership' was sexist as it was based on inheritance, usurpation and appointment. By virtue of what it was expected to be, leadership thus only applied to males, as it was primarily males who were expected to be the recipients of inheritances. It was primarily males who were politically savvy and in the right influential circles to take over from existing leaders and who applied and succeeded in attaining positions of leadership.

[5] For a discussion on feminist theory and schools of feminist thought see Hooks, 1984; Segal, 1987, as well as: liberal school (Greer, 1970) – radical (Morgan, 1978) – Marxist and socialist (Burton, 1985) 'new' feminisms' – (Warren & Caddy, 1996 cited by Gatens, 1991) – postmodern feminism (Sawicki, 1991) – and feminist critical theory (Spivak, 1989).

Biology Versus Gender

The premise that leadership is biologically determined by the sex of the individual and is innate to the male species is one school of thought in much of the research in the theoretical landscape of leadership (Appelbaum et al., 2003). Sex is seen as comprising attributes that are the result of biological characteristics (Brandser, 1996; Korac-Kakabadse, Korac-Kakabadse & Myers, 1998). The gender school of thought, on the other hand, identifies qualities associated with the male and female sex and posits that the differences are not due to biology, but due to their socialisation. Male gender qualities are described as aggressive, independent, objective, logical, rational, analytical, decisive, confident, assertive, ambitious, opportunistic and impersonal. Female gender qualities are described as emotional, sensitive, expressive, cooperative, intuitive, warm, tactful, receptive to ideas, talkative, gentle, tactful, empathetic, and submissive (Park, 1996; Osland, Synder & Hunter, 1998). The biological school emphasises that these qualities are born whilst the gender school emphasises that these qualities are cultivated culturally (Bem, 1974; Gray, 1989, 1993; Brandser, 1996). A certain sex is associated with culturally learned and expected behaviours, traits and attitudes (DeMatteo, 1994; Northouse, 2004 cited by Trinidad & Normore 2005).

Although it could be assumed that de-coupling gender from biological sex would allow for the female leader to exhibit male gender qualities and vice versa, the literature according to Pounder et al. (2002) equates male gender qualities with male leaders and female gender qualities with female leaders. It appears that the gender of the individual and its relationship to leadership as a school of thought in the landscape of women and leadership is more pervasive than the biological argument.

There is much written about the gender perspective by feminists attempting to explain its development. Curthoys' (2000) account of the history of gender as a concept includes the view that feminist scholarship valued the concept of gender, but did not invent it in 1969 as American sociologists (Parsons & Bales, 1955) used gender to define and endorse social expectations and arrangements. For Stoller (1968), sex was the biological foundation of male-female differences and gender was a social construction. Sex was inescapable and destiny, while gender was malleable and of free will (Haraway, 1996). Gender was seen as existing in all societies in a "systematically unequal way" (Curthoys, 2000, pg 21). This was dubbed "patriarchy" following American feminist Kate Millett (Millett, 1970, p 110). In general, feminist theory argues that sex

roles exist in patriarchal societies and organisations, which are established by social structures and relationships that favor men (Gough, 1998 cited by Takala & Aaltio, 2007).

Socialisation

Socialisation is central to the argument that gender determines leadership style (Helgesin, 1990; Loden, 1985; Rosener, 1990; Shakeshaft, 1989). Pounder et al. (2002) states that "because of the socialisation process, women have developed values and characteristics that result in leadership behaviours that are different from the traditional competitive, controlling aggressive leadership behaviours of men" (p 124). According to Northcraft and Gutek (1993) while growing up, females are encouraged to play co-operative games while males are encouraged to be competitive. The sex role learning that women acquire early in their lives, behaviours and attitudes, are seen as being "second class" to men. (Appelbaum et al., 2003, pg 46). Maccoby et al. (1974) meta-analytical study focused on children and reported both differences and similarities in the social behaviours, cognition, and temperament of the children, but no differences in adults. Pounder et al. (2002) observes that more recent research into gender differences have reported that differences in behaviour, attitudes, and skills have been found in samples of adults.

Within the gender role view of leadership, due to the socialisation process, women have developed values and beliefs that translate into specific behaviours that are brought into the organisation and arise in their leadership styles. For example, women are socialised to show their emotions, feelings, compassion, patience, and intuition; to help and care for others (Bass et al., 1994; DeMatteo, 1994; Pounder & Coleman, 2002 cited by Trinidad & Normore, 2005); to be listeners (Brunner, 1998); to judge outcomes based on their impact on relationships (Oakley, 2000); and to lead complex settings in continuous change. Femininity and masculinity come to be understood in terms of how women and men having been socialised culturally, feel, think and act.

In the 1970s, research into gender differences aimed to understand whether males and females differed on a variety of traits and behaviours because of their biological determination or due to early socialisation. Early research into gender differences underpinned a view that women were inappropriate in the role of management. From the early 1990s, as the proportion of women in management increased to 39 % in 1990 (Powell, 1999 cited by Jogulu et al., 2006), and women were being 'seen' as managers and leaders, with different leadership styles to men, but with qualities that were efficient for organisations (Rosener, 1990), research focus shifted from gender differences between males and females to linking leadership styles with specific behaviours

attributed to women. Women were found to be more participative or democratic in their leadership of others; men, more directive and autocratic (Eagly et al., 1990; Rosener, 1990).

In a meta-analysis of 162 studies by Eagly and Johnson (1990) men and women were found to perform similarly in both interpersonally oriented and task-oriented styles. However, Eagly et al. (1991) found in a meta-analysis of 54 studies on gender and the emergence of leaders that men emerged as task-oriented leaders more than did women, and that women were found to emerge as social leaders more frequently than men. Eagly et al. (1991) concluded that, "men's specialisation relative to women in strictly task-oriented behaviours is one key to their emergence as group leaders" (p 705).

The framework of femininity and masculinity appears to continue in an organisational setting where masculinity is seen as involving aggression, independence, objectivity, logic, analysis, and decision, and; femininity, as involving emotions, sensitivity, expressiveness, and intuition (Fernandes et al., 2003). Trinidad et al. (2005) states that gender role categorises leadership style as masculinity is associated with task-oriented leadership styles and femininity with relationship-oriented ones (Eagly et al., 1990). This differentiation in male and female gender qualities is seen as supporting the view that male gender qualities are oriented towards the more impersonal, task oriented or transactional approach to leadership, while female gender qualities tend towards a more nurturing, relationships oriented style of leadership that underlies the transformational leadership approach (Pounder et al., 2002). Mandell and Pherwani's study (2003) confirms this, reporting that females score higher on the transformational leadership scale compared to males. Omar and Davidson (2001) state that women in management roles exhibit these "feminised leader behaviours" (p 40).

Although this appears to be quite uplifting in that women are attributed with a style of leadership that is appreciated positively, the gendered stereotype image of women being warm, nurturing, caring, and men as cold, competitive and authoritarian is also associated with women being less effective leaders than men (Kawakami, White & Langer, 2000). Qualities exhibited by women were equated with deficiency (Fagenson, 1990). Women, themselves perceive the feminine style of leadership as being incompetent (Jamieson 1995 cited by Trindad et al., 2005) as opposed to a masculine style. The masculine model of leadership (Fine, 2007) represents for women the universal and dominant model of leadership (Fernandes et al., 2003). The role of the leader comprises individual traits and abilities that are seen as being more common among men than women (Fine, 2007). Within this context, women feel pressured to adopt the masculine style to

gain access to leadership positions and to be perceived as being successful leaders. Women who do not are steered towards supportive roles whilst men occupy the leading ones (Pounder et al., 2002).

Stereotyping

Stereotyping as Pounder et al. (2002) notes is central to the explanation of why gender is often perceived to be the central determinant of leadership style and is largely to the detriment of females in implying that they are inferior to men in leadership capacity. According to Martin (2006) whilst gender is practised at work in a context of power where men hold most of the powerful positions and most women are subordinate to men in the formal authority structure, non-reflexivity of individuals can reveal how stereotypes are mobilized in interpersonal relations.[6] The practising of stereotypes substantiates gender being actively constituted. As perceivers tacitly assimilate information to their gender-stereotypic expectations (von Hippel et al., 1995 cited by Eagly and Carli, 2003) and spontaneously fill in unknown details of others' behaviour to conform to those expectations (Dunning & Sherman, 1997 cited by Eagly and Carli, 2003) stereotypic inferences yield prejudice against individuals. Eagly and Karau (2002) found that incongruity between expectations about women associated with the female gender role and expectations about the roles of leaders underlie prejudice against female leaders (Burgess & Borgida, 1999 & Heilman, 2001).

Eagly's social role theory of sex differences and similarities in social behaviour (Eagly, 1987; Eagly, Wood & Diekman, 2000) claims that women and men influenced by gender-related cues, perceive individual women as communal, but not very agentic and individual men as agentic, but not very communal. This has been empirically supported (Deaux & Kite, 1993). Eagly & Carli (2003) further add that communal qualities that people associate with women, such as warmth and selflessness, diverge from the agentic qualities, such as assertiveness and instrumentality, that people perceive as characteristic of successful leaders. The agentic qualities that people associate with men are similar to the qualities perceived to be needed for success in high status occupations, which would include most managerial occupations (Cejka & Eagly, 1999 cited by Eagly & Carli, 2003). Whilst women, influenced by gendered stereotypes, feminize their behaviour displaying increased warmth or cooperativeness, men (Carli & Eagly, 2001, Carli, La Fleur & Loeber, 1995) are not penalised for their lack of communal behaviour, but can gain from

[6] For examples, see stories from Martin's fieldwork to explore how reflexivity and non-reflexivity instantiate the practising of gender at work (Martin, 2006).

dominant and assertive behaviour. Male leaders may enjoy easier access to a wider range of leader behaviours that can be tailored to fit the demands of the situation (Eagly & Carli, 2003).

Because of these cultural stereotypes, female leaders face a double bind (Eagly & Carli, 2003). They are expected to be communal because of the expectations inherent in the female gender role, and they are also expected to be agentic because of the expectations inherent in most leader roles. However, because agentic displays of confidence and assertion can appear incompatible with being communal, women are vulnerable to becoming targets of prejudice. As leaders are thought to have more agentic than communal qualities (Powell, Butterfield & Parent, 2002; Schein, 2001), stereotypes about leaders resemble stereotypes of men more than stereotypes of women. This means that men seem natural in most leadership roles, thereby placing women at a disadvantage (Eagly et al., 2002; Heilman, 2001). This dissimilarity between women and leaders is decreasing over time, but it has not disappeared (Duehr & Bono, 2006; Sczesny, Bosak, Neff, & Schyns, 2004). For example, women who pursue senior management positions such as in the educational field, (Schmuck, 1996) are seen to be abnormal women.

In leadership, biased stereotypes continue to disadvantage women as they have to prove that they can be leaders. This is despite studies which show that women's leadership is effective on transformational, transactional, and laissez-faire leadership (Lowe et al., 1996). As there is a perceived link between management ability being male and masculine (Powell et al., 2002; Schein, 2001), for women to be considered as instrumentally competent as men, perceivers must be given clear evidence of women's greater ability or superior performance compared to their male counterparts (Eagly & Carli, 2003). Swim et al. (1989) meta-analysis investigating evaluations of male and female performances on a wide variety of tasks revealed an overall effect favoring male expertise. A male bias is evident in other studies cited by Eagly & Carli (2003): Wood & Karten, 1986; Carli, 1991; Carli, 1997; Geddes, 1992; Butler & Geis, 1990 & Propp, 1995).

Men, however, are more biased in their opinions of women than of their own sex. Men, in positions of authority find female agency and leadership more objectionable than women do as shown in Eagly's (Eagly, Makhijani & Klonsky, 1992) meta-analysis with male evaluators rating female leaders less favorably than equivalent male leaders, whereas female evaluators did not exhibit gender. Prejudicial reactions have been found to not only restrict women's access to leadership roles, but also reduce the effectiveness of women who are in leadership roles (Eagly et al., 2002).

The Alternative to Gender and Sex Arguments

Rejection of the view that gender determines leadership style is associated with the argument proposing non gender based ways to account for actual leadership behaviour. This parallels the argument that qualities associated with gender are not gender specific (Beach & Reinhartz, 1989; Bennis et al., 1985). Korac-Kakabadse et al. (1998) reported in findings of their study of managers in the Australian Public Service and the UK National Health Service, that leadership behaviour is largely determined by organisational demographics. The structuralist theory of leadership behaviour gives a different slant saying that females do not bring with them to the workplace gender based styles of leadership resulting from socialisation, but that, within the workplace, the sexes are treated differently in terms of job status, duties, tenure and promotion opportunities and this causes men and women to behave differently at work. According to this theory, workplace gender is a result of organisational socialisation (Moss et al., 1995; Bass & Avolio, 2000).

Organisational context is also considered to be an alternative to the gender based thesis of leadership. Carless (1998) discusses a gender congeniality perspective that focuses on the fit between gender and particular leadership roles. For example, a military context would require leadership defined in masculine terms and therefore congenial to men. Hospitals or educational institutions, on the other hand may be defined much more in feminine terms and therefore may be more congenial to women despite the fact that leadership in these areas is dominated by men (Pounder, 2002). This, according to Pounder et al. (2002) explains why Maher's (1997) study indicated no difference between male and female managers on the transformational-transactional leadership dimensions across a number of organisations in contrast to the results of Druskat's (1994) study which was situated in a particular organisational type.

In relation to organisational context, the role of leadership in strategic management and the influence of organisational variables on leader behaviour, and the management of organisational infrastructures have also become contemporary researched topics as the realms of leadership and management appeared to have developed points of connection (House et al., 1997). Prior to about the mid 1980s, there were very few empirical studies of the strategic leadership process or strategic leader behaviour (Finkelstein & Hambrick, 1996). Michael Porter's books (Porter, 1985; 1986) are the best examples of this scholarship and the history of this scholarship is well covered by Mintzberg (1994). The strategic management literature focused on the alignment between industrial, market, and economic characteristics and organisational strategies, goals and processes

(House et al., 1997). Until the mid 1980s writings on this subject have been largely atheoretical and based almost exclusively on case studies (House et al,, 1997).

Theories concerning the role of leaders and top management teams, and the processes of strategy formulation and implementation, emerged in the 90s (Jackson & Ruderman, 1995). Empirical studies (Finkelstein et al., 1996) assessing the effects of top managers on overall organisational performance conclude that top managers do matter, but that they are constrained by factors in their environments, organisational inertia resulting from fixed costs and prior commitments, and limitations of the executives themselves. These constraints limit their impact on overall organisational performance (House et al., 1997).

Moving away from the consideration of gender and leadership, Carless (1998) also draws in to the equation the question how national culture influences leadership. Perceptions of leadership practices in relation to the levels of satisfaction of the individual are also influenced by culture (Erez & Earley, 1993). Preferences for a particular sex in leadership roles may also be influenced by national culture in terms of what is seen as being masculine or feminine (Hofstede, 1980).

With modern organisations in today's changing environment (Sargent & Stupak, 1989) necessitating leaders to possess a range over an array of leadership qualities that have been labelled masculine and feminine (Pounder et al., 2002), there is a call for an androgynous leadership. The term androgynous describes a leader not according to sex or gender but according to how they combine the best of male and female leadership traits (Korabik and Ayman, 1989; Reaveley, 1989 cited by Pounder et al., 2002). Studies in the educational management field (Shum & Cheng, 1997; Cheng, 1994) support a preference for androgynous leadership and its effectiveness.

A Post-structuralist Perspective

In the 1980s as the post-strucuralist feminist perspective emerged, transforming the understanding of sex and gender (Curthoys, 2000). The terms, man, woman, masculine, feminine came to be aligned with new insights. Feminist scholarship came to be divided in seeing woman as being unified with a common social and structural position to men, as well as seeing women divided from one another as they are from men (Curthoys, 2000). Adkins (1995) comments that the framework that was used to analyse sexuality was derived from social interactionism, foucauldian

discourse analysis and psychoanalysis. The post-structuralist perspective underlies much of the gender school of thinking that has been discussed hitherto. In the discussion that follows, post-structuralist elements of these themes will be explored.

Whilst feminism asserted women's common experience which was distinct from men's; post-structuralism questioned the binary categories and simplistic dichotomy of man and woman, positing that they were not rational, unitary subjects, but a product of their society and history. For the poststructuralist the individual is shaped by sociological, psychological and linguistic structures over which he/she has no control (Jones, 2008), but which could be uncovered by using 'deconstruction' which involves discovering, recognising, and understanding the underlying, unspoken and implicit assumptions, ideas, and frameworks that form the basis for thought and belief (Curthoys, 2000).

Although the sex/gender distinction collapsed as sex and gender were both seen as being products of culture (Curthoys, 2000), individuals were not seen as pre-formed separate beings, but subjectivities with overlapping and conflicting identities (Curthoys, 2000). Butler (1990), according to Curthoys (2000) transformed the study of gender by using Foucault's poststructuralist ideas (Allen, 2005) arguing that gender is a performative, an active and continuous process, a becoming. Gender ought not to be construed as a stable identity or locus of agency from which various acts follow; rather gender is an identity tenuously constituted in time instituted in an exterior space through stylized repetitive acts, (Butler, 1990). Gender was no longer a model of identity, but a constituted social temporality (Bowring, 2004).

Butler's work (1990) led to the view that both women and men were engendered and that masculinity and femininity are continually constructed and negotiated within regulative discourses. These regimes dictate what sex, gender, and sexuality is socially permitted to appear as natural thereby coercing subjects to perform specific stylized actions, maintaining the appearance of the core gender, sex and sexuality that the discourse re-instates (Butler, 1990). Challenging biological accounts of binary sex, Butler saw the sexed body as itself culturally constructed by regulative discourse. On the basis of the construction of natural binary sex, binary gender and heterosexuality are likewise constructed as natural. To contest binary asymmetric gender and compulsory heterosexuality, sex must be critiqued as produced by the regulative discourse (Curthoys, 2000).

There does exist concern among post-structural theorists about the use of the categories of man and woman as this stance speaks of essentialism where the categories of man and woman are associated with fixed, pre-formed, permanent and inalterable traits and identity of what they should be rather than a becoming based on a constructionist viewpoint. Moreover, Butler makes one aware that one's understanding of these categories are governed by culturally formed discourses which colour our perceptions of man and woman, and that speaking outside these discourses necessitates challenging the bases on which the discourses are developed. Despite this according to Curthoys (2000), scholars still freely use the terms, man and woman.

A post-structuralist analysis of leadership also leads to the conclusion that leadership is associated with the masculine despite the discourse being disguised as gender-neutral. Accepting that leadership is socially constituted and historically constructed according to feminist theory, with these contestations producing a dominance of particular regimes of truth, belief systems and practices that appear to be natural (Nevard, 2004), a deconstruction of leadership, analysing binary oppositions of seemingly dichotomous terms shows that in adopting behaviours that are done by men, leadership becomes that which is done by men and this remains unstated and implicit (Binnis, 2006). Dichotomies, for example, oppositions of mind/matter, reason/emotion, culture/nature, public/private, and masculine/feminine are hierarchically ordered with the first term being positive and superior and the second term negative and inferior. For example, 'man' becomes linked with rational thought and the public sphere whereas 'woman' is linked with emotion, the body and the private sphere (Binnis, 2006; Lloyd, 1984).

Sinclair (1998) demonstrates how this process works in relation to leadership in the Australian context. As the dominant 'heroic archetype' is linked with normative masculinity and in opposition to the feminine, Sinclair shows how leadership is associated with a set of valued traits such as physical and emotional toughness, self-reliance and ritual practices, such as long hours, not taking leave, and sacrificing personal/family needs for the job. When leaders are aligned with legendary heroes such as Ulysses, Zeus and Superman according to Clark and Salaman (1998 cited by Olsson 2002), the male bias is reinforced with the construct of leadership situated in the "wider, cultural and discursive history of social narrative" (Sinclair, 1998 cited by Olsson, 2002, p 142). As these connections flow into the current collective unconscious, they become contemporary social narratives, strengthening and layering the male bias of the construct of leadership. Olsson (2002) summarizes this as "an active process of gendering that reinforces a masculinist paradigm" (p 143).

Gender neutrality, built upon deeply embedded substructure of gender difference, paradoxically reinforces masculine leadership because it reflects the organisational, cultural, social and political reality of men dominating leadership positions. Gender neutrality leads to a process of disembodiment or disassociation from the male body. Leading is conceptualised as cerebral work detached from the body and emotions, and because the corporeal is associated with women, leadership stands apart from and above women's emotional and relational labour (Sinclair, 2001 citing Hochschild, 1983 and Fletcher, 1999). The expected and accepted norm of the male sex and masculinity dominating leadership (Acker, 1990) is an outcome of the paradox of gender neutrality and as Sinclair (1998) argues, "being a man and being a leader becomes synonymous, in both practice and theory" (Binnis, 2006, p 18). Citing many authors, (Acker, 1990, 1992; Buzzanell, 1994; Court, 1997; Ferguson, 1984; Fondas, 1997; Mills & Tancred, 1992), Fine (2007) comments that these authors describe how organisational structures, policies, and practices marginalise women by hailing "male modes of thinking, feeling, acting, and forming identities while devaluing their female counterparts" (Fine & Buzzanell, 2000, p 130 cited by Fine, 2007).

That organisations themselves are gendered is an argument that Acker (1990) pursues elaborating that gender underlies what documents and contracts construct them. She adds that the abstract nature of jobs, hierarchies and organisational thinking mask the gender of the worker and present a disembodied and universal worker who is a man. Organisations are sites where men and women are "doing masculinities" and "doing femininities" (Messerschmidt, 1996; Woodward, 1996 Kleinman 1996 cited by Martin & Collinson, 1999, p 300).

The theme of reflexivity is significant in the post-structural discussion of gender. Accepting that gender is extensively practised at work, Martin et al. (1999) comments that much of the practice is unreflexive and informed by tacit knowledge which is associated with liminal consciousness; knowledge that is 'below the level of full consciousness.' It is incapable of being verbally expressed (Martin et al., 1999). Being reflexive about gender entails the thoughtful consideration of one's options and following through with actions that one intends to produce. Practising gender reflexively requires awareness and intention relative to a particular purpose (Martin et al., 1999).

Bowring (2004) in her discussion of the implications of queer theory for management (citing Parker, 2002 and Hollinger, 1999) suggests that the call is for leadership literature to do away

with the presuppositions and expectations at the heart of the binary distinctions and stop assuming that there are only two types of leaders, two gender identities, male and female, and that one male or one female speaks for all males or females respectively. It should stop dividing leaders' lives into public and private domains. It should stop attributing value to one side of the binary distinctions it uses, at the expense of the other side. It should replace these presuppositions with the acknowledgement that gender, identity and leadership are constituted of many parts: body, culture, desire, experience and relationships are only some of them. Chin's (2004) observation that definitions of leadership occurs in contexts that are masculinized and homogeneous reflects this view. There is a lack of diversity of gender for both sexes and an appreciation of the unique makeup of individuals be it male or female, for example, the differing impact of factors on individuals such as culture ethnicity, economy and religion.

Bowring (2004) clarifies her definitions of the terms stipulating that she takes woman, man, female, and male to represent physical appearance grounded in the body, and feminine and masculine to represent social roles intimately tied to cultural notions of how people with particular bodies are expected to act within a given social and cultural context.

Although this thesis uses the essentialist terms: man; woman; masculine; feminine; male and female, they are used with an appreciation of the value of the poststructuralist point of view. They are also used with an appreciation of the common usage of these terms by women and men in leadership positions who are quite satisfied in their understanding of these terms and have not entertained a need to explore their political and philosophical distinctions. Later in the analysis of this study's findings, the usage of these essentialist terms by the subjects of this research study will be discussed.

The belief that the historical division of household labour lies with women primarily responsible for matters of the hearth (Meyerson & Fletcher, 2000) persists in organisations. Men's relationships to procreation and paid work are incorporated in the image of the worker (Acker, 1990). As particular ways of working or norms, act as surrogates or proxies for leadership (Sinclair et al., 2002), leadership is evidenced and thus defined by ways of working which according to Sinclair et al. (2002) display unmitigated commitment to the job, and are intense and closer to combat and conducting warfare. Ways of working as listed by Sinclair et al. (2002) are: working very long hours and rarely taking leave, being able and ready to travel extensively and at short notice, rejecting displays of weakness or emotion, sacrificing family and personal needs in

the cause of the job and participating in social and bonding rituals around sports such as football and golf. Such challenges are difficult for women to take on as they are primarily responsible for the home and rearing of children and caring of the aged and sick.

Women, Men, Work and Family

In terms of the division of labour, there are theoretical frameworks that underlie social perceptions of women, men, work and family. These theories according to Barnett and Shibley (2001), date from the 1950s, a period characterised by sex segregation, gender asymmetry, stability in work and family patterns, and women's labour-force participation peaking at 36.3% in 1944 but then immediately falling back to 30.8% in 1946 (U.S. Bureau of the Census, 1975), to make way for returning veterans. The ideology of the time originating in the English upper middle classes in the 19th century held that for middle-class women, the proper place was in the home as wife and mother, and the man's was in the world of commerce (Reskin & Padavic, 1994 cited by Barnett et al., 2001). Working-class and poor women had to work throughout these decades, regardless of any ideology.

Premised on the belief that the functional asymmetry in marital roles was inevitable due to the biological fact that women bear and nurse children, it was presumed that men, who cannot perform these biological functions, should specialise in the realm of work. This view of Parsons (Parsons et al., 1955) was regarded by him as being a universal theory of family functioning. The functionalist theory continued to be the dominant paradigm within sociology until the mid-1980s. It favoured gender-role specialisation and complementarity, or asymmetric, mutual dependence, as being the key to marital stability (Barnett et al., 2001).

Another theoretical framework that influenced social perceptions of women, men, work and family were psychoanalytic theories of Freud (1905). Psychoanalytic theories which developed in the victorian era, as discussed by Barnett et al. (2001), centered on the notion that the early years are critical for later personality formation and that experiences of formative years are vastly different for boys and girls. For a boy, this period is characterised by his attachment to his mother, his discovery of his penis, his need to forgo his mother as a love object, and his eventual identification with his father. A successful transition through these phases termed the Oedipal crisis results in a male child who has a healthy sense of himself as a whole, able to assume his role as a man in the world of work and establish a loving relationship with a future wife like his

father did. For a girl, her milestone is in discovering that she does not have a penis. Freud felt the only way to make up for this deficiency and gain a sense of wholeness is to marry and have a child, but even this will never really lead to a sense of healthy autonomy, as women are incomplete (Erikson, 1968) not only in their anatomy but also in their psychology.

This gender differentiation as proposed by psychoanalytic theories paralleled the pervasive sex segregation of the middle class in the victorian era in America and Europe when men were heavily engaged in work, and women were at home (Hymowitz & Weissman, 1990). Anatomy was, therefore, in fact destiny. Freud's and Erickson's theories positing that gender-differences are innate due to gender-specific early socialisation experiences survive today, but can be found to have been studied and modified by feminist perspectives (Gilligan, 1982).

Sociobiologists and evolutionary psychologists supported inherent and natural gender differences through the mechanism of sexual selection (Buss, 1989; Buss & Kenrick, 1998; Trivers, 1972 cited by Barnett et al., 2001) whereby male and female genetic ancestors were thought to have developed distinct strategies for reproductive challenges. For prehistoric men, the challenge was to obtain access to as many women as possible to increase the probability of passing on their genes. For women, the challenge was to invest in a limited number of offspring and rear them to adulthood. Barnett et al. (2001) say that according to this view, men who were aggressive and competitive and who did not invest heavily in their offspring would be successful, whereas women who were nurturant and caring and who invested heavily in their offspring would be successful. Sociobiologists thus view differentiated gender roles of the American family in the post–World War II years as a result of human evolutionary history. Deviations from 'natural' behaviour such as living in isolated nuclear families separated from kinship support systems results in negative mental health consequences such as depression for women. Working mothers are seen as being vulnerable to depression because they are away from their homes and leave their children in the care of nonrelatives (Goode, 1960).

The functionalist, psychoanalytic, and sociobiological/evolutionary psychology theories justified a highly gender-segregated division of labor in the family and the workplace. Empirical studies (Hare-Mustin & Marecek, 1990; Hyde & Plant, 1995) have failed to support their claims of large, consistent gender differences. Studies have indicated that many gender differences are conditioned by social context. For example, Eagly and Crowley's (1986) meta-analysis indicated that women help more in some situations and men help more in others.

Some of the shortcomings of these theories highlighted by Barnett (2002) are that they make generalised statements about men, women, conditions necessary for family stability, and workplace behaviours, without regard to variations within gender. Race, class, age, and variations as sole-breadwinner, dual-earner, or single-parent family, or the effects of the particular historical period in which they were proposed are ignored. Theoreticians began with the assumption of major gender differences and then developed theories that either attempted to account for these assumed differences or projected those differences forward. They were deductive, not inductive and were untested to a large extent.

The Current Status of Women

Although women's status has improved in the twentieth century (Carli et al., 2001), women are still in the minority in leadership positions. In the 1990's around the world women began to attain top positions in corporations. Citing Adler (1999), Carli and Eagly (2001) added of the forty-two women who had served as presidents or prime ministers, twenty-five of them came into power in the 1990s. However, with women's roles changing so dramatically in the last decade, the number of women in leadership positions remained small (Carli et al., 2001).

In the West, during the latter half of the 20th century, the labour force participation rate increased significantly, largely due to the increasing number of women entering the workplace. In the United States, according to the Bureau of Labor Statistics BLS, the labour force participation rate rose from approximately 59% in 1948 to 66.1% in 2008, with participation among women rising from 32 % to 60% in 2008 and participation among men declining from 87 % to 75 % in 2008 (BLS, 2008).

Although women make up more than half of America's labour force, according to Catalyst (2007) the not-for-profit New York-based women's research organisation, in 2008, only 13 Fortune 500 companies had women as CEOs, up from 10 in 2006 and nine in 2005, and a total of 20 Fortune 1000 companies have women in the top job. In 2007, women held 14.8% of board seats at Fortune 500 companies; this number was 14.6% in 2006. The number of Fortune 500 companies with no women board directors increased from 58 in 2006 to 59 in 2007, and the number of companies with three or more women board directors decreased from 84 in 2006 to 83 in 2007 (2007, Catalyst). Catalyst observed in 1995, 8.7% of corporate officers in Fortune 500 companies

were women. This %age rose to 16.4% by 2005. Stating that while this is progress, they noted that, at this rate, it would take 40 years for the number of female corporate officers to match the number of male officers.

According to research by Cranfield School of Management, the number of women in the UK holding executive directorships in FTSE100 companies fell in 2007 to the lowest level in nine years. Only 13 executive directors of Britain's leading companies were female; 3 women were chief executives (Jolly, 2008). The UK independent Equality and Human Rights Commission's (EHRC) 2008 "*Sex and Power"* report says "a snail could crawl the entire length of the Great Wall of China in 212 years, just slightly longer than the 200 years it will take for women to be equally represented in Parliament" (Sex and Power, 2008, p4). It reveals women hold just 11% of FTSE 100 directorships and only 19.3% of the positions in parliament. There are fewer women holding top posts in 12 of the 25 categories. In another five categories, the number of women remains unchanged since 2007's index. Women's representation has increased in just eight areas. The 2008 report indicates it will now take 15 years longer (55 years in total) for women to achieve equal status at senior levels in the judiciary, and women directors in FTSE 100 companies could be waiting eight years longer (73 years in total). It argues that the findings are not just a 'women's issue' but are a powerful symptom of a wider failure. The report asks in what other ways are old-fashioned, inflexible ways of working preventing Britain from tapping into talent and says that Britain cannot afford to go on marginalising or rejecting talented people who fail to fit into traditional work patterns (EHRC, 2008).

In Australia, women continue to be significantly under-represented in senior leadership positions across business, government and the community, despite Australia leading the world levels of educational attainment for women (Hausmann, Tyson & Zahidi, 2007). According to the Australian Bureau of Statistics (ABS), women also contributed to the rise in the labour force participation rate which rose from approximately 62% in 1986 to 65% in 2006, with participation among women rising from 48% to 57% in 2006 and participation among men declining from 76% in 1986 to 72 % in 2006. Yet, in 2006, in Australia's top 200 ASX companies, six companies were led by women in 2006. 3% of women were Chief executive officers in 2005 and 2006 and 1% in 2002. In 2005, 1% were chairpersons and in 2006, 2% were chairpersons in 2006 (EOWA, 2006). At board director level there were in 2006, 10 men to every one woman and at CEO level there are 33 male CEOs for every female CEO in the ASX 200. EOWA Director, Ms Anna McPhee stated in response to the situation in 2006 "women remain largely excluded from

positions which have significant influence over Australia's business direction, economy, public policy and the community generally" (EOWA, 2006, p2).

In 2008 in Australia it was reported that "women working full-time earn 16 per cent less than men.[7] The gender pay gap is even greater when women's part-time and casual earnings are considered, with women earning two thirds what men earn overall.[8] Australian women are overrepresented in low paid industries with high levels of part time work such as retail, hospitality and personal services.[9] Furthermore, current superannuation payouts for women are one third of those for men11. And half of all of women aged 45 to 59 have $8000 or less in superannuation savings, compared to $31,000 for men.[10]

According to the Australian Human Rights and Equal Opportunity Commission HREOC (2008), "women are more likely to be working under minimum employment conditions and be engaged in low paid, casual and part time work...The gender pay gap has a number of critical flow-on effects. Women, having earned less than men and carried a significantly greater share of unpaid work, have significantly less retirement savings compared to men" (HREOC, 2008, p 30).

The 2006-07 Multi-Purpose Household Survey (MPHS) by the Australian Bureau of Statistics (ABS, 2008) revealed that of the 1.3 million people who wanted a job or more hours and were available to start work within four weeks, an estimated 800,600 people (61%) indicated that they were not looking for a job or more hours. Most of this group was women (512,400 or 64%). 'Caring for children' was the most commonly reported main reason for not looking for work or more hours (140,600 people). Women comprised the majority of this group (96% or 135,400) and 62% of women who gave that response were in the 30-54 year age group. For those people who cited 'caring for children' as their main reason for not looking for work or more hours, 60,300 people (43%) reported that they 'preferred to look after children', while 29,900 people (21%) reported 'cost/too expensive'.

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[7] Australian Bureau of Statistics, *Average Weekly Earnings, Australia, May 2008, Cat no. 6302.0* (2008).
[8] Ibid.
[9] Australian Bureau of Statistics, *Labour Force, Australia, Detailed, Quarterly, May 2008 Cat no. 6291.0.55.003* (2008).
[10] S Kelly, 'Entering Retirement: the Financial Aspects' (Paper presented at the Communicating the Gendered Impact of Economic Policies: The Case of Women's Retirement Incomes, Perth, 12-13 December 2006).

Moreover the MPHS survey reported that there were 512,000 people who wanted a job or more hours, were available, and were looking for work, of whom over half (56%) were women. Overall, the main difficulty in finding a job for 77,700 people or 15% was reported as being 'lacks necessary training/qualifications/ experience.' More than two-thirds of those who reported this (69%) were women.

Men and women had different reasons for not being available to start work within four weeks. About 44% of the 216,000 women who wanted to work (more) but were unavailable reported that 'caring for children' was their main reason for their unavailability. One-third (73,700) of these women reported that their youngest child was aged less than four years. Other commonly reported main reasons given by women for not being available were 'long-term sickness or disability' (15% or 32,100), and 'caring for ill/disabled/elderly person' (10% or 22,100).

Of the 1 million people not in the labour force who wanted a job, 75% reported that they would prefer to work part-time hours (61% of men and 82% of women). For those who worked few hours, there were distinct differences in the hours preferences of men and women. Of the 100,200 men who wanted more hours, half preferred to work 35 hours or more and half preferred to work less than this. In contrast, three-quarters of women preferred part-time hours.

In terms of income, according to the Australian Bureau of statistics (ABS, 2008), in 1982, women aged 18-64 years received 31% of all income received by men and women in this age group. By 2005-06 this share had increased to 38%. Nearly all of the increase in women's share of total income occurred in the 13 years from 1982 to 1995-96, while in the decade to 2005-06 women's share of total income changed little.

In Australia women are over-represented in the lowest income quintiles[11] and under-represented in the highest quintiles. In 2005-06, for example, 25% of women were in the bottom quintile while only 11% of women were in the top quintile. The pattern for men was the opposite: 29% of men were in the top quintile and only 15% were in the bottom quintile.

In terms of gender differences in educational achievement, according to the Australian Bureau of Statistics (ABS, 1998) levels of participation and achievement in education are generally

[11] A quintile is derived by ranking the population (here, all people aged 18-64 years) from lowest to highest income, and dividing it into five equal groups. The lowest quintile is made up of the 20% of the population with the lowest income (Australian Bureau of Statistics, 2008)

increasing at a faster rate for girls than for boys - in schools, in vocational education and training and in universities. Before the 1980s boys had more favourable outcomes than girls from Australia's educational institutions. However, there have been major changes in these areas over the last 10-15 years. Over the last decade girls have extended their lead in the subjects they had previously dominated, and have begun to perform better than boys in some of the areas of mathematics and science. There is now a growing concern over the significant shift in educational achievement of boys relative to girls and recognition of the need for programs to enhance the participation and performance of boys as well as girls.

With the Australian federal election of November 2007, the percentage of women in lower houses in the Australian parliaments was said to be 29.8%, and 33.6% in the upper houses (Lundy, 2008). Dr Sarah Maddison argued "it is now clear that in recent decades the nation has resiled from this commitment and undone many earlier achievements. Now in Australia we again have the opportunity for progress for women generally, and the election of increasing numbers of women parliamentarians will be one step towards this goal" (cited in Lundy, 2008, p 583). However, citing examples from the New Zealand House of Representatives, Grey (2001) tests the claim that women can influence political decisions only once they achieve a critical mass within legislative bodies. Grey (2001) concludes that the possible impact of women in parliaments cannot be determined by numbers alone. Party cleavages, a possible backlash from the male majority in parliament, and social conservatism meant that a 29.2% representation in the New Zealand parliament from 1996 was an insufficient proportion for women to significantly alter either the parliamentary culture or policy decisions. For critical mass to be a viable concept Grey (2001) explains it must take account of the impact of entrenched attitudes and positional power" (p 15).

Barriers for Women to Become Leaders

The evidence that there is no equality or parity of numbers of women in leadership positions begs the question why. The term 'glass ceiling' coined by two women at Hewlett-Packard in 1979, Katherine Lawrence and Marianne Schrieber, was used to describe a clear path of promotion that was foreseeable, but in actuality was non-existent. In 1986, it was used to refer to invisible barriers that impede the career advancement of women in the American workforce in an article by Carol Hymowitz and Timothy Schellhardt in the "*Wall Street Journal*" (Hymowitz &

Schellhardt, 1986). The glass ceiling concept became popularised in the 1980s (Morrison & Glinow, 1990) and has come to envelop a range of factors relating to this disparity, the discussion of which follows.

Eagly and Carli (2007) emphasize that the glass ceiling metaphor is now more wrong than right because it describes an absolute barrier at a specific high level in organisations, and historically it can be claimed that there are now and have been some female chief executives, university presidents, state governors, and presidents of nations. The metaphor implies that women and men have equal access to entry and midlevel positions which they do not. Thus, "the glass ceiling fails to incorporate the complexity and variety of challenges that women can face in their leadership journeys not only at the penultimate stage, but at various points leading up to that stage" (Eagly et al., 2007, p 64).

As the metaphor of the glass-ceiling is misleading, according to Eagly et al. (2007), the suggested interventions only focus attention and resources at a certain level, for example, top-to-top networking and mentoring to increase board memberships, requirements for diverse candidates in high-profile succession races, litigation aimed at punishing discrimination in the C-suite. Eagly et al. (2007) rename the metaphor of glass ceiling to a 'labyrinth.' Although, for women who aspire to top leadership, routes exist but are full of twists and turns, both unexpected and expected, the authors advocate that understanding the barriers will lead to working more effectively to improve the situation.

In their review of the extent to which the literature explains reasons for the glass ceiling in organisations in U.S.A., Morrison et al. (1990) posit that three groups of theories explain why sexual and racial differences exist within management in U.S.A. Their conclusions are based on Riger and Galligan's (1980) theorisation of person-centre and situation-centred perspectives. Morrison et al. (1990) first set of groupings postulates that deficiencies in underrepresented groups due to their socialisation are largely responsible for their differential treatment in management. This assertion is founded in psychological research that primarily considers person-centred variables as determinants of behaviour rather than situationally relevant factors (Riger et al., 1980). Socialisation experiences put women at a disadvantage in organisations. The second set cites discrimination by the majority population as the major cause of inequities with bias and stereotyping of white men in power, accounting for the slow progress of women and minorities. Riger (Riger et al., 1980) stated that an alternative paradigm for explaining women's lack of success in management is the nature of the work environment faced by women who aspire to

managerial careers. Characteristics of the organisational situation, rather than inner traits and skills, may shape and define women's behaviour on the job. Morrison et al. (1990) third set of groupings furthers this notion as it encapsulates theories that discuss structural, systemic discrimination as the root cause of differential treatment rather than actions or characteristics of individuals. Widespread policies and practices in the system perpetuate discriminatory treatment of women and people of colour.

For the purposes of grouping the range of inequities that is discussed in the literature, it was felt that Morrison et al. (1990) grouping was effective. Using Morrison et al. (1990) categorisation, it can be said that the first set of Morrison et al. (1990) categorisation, that deficiencies of the individual is the cause of inequity, is supported in the finding that to be female is to be deficient. Women at a top level executive position will often find themselves excluded from other executives and work related activities, for the simple fact that they are female (Larsen-Harris, 2002). Rosener (1997) terms this as "sexual static" (p 211) and adds that "for this reason, men subconsciously find excuses for excluding women from the executive suite" (Rosener, 1997, p 211). Oakley (2000) asserted that gender-based stereotyping and the closed circle of the "old boy networks" (p 324) are strong social forces that are slow to change.

The second set of categorisation, discrimination in the form of bias stereotyping, is evidenced by the observation that top leadership positions are always considered to be male in sex-type (Hearn & Collinson, 1994), as they are associated with achievement oriented aggressiveness and emotional toughness. Leaders are characterised as authoritative, strong-minded, decisive, aggressive, competitive, confident, single-minded, goal-oriented, courageous, hard-nosed, and adversarial (Bass, 1998; Harris, 2002; Maier, 1997; Sinclair, 1998; Heifertz, 1998; Northhouse, 2001 cited by Holmes, 2005). Such qualities are not associated with the female sex-type. Gender stereotypes create biased evaluations in organisations prohibiting women from being hired for leadership positions and from climbing the organisational ladder. The stereotypes are seen to not only be descriptive in denoting how men and women differ, but are also prescriptive in suggesting how women should behave to fit the 'norm' (Carli et al., 2001).

> Gender stereotypes and the perception of leadership being male oriented, produces a lack of fit judgement about women in leadership positions. The lack of fit model by Heilman (1983, 1985 cited by Carli et al., 2001) states that performance expectations of how

> successful a person will be in a position, determined by the fit between individual traits and the position's skills requirements will influence personnel decisions. The perceived lack of fit between the requirements of a job seen to be male sex-typed and the stereotypic attributes ascribed to women create expectations of failure. Organisations are seen as being places for the ordering of gender and for the preservation of male power (Wajcman, 1998). According to Riger et al. (1980), person-centered variables such as traits, behaviours, attitudes, and socialisation have been used by some theorists to explain how women are seen to be deficient as managers because of factors such as their fear of success or their unwillingness to take risks. If male executives are in charge of promotions, chances are that men will be promoted over women, as according to Larsen-Harris (2002), gender stereotypes get in the way influencing the gatekeepers who are men who cannot fully accept women as leaders (Gardner, 1990 cited by Larsen-Harris, 2002).

Grady (2004) explains that in Australia a cultural ailment that affects Australian companies is "macho albinophilia" (p 3) a term which she says is also called "fear of diversity" (p 3).

> "Look around you - not only are there few women leaders– there are even fewer people from other races at the top. Macho Albinophilia is characterised by people who went to the same schools, hang out at the same clubs, and enjoy the same sport – good ole Aussie mates. If you don't fit, because you look or sound different, your career will be tougher. Male leaders will hesitate to mentor you – its natural selection. They'll resist giving you big roles – too risky! You won't feel accepted – because you aren't. So you respond by putting your head down and just doing the job – better than anyone expected. Maybe, like in Hollywood, you'll be discovered?" (Grady, 2004, p 3).

Kanter (1977, cited by Loutfi, 2001) summarised the stereotypic attributes ascribed to women as the following:

- "Women do not behave in an authoritarian way: tasks become requests, women do not use imperatives.
- Women behave in a rather unaggressive way: they avoid conflicts.
- Women feel responsible: they frequently say "sorry..."
- Women are available: their door is always open.
- Women get personally involved: relationships are important.
- Women seek approval: they use indirect formulations, particular intonations in their speech.

- Women want to be "nice," and fear abuse of power: they are smiling, indirect, hesitant.
- Women attribute their success to others" (Loutfi, 2001, p 393).

Ambitious women who aspire to leadership are still subject to derogatory comments such as 'dragons,' 'battleaxes,' and 'barracudas and are perceived as being more male than men (Mavin, 2001; Still, 1994). Rosener (1997) claimed that one only has to examine the words that men associate with women such as 'sex,' 'mother/wife,' 'beauty,' 'soft/curves,' 'sensitive.' Other terms include, 'role breakers' (or the more common derogatory term 'ball-breakers'); the 'iron maiden:' a confident, forthright women manager who does not pick up on sexual cues or fails to respond in any ways that are considered feminine (Mitchell, 2003); 'she-males:' women who conform to male norms of behaviour (Mitchell, 2003); 'militant or radical feminists' (Mitchell, 2003) and a 'feminazi' for a woman who carries out a gender war against men, or treats males like the Nazi's did the Jews (Mitchell, 2003). Holmes (2005) however, sees women behaving this way because they attempt to construct their professional identities at work by selecting from a restricted number of socially recognised discursive roles for powerful women. These roles include socially acceptable positions of authority such as 'mother' and 'queen' on the one hand, and powerful, stereotypical roles such as 'harridan' and 'witch/bitch/dragon' (Heilman, Block, Martell & Simon, 1989; Peck, 2000; Still, 1996 cited by Holmes, 2005).

Grady (2004) summarizes the denigrating judgments women are subject to in Australia when they take on leadership positions:

> "When we "lead from behind" we are weak, even when the outcomes are delivered. If our voices are a bit high pitched, we are "too tense." When we contribute good ideas to a debate – they are often ignored until re-expressed by a male colleague. All of which makes it tough for women to gain credibility as leaders and to feel accepted as "one of the team." Women subjected to these slights over time build up a sense of frustration and rejection – then one day they leave. Their male managers never see it coming. How can organisations expect to succeed in reaching diverse customers in diverse markets with monochromatic leadership? Innovative thinking is inhibited by uniform experience" (Grady, 2004, p 4).

The criticism of women who reached leadership positions in the 1980s, however, was forthcoming not just from males, but also from women who were critical of the methods some women used to reach the top and judged them using stereotypes of how a woman should be. Germaine Greer, used the term 'the counterfeit men' to critique the rise of literature in the 1980s that instructed women on 'how to make it like a man' and 'how to climb the corporate ladder' (Kedgley & Varnham, 1993 cited by Mitchell, 2003). It was suggested that for women, prolonged exposure to the men's corporate culture resulted in a loss of themselves and their feminist goals along the way (Mitchell, 2003).

Women who reached the top were criticised due to the 'queen bee' syndrome,[12] coined to describe how top level women in organisations were unhelpful to other women because of their desire to remain unique in the organisation and also because they were fearful of the competition (Mitchell, 2003).

However, Cullen's (1999) discussion of tokenism sheds light on this 'queen bee' syndrome. Cullen claims that Kanter's (1977) suggestion that a simple increase in the numbers of women managers would improve organisational life for all women, has not been successful in reality as despite the influx of women into managerial positions in the last twenty-five years, many women do not achieve executive positions and others remain in powerless and low-paying traditionally female jobs. Cullen (1999) argues that Kanter's suggestion overlooked that the increasing numbers of women managers must be motivated to assist other women. Cullen (1999) argues that this can be understood in terms of motivation theories that women (and men) managers use to understand and interpret their own and others' behaviour. Key theories of work motivation (Maslow, 1954) are gendered as the need for personal growth and self-development is seen as requiring being separate from others. Connections with others is viewed as a lesser need than the need for individual autonomy and growth. Motivation theory thus extols the autonomous and precludes a motivation to help others.

The third set of categorisation of systemic barriers using the grouping of Morrison et al. (1990) is supported by assertions that organisational cultures favour men and expect and accepts males over females in management and leadership positions (Holmes, 2005). Schein (2001 cited by Fine, 2007) concluded that to "think manager - think male is a global phenomenon, especially

[12] The 'queen bee' syndrome was originally posited by Staines, Tavris and Jayaratne (1973 cited by Mitchell, 2003).

among males" (p 682). Leadership is therefore, synonymous with men, being male and masculine. Traditional hiring prejudice or sexism, according to Simmons (1996), is an institutionalized mistreatment of women by men.

Literature about women managers (Ramos, 2002) indicates career women tend to progress to the top of middle management, but find it particularly difficult or distasteful to progress to senior management level. Explanations include competition amongst colleagues at upper levels of organisations is fierce with game rules being inconsistent and difficult to interpret. Self promotion, often necessary for the corporate individualist may go against the ethical orientations of some women. The behaviour manifested at the top for some women is unsavoury. Discriminatory culture is a result of the organisation's invisible cultural codes that perpetuate systemic barriers of exclusion.

Policies that appear to be gender-neutral fail to be gender-sensitive (Eagly et al., 2007). Although there is an established protocol for men and women in corporations to advance to upper management, the lack of appropriate mentors and the prevalence of traditional attitudes towards women's advancement is still the norm. Long hours demonstrating ambition and loyalty to the organisation are prerequisites to promotion, impacting adversely on household and/or family obligations. Grady (2004) points to the workaholic culture in Australian organisations requiring women to work from 8am to the late hours of the night. "On-call-opathy," Grady (2004, p 4) notes is a pervasive attitude that executives should be "on call" (p 4) – day and night with other commitments outside mainstream work not being respected. Furthermore, another cultural ailment in Australia is "rigid modelitis" (p 4) according to Grady (2004) characterised by fixed beliefs about how jobs should be defined, how work should be done and how organisation processes should be managed, all of which ignores the need for flexibility.

Men in management experience gender role congruence pressures as well, and may be more penalised in the workplace than women when they seek non-traditional schedules or assignments (Eagly et al., 2007). Time spent devoted to family obligations can hinder men's advancement more than women's (Konrad & Cannings, 1997).

Allen (2008) suggests that our well-educated, highly skilled and productive women are leaving to have children and stay home or leave structured employment to go into smaller organisations, or set up their own businesses to work in their own way. She suggests that women are leaving as the workplace fails to offer flexibility and balance to assist women juggle work and family choices

and responsibilities. She concludes, "women leave because they want to work differently" (Allen, 2008).

In Australia, paid maternity leave has been an objective of many in Australia over an extended period (*See Appendix Item 1: Maternity/Parental Leave Milestones in Australia*). Except for those in public employment and, to a lesser extent, the private sector, and in many locations it is available for only short periods. Australia and the US are the last OECD countries without a national system of paid leave available to working women, (Pocock, 2007). According to Pocock (2007) the best available data suggests that 37% of Australian working women in 2007 use some amount of paid maternity leave, leaving 63% without any. Only 19% have access to 14 weeks or more paid leave. The current Rudd government has asked the Productivity Commission to look at the economic and social costs and benefits of paid maternity, paternity and parental leave and report by February 2009. Although, Australia ratified C156 in 1990, CEDAW in 1983 with a reservation in relation to paid maternity leave, and has not ratified C183, Pocock comments that these standards reflect the "international view that family friendly measures, including 14 weeks paid maternity leave, are essential to the promotion of equal opportunity and treatment for women workers, and to substantive equality of opportunity and treatment between men and women with family responsibilities" (p 9).

In terms of why the Australian government needs to fund a paid maternity scheme, Pocock and Hill (2008) argue that it would be addressing a systemic discrimination that women face:

> "It is women who bear children and take time out of their paid working lives to do so. As a result, their employment is affected negatively, relative to men's. Their earnings are lower, their careers and experience are truncated, and their retirement benefits are reduced. Without compensating arrangements, like PML (Paid maternity Leave), women are systematically, indirectly discriminated against by the facts of motherhood and caring. Paid maternity leave goes some way to address the physical reality that distinguishes women's workplace experiences from men's on the birth of a child. In this sense, PML is a basic and essential workplace measure to prevent indirect discrimination against women, who forego between $167,000 and $239,000 (in 1999 dollars) as a result of the birth of their first child alone, depending upon their qualifications (Chapman, Dunlop, Gray, Liu and Mitchell, 1999 cited by Pocock & Hill, 2008). PML is a

> workplace anti-discrimination measure that underpins women's paid employment, in recognition of their difference from men" (Pocock et al., 2008, p 5).

Eva Cox (2008) writes this about the public policy discrimination in Australia on the release of the report by the Productivity Commission on parental leave which makes the case for changes in workplace cultures that recognise the overlap of paid worker and parenting responsibilities:

> "Paid parental leave has been adopted by about 40 per cent of employers, but mainly for higher income workers and for public servants. Less than 10 per cent of low-income workers are allowed it. We have tried to extend it in the past, but governments have so far subverted the idea twice - once by Keating in 1995, once by Howard in 2004 - who refused to introduce public funding for leave, but introduced a universal welfare maternity payment instead. The argument in both cases was that there should be no distinction between those mothers who were in paid work at the time of the birth and those who were not... Our policy makers still assume that mothering and paid work are not related concepts, and maybe should stay that way. Men have created the workplace in the image of worker who, at best, has no responsibility for domestic chores that interfere with workplace demands. At worst, the intrusion of other roles is to be ignored or punished unless, maybe, connected to sport or defence needs.
>
> Despite the massive shifts of women into paid work, this viewpoint prevails, albeit not so openly. Similarly, the mothering role is still clearly female, and male parenting is assumed to be primarily as provider and not to interfere with careers. Therefore public policy that recognises the intersection of paid work and other roles is to be avoided and piously justified, by figures like Tony Abbot, who claim that to do otherwise would be to discriminate against those "real" mothers who "chose" to commit full time to nurture" (Cox, 2008, pp 1-2).

Women Exiting

Women appear to be exiting corporate settings to set up their own businesses. In the United States, from 1972 to 1982 the number of self-employed women in the United States increased by 69 %. This represented a rate of increase five times greater than that for men in the same period (Scott, 1986). A Bureau of Labor report showed that the number of self-employed women

increased from 1.5 million in 1972 to 2.1 million in 1979 and climbed to 3.5 million in 1984. (Hisrich & Brush, 1986). By 1999, there were 9.1 million women-owned businesses, employing 27.5 million workers with reported revenues of almost $3.6 trillion (Center for Women's Business Research 1999). From 1997 to 2002, women formed new businesses at twice the national rate (Center for Women's Business Research, 2002). In 2002, women owned less than a third of independently owned businesses in the U.S., generating $1.15 trillion in sales. These businesses employed 9.2 million people, more people than the entire "*Fortune 500"* list of America's largest companies combined (Winn, 2005). By 2003 women were recognised as clearly a driving force in the U.S. economy, whether measured by the number of businesses owned, the revenues generated, or the number of people employed (Greene, Hart, Gatewood, Brush & Carter, 2003). In 2004, women were majority shareholders of 30% of all privately owned businesses in the United States and they claimed a 50 % share in another 18 % (Winn, 2005).

In the U.K., women account for 26 % of business owners, remaining in traditional sectors such as service and retailing (Winn, 2005). In transition economies, despite the near-parity in employment, women under communism, lag behind. Romania, Croatia, and Poland lead with self-employment as a %age of total employment of 32.6, 25.9, and 23.3%, respectively, for men, and 17.4, 14.4, and 18.4%, respectively, for women. Self-employment in Lithuania and the Czech Republic follow close behind, with 19.2 and 18.8% of men and 12.7 and 9.0% of women, respectively (Ruminska-Zimney, 2002 cited by Winn, 2005). Winn (2005) comments that the data indicate similar patterns of men outpacing women in new business creation by roughly two to one, despite the fact that women absorbed a disproportionately large share of employment cuts and suffered from less access to job opportunities in the private sector during the initial post-communist privatization (Ruminska-Zimney, 2002 cited by Winn, 2005).

In Australia, according to Byrne (2006) women ran approximately one-third of Australia's 1.6 million small to medium enterprises. The findings from the 2006 Business Review Weekly (BRW)'s *"Australian Female Entrepreneur Report"* (Gome, 2006) indicated that "Australia's leading female entrepreneurs are ambitious, optimistic and focused on growth, but often their ambitions are constrained by lack of capital and assistance, the demands of motherhood, and the effects of sexism from suppliers and their own male staff. They also are far more likely than men to start a business from home They export less and they are unrepresented in many fast-growing industries" (Gome, 2006, p 1). The report surveyed 100 female entrepreneurs running fast-

growing companies in Australia and found that entrepreneurs build great support networks of accountants, mentors and other business people to help build their business, but that few are helped by industry groups, consultants, and government. 34% said they suffered sex discrimination while running their business. Many of the women were found to combat sexism from male managers and workers, particularly from older men. (Gome, 2006, p 1).

The women in the 2006 Business Review Weekly (BRW)'s *"Australian Female Entrepreneur Report"* (Gome, 2006) were found in four industries: property and business services (29%); personal and other services (20%); education (10%); retail (9%) and 3% in information technology. A small number worked in health, community and cultural services, and recreation. None were found to be working in the male-dominated industries of mining, construction, communications, infrastructure, utilities and transport and storage. Businesses started by women were found to far more likely be at home; 71% started at home. The survey reported that many of the women have competing priorities and are exhausted from combining motherhood and entrepreneurship. More than half complained they lack the money to expand or buy some relief and more resources. 50% of the women were found to work more than 50 hours a week and only a quarter work less than a 40-hour week. 30% of the women said that their main motivator was that they wanted to make a difference, followed by wanting to build something of significance (25%). About 22% wanted to control their time and flexibility. Only 6% had money as the main motivator (Gome, 2006).

During the 1980s, 31 articles addressing issues that were related to women entrepreneurs were published from 1980 - 1989. The majority of early research about women entrepreneurs focused on individual aspects such as education, business experience, specific skill sets and psychological profiles including motivations and risk taking propensity. According to Greene (et al., 2003) this concern grew out of the desire to develop the 'trait theory' of entrepreneurship.

The reasons that were found (Schwartz, 1976) as being the primary motivators for women leaving their workplaces in the mid-1970s were the need to achieve: job satisfaction, economic payoffs and independence (Greene et al., 2003). Scott (1986), using surveys to explore glass ceiling issues, reported gender differences in reasons for starting a business; men stressed the desire to be their own bosses and women reported being concerned with personal challenge and satisfaction. Women seek entrepreneurship for flexibility and autonomy, satisfaction and personal growth, and income and prestige (Goffee & Scase, 1985; Orhan & Scott, 2001; Scott 1986; Winn, 2004).

Some women start a business because of: an idea or innovation; unsatisfying employment experiences; frustration with demanding and inflexible work environments (Hewlett, 2002) that will not accommodate personal situations or satisfy professional goals (Moore & Buttner, 1997); failure to break through the glass ceiling to higher-paid managerial positions (Glaser & Smalley, 1999; Weiler & Bernasek, 2001); forced unemployment, either from redundancy or lack of skills, or personal crisis leaving the woman in charge of a family business (Goffee et al., 1985; Shannon, 2003). From their analysis of 463 women, Hisrich et al. (1983) in a longitudinal study of women entrepreneurs in the US, profiled a composite description of the typical women entrepreneur: first born, middle class, college graduate with a major in liberal arts, married, with children, and a supportive spouse in a professional or technical occupation (Hisrich et al., 1983).

Other concerns that were researched in the 1980s were work-family balance for both male and female business owners (Honig-Haftel & Martin, 1986; Longstreth, Stafford & Mauldin, 1987); and whether the entrepreneurial management style was gender neutral or feminine (Chaganti, 1986). Questions about gender differences continued into the 1990s. Obtaining start-up capital was a recurring theme. Research findings supported the existence of stereotypes in that lenders had preconceptions that women did not possess the characteristics necessary for successful entrepreneurship (Buttner & Rosen, 1988). By the end of the 1980s, more small businesses were run by women in traditionally female industry business size (Evans & Leighton, 1989).

In the 1990s, research on traits and demographics of female entrepreneurs continued. Experience, business skills, and personal factors were found to be related to growth and traditional socialisation of women was found to be a factor influencing the type of businesses started. Women received little equity capital because of institutional or network barriers, their lack of appropriate human capital including leadership skills, background, and strategic choices of growth, product, and markets (Greene et al., 2003). The 1990s also brought a more explicit call for a feminist theory of entrepreneurship (Hurley, 1991). Gendered differences in learning styles also emerged. Women found a greater variety of sources of learning as useful to them, while men found learning from major organisational setbacks to be more useful. Researchers with a feminist view point argued for the need to understand entrepreneurship as a gendered activity with a focus on the category of 'the female entrepreneur' and ways in which the connections among gender, occupation, and organisational structure (Mirchandani, 1999).

Greene (Greene et al., 2003) assert that research about human capital factors in women's entrepreneurship is more than 35 years old and that the vast majority of the research relies on a narrow set of theories for example, trait psychology, motivational theory and measures of qualities such as experience, education and other demographics). Winn (2005) cites how researchers (Sonnenfeld & Kotter, 1982; Bowen & Hisrich, 1986) have made links between entrepreneurship and career development. For men, career choice is assumed to be an integral part of their lives, while many women view personal goals as separate from career goals (Fernandez, 1981).

On the whole, as Winn (2005) concludes, starting one's own business has the potential of creating an environment that accommodates individual needs and differences. However, starting leaving the corporate environment to make a difference through one's own business entails juggling family life with entrepreneurship and facing patriarchal barriers through business support networks particularly in relation to finance (Gome, 2006).

Nevertheless, women business owners provide alternative work arrangements to their employees and are sensitive to the family burdens faced by working mothers. This was substantiated by the U.S. Center for Women's Business Research (2001 cited by Winn, 2005) which showed that women business owners are more likely than their male counterparts to offer flex-time, tuition reimbursement and, profit sharing to their workers. In the U.S., women business owners employ a roughly gender balanced workforce (52%women and 48% men), in contrast to the men business owners who employ, on average, 38% women and 62% men (Small Business Administration, 2001 cited by Winn, 2005).

For women who do not exit, but stay in their workplaces, Chin (2004), asks:

> "Do feminist women today need to lead differently given the perceptions held of women and the masculinized contexts in which they find themselves? Is it necessary for women to conform to the expectations of leadership defined from these masculinized contexts and the hierarchical organisations in which they find themselves if they are to get things done? (Chin, 2004, p 5)."

Doing Leadership Differently: Feminist Leadership

Sinclair (1998), argues in *"Doing Leadership Differently"* that women should not exit, but should be present in the territory in a much more critical way, mapping how we collude with, resist and subvert the complex and predatory managerial discourses of leadership. She identifies her style of leadership as being feminist leadership, a style of leadership held to be different to that of a male as it reflects the unique qualities and abilities that women bring to leadership.

Gutierrez and Lewis (1995 cited by Sinclair et al., 2005) identify six common characteristics in feminist leadership.

> "First, gender lenses are used to examine possible problems and solutions for women… Second, … issues facing women are addressed while at the same time empowering these women to take action in their own realm. Third, empowerment can take place best through consciousness raising among women of the issues that surround them as well as among men of the role that they play. Fourth, … the "personal is political." This assumes a bottom-up approach to leadership and community organising. Change begins with the knowledge that personal and individual problems are affected at a larger political level, but this requires that women come together with their smaller personal issues and by joining they make them into a political and community-wide problem. …Fifth, feminist theory acknowledges that diversity is strength. Therefore, women of all ages, races, colors, classes, ability, education, talent, and sexual orientation can use their difference to make a larger difference. Sixth, feminist theory assumes that work done based on this theory must address the entire person: a holistic approach. Recognition of the emotional, spiritual, physical, environmental, creative, and intellectual is essential to working with women (Sinclair et al., 2005)."

Furthermore, Sinclair et al. (2005) states that one of the main differentiating aspects of feminist theory is what Helgesen (1995) calls the "web of inclusion" (Helgesen, 1995, p 29) a system of communication using the visual representation of a web instead of a hierarchy. Chin (2004) proposed that many define feminist leadership styles as being more collaborative than non-feminist styles. A collaborative process levels the playing field of leader and follower to create more egalitarian environments.

With theorists labeling these collaborative and egalitarian processes 'shared leadership,' it can be seen that male theorists have tried to advocate a feminist leadership approach even if they did not dwell on the significance of gender or feminism in the discussion. Raelin's model (2003 cited by Chin, 2004) is one such example with his introduction of the 'four c's of leaderful practice,' suggesting that leadership in this century be concurrent, collective, collaborative, and compassionate.

With the feminist principle accepting the application of personal values into a professional setting, Sinclair takes leadership out of the organisational context and puts it in the life context. By "working towards this integrity of self" (Sinclair, 2004, p 16), not being "swamped by bureaucratic demands or extinguished by the exhaustion of trying to do everything" (Sinclair, 2004, p 16), and "going-inward" (Sinclair, 2004, p 16), she practices leadership as an extension of self and cautions that "when the work one does as a leader starts to feel like someone else's overcoat, then it's time to reassess" (p 17). Sinclair builds this personal theory from reflexivity as she reflects on her own journey and the written evaluations of others about leadership (Sinclair, 2004).

There are different forms of feminist leadership as it is seen to be contextual. Feminist understanding acknowledges that behaviour occurs in a context and is influenced by the power relationships among the participants (Chin, 2004). Issues of leadership for women become more complex when considering issues of race ethnicity, ability status, and sexual orientation. Thus diverse feminist groups can differ in their leadership styles.

Nevertheless, with a growing body of evidence that suggests that entrepreneurship is on the rise much more for women than for men, Allen (2007) asks a different question not of women, but of the organisations that are losing the women. He challenges organisations to consider, "Are you sure that your organisation is really a great place for women to work?" (Allen 2007, p 1). Jackson (2001) also asserts that male-dominated organisations still appear to have perspectives that are incompatible with the advancement of women into upper management levels and that readdressing human resources policies and practices and changing the organisational culture and executive attitudes should help organisations retain highly talented women. Diversity is a current popular strategy that is being applied in organisations to make them retain women and address other issues of marginalization.

Diversity

In definitional terms, diversity is "about increasing racial, national, gender or class representation or in other words recruiting and retaining more people from traditionally underrepresented "identity" groups" (Thomas & Ely, 1996, p 80). Diversity, according to Kalantzis and Cope (2006), is the stuff of normative agendas, where difference becomes the basis of a program of action and is in opposition to systems of exclusion, separation or assimilation.

According to Thomas et al. (1996) two perspectives have guided most diversity initiatives: the discrimination-and-fairness paradigm; the access-and-legitimacy paradigm, and the new paradigm. These authors identify a new paradigm, the learning-and-effectiveness paradigm.

The most dominant way of understanding diversity is the discrimination-and-fairness paradigm in which the focus is on equal opportunity, fair treatment, recruitment and compliance with government mandates. Within this paradigm, companies introduce mentoring and career development programs for women and progress is measured by retention and recruitment goals being reached. The benefits of this paradigm are increased demographic diversity and fair treatment. The organisation will have a workforce as broad and diversified as the organisation's customer base. According to Allen (2007), it is imperative for organisations to operate with a collaborative and inclusive culture, in order to succeed in the 21st century. Within this perspective of diversity, people are seen as an organisation's strategic resource. However the limitations are that this view is a colour-blind, gender-blind ideal with the premise that 'we are all the same.' Added to this, the emphasis on equal treatment means that important differences, such as culture, are not acknowledged. Assimilation is the ultimate aim. Examples of organisations employing diversity strategies are cited as IBM, Accenture, Charles Schwab, Deloitte Touche Tohmatsu, Kraft and Liz Claiborne (Allen, 2008).

The access-and-legitimacy paradigm which developed in the 1980s and 90s was predicated on the celebration of differences. Organisations matched their demographics with consumers or constituents. The attraction of this paradigm for organisations was that it was market based and improved competitiveness. However, whereas with the access and discrimination paradigm, differences were subverted, with this paradigm, there was a rush to "push staff with niche capabilities into differentiated pigeonholes without trying to understand what those capabilities really are and how they could be integrated into the company's mainstream work" (Thomas et al., 1996, p 83). Employees felt exploited and companies diversified in sections that were dealing

with niche markets only. Opportunities in other areas were closed and diversified areas were expendable at times of economic crisis.

Thomas et al. (1996) also identified an emergent paradigm from their research, the learning-and-effectiveness paradigm which focused on learning more about the environment, structure and tasks of one's organisations and valuing change and risk-taking above security.

Dealing with the diversity of gender/sexuality to change the percentage of representation of women, and ensuring that there is structural change in the organisational environment to accept diversity, are the answers, according to Allen (2008). The benefits of diversity for organisations are on many fronts (Hansen, 2006) such as in cost-reduction; human resources in terms of retention and recruitment; creativity; problem-solving and, flexibility (Cox & Blake 1991; Kossek & Lobel, 1996)

In terms of what can be done, Allen (2008) offers the following strategies to develop a culture of diversity in organisations and remover gender barriers for women to attain leadership:

1. Rethink management attitudes and practices.
Create a system that is based solely on merit. Seek support of senior executives who must understand the bottom line benefits of valuing and managing diversity.
2. Deal with toxic workplace cultures.
Although a lifetime of social conditioning has trained many men to think of women as wives, daughters, secretaries, and not as equal colleagues. Re-socialise people to change their social conditioning, especially bosses who create alienating cultures for women.
3. Get guidance.
Get guidance from diversity experts as to how to create an effective program for your organisation so that gender-based assumptions are surfaced, prejudices dismantled and there is dialogue about replacing undermining practices.
4. Embed diversity efforts in your organisation.
Ask: who succeeds in the organisation and who doesn't? Which practices (such as being expected to be available at all time) affect women more than men, and why? Are stereotypical notions about women really true?
5. Incremental change is also important.

Chip away at the barriers that discourage women without launching into a cultural revolution that no one has the energy for. Incremental changes will benefit men as well as women, and the organisation as a whole.

6. Look after your best and brightest women.

Think of women's issues as workplace issues. Build retention and loyalty. Select people on merit and give them flexibility through flexible policies in place.

Other strategies offered by scholars to remove the systemic barriers for women include: management interventions including avoiding tokenism; increasing awareness of remaining prejudices; assign demanding projects to women (Eagly et al., 2007); improve access for women to leadership positions on all levels so that there are more women in the 'pipeline,'[13] employment of professional search firms rather than the old boys' network to secure new appointments; increased pressure from institutional investors to increase the representation of women; pressure from women who are already on boards to do the same; generating media pressure on high-profile companies that sell products to women, but have only one woman director; and showcasing best practices in companies to demystify diverse boards (Barnard, 2007). To create more egalitarian environments, Fletcher (2003) advises that it is essential to recognise that one needs to challenge the power structure and masculinized frameworks within organisations.

Internationally some countries have instituted diversity schemes because of government pressure, whilst in some, leading business organisations have partnered to research the issues and strategies. In Norway, legislation was passed requiring that by the end of 2007, 40% of the directors of the nation's publicly traded companies be women. There are 519 companies in the pool altogether. Such an initiative from a conservative government caused controversy from organisations who were slow to put the law into practice and from women who perceived it as tokenism and would rather rely on their merit. In the United States, the Alliance for Board Diversity[14] was formed with a mission to make the business case for inclusion on corporate boards promoting the belief that diversification of boardrooms serves shareholders' interests[15].

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[13] For example, for Boards, the primary source has been current CEOs or former CEOs and as the number of women in these categories is small, women have less of an opportunity to access Board positions in organisations (Barnard, 2007)

[14] Constituent organisations are Catalyst, the Executive Leadership Council and the Hispanic Association for Corporate Responsibility.

[15] The Alliance for Board Diversity, Women and Minorities on Fortune 100 Boards (2005) cited by Barnard (2007).

Moving away from practical strategies to create diversity, Schein's (2004) model of culture needs to be appreciated for delving into what could be seen to be central to the issue of diversity. The model of culture (Schein, 2004) posits that symbols, norms and standards, and basic assumptions are important elements which influence and construct behaviour. As the visibility of symbols and partial visibility of norms and standards are juxtaposed with the unconsciousness and invisibility of assumptions which underlie behaviour, the area of diversity becomes one that carries echoes of stereotypes, biased or unbiased, rendering it difficult to unravel and manage at a deeper level in individuals. In this context, cultural, cognitive, motivational and behavioural frontiers need to be challenged with questions of what, why and how to develop self-awareness and transformations in repertoires of thought and behaviours.

There needs to be three levels of diversity management: heart, head and hand (Stuber, 2002). The heart is where cultural change occurs to make people sensitive. The head is where we are aware of requirements and business purposes, and the hand achieves defining and agreeing on goals (Stuber, 2002). The requirements for diversity (Cox, 1991; Emmerich & Krell 1998 cited by Kalantzis et al., 2006) are pluralism; structural integration; integration in informal networks; decrease of prejudices and discrimination; identification with the organisation; and reduction/ solution of conflicts. The tools to achieve these requirements are: valuing diversity in the mission statement; leaders and non-leaders of the organisations displaying behaviour supporting diversity; having diversity-oriented appraisal systems; having heterogenity in decision-making committees; instigating project groups and networks; mentoring; conflict resolution and diversity training (Kalantzis et al., 2006).

Meyerson and Fletcher (2000) believe that in this new millennium, new metaphors are needed to capture the subtle, systemic forms of discrimination that still linger. They claim that it is not the ceiling that's holding women back, but the whole structure of the organisations in which we work comprising the foundation, the beams, the walls and the very air. The barriers to advancement thus are not just above women, they are all around them. They advocate that the solution is not to ask women to assimilate to the existing structure, or that the existing structure be changed to accommodate women or that the organisational culture become one that celebrates women's unique strengths, but that existing organisational systems can be reinvented by men and women undertaking a persistent campaign of incremental changes that discover and destroy the deeply embedded roots of gender inequity in concrete, everyday practices in which biases are expressed. Continuing their metaphor, they ask leaders to act as thoughtful architects and reconstruct

buildings beam by beam, room by room, and rebuild with practices that are stronger and more equitable for all people.

Lin (2008) wrote, "When attending various company presentations aimed at encouraging everyone to apply, we are bombarded with diversity initiatives and a nebulous commitment to achieving gender equality at work. Presenters tout values of work-life balance, emphasizing the possibility of maternity leave, sabbaticals, and subsidized child care, while providing examples of women with families, successfully balancing careers and kids. Companies thus seem to recognise the extra attention women might need, and institutionally, it seems like they have set up an entire system for our success. But what companies may not yet fully understand is that while they have been able to help women get in the door, they have not yet fully figured out how to keep them, or even how to promote them past the stereotypes that society has stubbornly attached to women" (Lin, 2008). The measures to achieve equality through diversity and equity schemes have not worked (Lin, 2008). Moreover, Lin contends that, gender-balanced hiring initiatives will not immediately solve the gender disparity that exists in corporate environments …without a constant dialogue and awareness of gender dynamics that must be advanced by the company itself.

If companies however are not interested in advancing the status for women from a human-rights perspective of equality and equity, then there is another reason that might seem more attractive: more female leaders means more dollars added to the bottom line (Lin, 2008). The U.S. research organisation, Catalyst dedicated to studying women's advancement in business, reported in January 2004 that the top Fortune 500 performers consistently had more women represented in their senior management positions. This was based on a study of 350 Fortune 500 companies between 1996 and 2000.

A much more pressing reason for organisations to analyse the situation and implement change is the looming presence of the skills shortage in developed countries. In the U.S.A. women comprise 46% of the work force, and it is predicted that between now and 2050, racial/ethnic minorities will grow from 28% to 50% of the U.S. population (U.S. Census Bureau, 2004 cited by Chin, 2007).

Australian Deputy Prime Minister Julia Gillard on 13 February, 2008 introduced legislation to establish Skills Australia as a statutory body at a cost of $A14.6 million over three years to provide the Australian government with independent advice to assist with better targeting of

support for the workplace development needs of business and workers across the country (Australian Government Workplace Authority, 2008).

This was preceded in 2005 when The Department of Education, Science and Training convened A National Skills Forum to provide an opportunity to exchange information on impediments and success factors for attracting and retaining workers, particularly in trade occupations experiencing skills shortages. The forum highlighted issues such as the ageing workforce and skilled migration.

Since 1999, the Australian Government has approached skills shortages on an industry by industry basis through the National Industry Skills Initiative (NISI) and its successor the National Skills Shortages Strategy (NSSS). Improving the image of industry and their recruitment practices were some of the strategies developed under NISI to address difficulties in attracting and retaining people to industries experiencing skills shortages (Department of Science, Education & Training, 2008).

There is empirical data available to show exactly where organisations in Australia are on the journey to equality and diversity. In 2003, the Australian Equal Employment Opportunity Network of Australasia (EEONA) initiated the National Diversity of Equality Survey (NDES) to investigate equality and diversity amongst best-practice Australian organisations (Bourke, 2004). Six key findings (Bourke, 2004) from the NDES were:

1. Organisations had the strategies, but not the practices.
2. Organisations focused on external appearances than on deriving real benefits.
3. The business case and legal pressure were the main drivers in the private and government sectors, but there are differences.
4. The diversity programs in organisations are not diverse.
5. Managerial accountability for diversity/EEO outcomes can be improved.
6. Strategic initiatives to get the results needed to be implemented.

When these data were compared to that of the U.S. best-practice private organisations, the U.S. organisations were much more focused on deriving real business benefits from their EEO/Diversity strategy than using it for its public appearance. Moreover, in private sector organisations, legal pressure is a much more significant driver in Australia than in the U.K. and in the government sector, political pressure is higher in Australia than in the U.K. (Bourke, 2004).

In 2005, the National Diversity and Equality Survey (NEEOPA, 2005) was expanded to include organisations from New Zealand and thus was renamed the Australasian Diversity and Equality Survey (ADES). The ADES aimed to compare the current position of equality and diversity with that reported in the 2003 Survey (NEEOPA, 2005). The ADES reported that there was still a significant gap between the EEO/diversity strategy and outcomes. Best practice organisations had made a clear case for diversity driving employment and reputation outcomes, but not central bottom-line business benefits. Diversity programs are not diverse and prioritise women, harassment and caring responsibilities ahead of religion, nationality and race. Bottom-line business outcomes and managerial accountabilities need to be measured to attain diversity in organisations (NEEOPA, 2005).

The 2008 Australasian Diversity and Equality Survey (ADES) found that managers hold the key to bridging the gap between flexibility policy but that there is still a lack of metrics to hold managers accountable for diversity and flexibility and that only 30% of managers are currently held responsible (EEONA, 2008). 81% of respondents rated the current implementation of flexibility in their organisation as average or below average. In particular the 2008 ADES identified the importance of building managerial capability and incentivising positive mindsets and practices (EEONA, 2008).

A Looming Crisis in Australia

According to Andrew Robb, Minister for Vocational Education and Training in Australia, Australia is in the midst of a skills shortage as a result of the convergence of three major forces: the long period of economic growth and the resultant tightening labour market, combined with the aging of the population; the rapid economic development of India and China; and the evolution of new technologies leading to substitution of labour and demand for new skills. He suggests that this skills shortage is a revolution (Robb, 2007) because it provides Australia with significant opportunities for major changes in the development of its human capital, the structuring of its workforce and workplaces, and demands for change within the educational and training institutions.

Robb adds that Australia is not only facing a skills shortage but also a labour shortage and that short-term strategies of increased temporary and permanent migration must be supplemented with strategies to increase the supply of labour from within Australia. Highlighting that the Australian government has already changed the incentives to encourage participation by many groups currently under-represented in the labour force such as disabled welfare recipients, unemployed, older workers and women, he advocates a multi-faceted policy response encompassing social cohesion, participation, structural reform within labour, educational and training markets. Also required is a cultural change for individuals and employers to realize the implications of the aging workforce profile, introduce changes in hiring practices and have a greater commitment to the development of a culture of training and continual skill upgrading (Robb, 2007).

Australia is also facing a falling fertility rate and a looming demography crisis (Australian Financial Review, 2 October 2003) which has renewed discussions around women's necessary involvement in and economic contribution to the workforce. Krautil (2002) concludes that "as the forces of globalization compel business to compete more effectively, it makes sense for businesses to choose from the biggest pool of talent that is out there. However the truth is that many great businesses are losing great women at the juncture where women have to choose between work and family. The outcome of this trend is contributing to a new kind of Australia: one where fewer couples are having children, the national birthrate is creeping downward, and ultimately the nation's economic growth will stall as fewer young Australians will take the place of previous generations" (Krautil, 2002, p 40). John McFarlane former CEO of ANZ is quoted as saying: "The work environment is not pitched in favour of women; one has to pro-actively speak out, take action and initiate programs to ensure women are operating on a level playing field" (EOWA 2004, p 13).

It appears that an organisational and political context that alleviates the potential dangers of a demographic crisis needs to be implemented and this needs to be done on many fronts, for example, the pay gap between women and men remains significant, the tax system needs to go further in supporting part-time working mothers, families with both working partners, and provide paid maternity leave rather than just the baby bonus (Summers, 2003). Anne Summers (2003) strongly criticized the Howard federal government for not being supportive enough of the women's services and programs, policies and laws introduced before it came into power between early 1970 and early 1990. According to Summers (2003), Australia, over the last few years, has moved to a situation where "women and women's issues were being steadily removed from the

political agenda" (Summers 2003, p 130), thereby weakening rather than safeguarding equal opportunity for women.

Globally, a broader social change needs to also occur for inequities to change for women. Eagly et al. (2007) point out that policies that penalize women with children when they enter the workplace perpetuate a cycle of women's dependence. This can be reflected in other corporate enterprise or government policies. Lending practices geared to high-growth ventures cut off small and medium enterprise development and micro-enterprise affecting business start-ups by women. Legislation and policies that subordinate a married woman's status to that of her husband perpetuate the impression of women as second-class citizens. Devaluing non-traditional lifestyle choices puts children at an undue social and economic disadvantage. The wage and wealth gap continues to get wider with policies that close doors to those whose circumstances discourage individual initiative and risk.

Legislation in Australia for Women's Equity

There is a history of legislation that has been passed in Australia. Below is a listing of those that are relevant to women in workplaces which have been sourced from online Australian Government portals.

A record of milestones for women in Australia from 1871 – 2005 from the Commonwealth Office for Women (2008) states:

> "In 1912, the minimum wage for women's work was set in the First Federal Arbitration Award for Women by Justice Higgins (until 1950 this was usually 54 per cent of the male rate).
>
> In 1972, the Australian Conciliation and Arbitration Commission adopted the principle of 'equal pay for work of equal value,'…but only 18 per cent of adult female employees obtained equal pay under this ruling because in most cases females and males worked under different awards. The Commission continued to state that 'the male wage takes account of family considerations and it will not apply to females.

In 1975, the first sex discrimination act in Australia was passed by the South Australian Parliament (the *Sex Discrimination Act 1975*). It came into operation on 12 August 1976. The legislation was complaints-based, defining indirect discrimination.

The Federal *Childcare Act 1972* was enacted which provided the first direct Federal Government participation in childcare.

In 1983, Australia ratified the United Nations Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW).

Also in 1983, the National Wage Case was held when the Australian Conciliation and Arbitration Commission (ACAC) acknowledged women's work was undervalued and underpaid but that the economy could not afford to pay commensurate women's wages.

In 1985, the Federal Sex Discrimination Act was passed, based on the United Nations Convention on the Elimination of All Forms of Discrimination Against Women.

The *Affirmative Action Act 1986* was passed in 1986 in Federal Parliament.

The Commonwealth *Human Rights and Equal Opportunity Commission Act* was passed in 1986.

In 1995, the Commonwealth *Sex Discrimination Act 1984* was strengthened. Amendments included:

- dismissal on the grounds of family responsibilities became a ground for complaint under the Act
- extension of the Act to cover Federal industrial awards and workplace agreements
- amendment of the definition of sexual harassment so that complainants no longer needed to show that they suffered a disadvantage or detriment" (Australian Commonwealth Office for Women, 2008).
- "…prohibits discrimination against an employee because an employer thinks the employee is pregnant, may become pregnant in the future, or is breastfeeding, grounds which apply exclusively to women" (Commonwealth of Australia Employment and Workplace Relations Services for Australians, 2008).

"The *Workplace Relations Act 1996* (WR Act) …was passed to assist employees to balance their work and family responsibilities effectively through the development of mutually beneficial work practices with employers," and prevent and eliminate "discrimination on a range of grounds, including family responsibilities" (Commonwealth of Australia Employment and Workplace Relations Services for Australians, 2008).

"The Work Choices Act (which amends the Workplace Relations Act 1996) fundamentally changes Australia's workplace relations system" (Commonwealth of Australia Employment and Workplace Relations Services for Australians, 2008).

"The *Equal Opportunity for Women in the Workplace Act* was introduced into Parliament on 22 September 1999, replacing the Affirmative Action Act 1986" (Australian Commonwealth Office for Women, 2008).

"The Equal Opportunity for Women in the Workplace Act 1999 aims to:

- Promote merit in employment;
- Promote equal employment opportunity and eliminate discrimination; and
- Encourage consultation between employers and employees on these issues.

The Act requires:

- Private sector companies
- Community organisations
- Non-government schools
- Unions
- Group training companies, and
- Higher education institutions

with 100 or more people to establish a workplace program to remove the barriers to women entering and advancing in their organisation" (EOWA, 2008).

"The *Workplace Relations Amendment (Transition to Forward with Fairness) Act 2008* came into force on 28 March 2008" (Commonwealth of Australia Employment and Workplace Relations Services for Australians, 2008) to assist employees for the transition

will take place between now and 2010 when the full policy will take effect. "The amendments, among other things:

- prevent the making of new Australian Workplace Agreements
- create a new form of individual workplace agreement - the individual transitional employment agreement (ITEA) - to be available only for limited use during the transitional period
- put in place a new no-disadvantage test for new agreements to provide better protection for employees
- ensure that outworker conditions in awards continue to have effect despite any less favourable terms of a workplace agreement
- enable the Australian Industrial Relations Commission (AIRC) to undertake the process of modernising industrial awards" (Commonwealth of Australia Employment and Workplace Relations Services for Australians, 2008).

Despite the impressive evolution of Australian legislation to eradicate inequities against women in the workplace, the statistics for how many women actually make it to senior leadership positions speak for themselves as reported in the 2006 EOWA Australian census of women in leadership

> "In 2006, women hold 12.0% of executive management positions in the ASX200, a marginal increase over two years. Whilst we are far from the tipping point, we have seen a significant increase in organisations with 25% or more of the executive team being female, rising to 18.0% in 2006 from 13.7% in 2004. Similarly, 13.5% of companies have two or more women Board Directors, an increase from the 2004 result of 10.2%. However, across the ASX200 there are 1487 seats around boardroom tables and only 129 are held by women, representing just 8.7%. There was no increase in the appointment of female CEOs to ASX200 organisations, with just six companies (3.0%) led by women. However, a pipeline to the top jobs is continuing to form. Line management experience—roles with responsibility for profit-and-loss or direct client service—is widely considered necessary to advance to the highest level. In 2006, women hold 7.4% of line roles, an increase from 5.0% in 2002 when just two CEOs were female" (EOWA, 2006).

Are these marginal increments worth getting excited about when one considers the other side of the coin which would read the following?

> In 2006, men hold 88.0% of executive management positions in the ASX200 with about 75% of the executive team being male. 86.5% of companies have predominantly men Board Directors. Across the ASX200 there are 1487 seats around boardroom tables and only 1358 are held by men, representing 91.3%. 94 ASX200 organisations were led by men. In 2006, men hold 92.6% of line roles.

Women's workforce representation, according to the 2006 EOWA Australian census of women in leadership illustrates "the diminishing representation of women in the workforce relative to the representation of men, as occupational seniority increases. While women at 44.8% are present in almost equal numbers to men in the workforce as a whole, at senior levels women become increasingly more isolated until, at board director level, there are 10 men to every woman. At CEO level the picture is even more pronounced, with 33 male CEOs for every female CEO within the ASX200" (EOWA, 2006).

Furthermore, in September 2008, the Australian Sex Discrimination Commission (SDA) headed by Elizabeth Broderick opened an inquiry into the effectiveness of the Sex Discrimination Act 1984 citing:

> "There has been significant progress in reducing direct sex discrimination since 1984, when the SDA was passed by the Australian Parliament. However, the application of the SDA over a quarter of a century has highlighted some serious limitations with its current form and content. It is clear that our progress on achieving substantive gender equality in Australia has stalled, and the SDA is currently limited in its ability to proactively address this problem. It is also widely acknowledged that the SDA has never fully implemented our international legal obligations, particularly under the United Nations *Convention on the Elimination of All Forms of Discrimination Against Women* (CEDAW). HREOC (the Human Rights and Equal Opportunity Commission) believes the SDA needs to be amended to:

- Address the problems with existing provisions which have emerged in the quarter of a century since its adoption;
- Enhance its ability to actively progress substantive gender equality and promote systemic reform; and
- Fulfill our international legal obligations" (HREOC, 2008)

As part of a national consultation for the enquiry, Elizabeth Broderick, Commissioner for Sex Discrimination went on a "Listening Tour". During the tour, Commissioner Broderick personally met over 1000 women and men from all walks of life. The story of one of the participants Broderick encountered is quoted in the discussion paper for the enquiry (HREOC, 2008, p 30):

"I'm a mother who has been out of the paid workforce for two years and will probably be for the next 4 years, until my children are ready for pre-school. My return to work will probably be on a part-time basis and I will probably have to re-start my career after so many years out so I don't expect that I will earn very much. I never thought this would be the case - I studied for many years, earned a higher degree, worked overseas and then started my family...I can't see how, after this time out of the workforce, my earnings will ever come close to my partner's. I dread to think of how I will ever manage if I have to rely upon my meager superannuation contributions in retirement" (Broderick, 2008).

Concluding Remarks

It can be argued that leadership as it exists today is layered with themes which date back to the victorian era, and if this review had delved into early greek philosophy and history, it could be shown to have a lineage even further back in time. Today one still speaks of leaders as great heroic figures, who are predominantly male, with traits that are associated to be masculine in gender, based on how masculinity is perceived in contemporary cultural and temporal contexts, and gender itself rooted in historic subjectivities and constructions of what men and women do. Contemporary leaders have a style that comprises a range of traits associated with personality, intelligence, appearance and also behaviours that are dependent on situation and organisational context, external and internal.

Ultimately, leaders do what they do in the way that they choose to based on what they perceive is needed at that time. Whether this is generic, genderless, masculine or feminine or androgynous, comprising qualities that are born or qualities that are made, governed by a combination of traits or a singular core trait, displayed as a combination of styles or a singular style, are notions that are both supported and unsupported empirically to varying degrees.

That the domain of leadership is dominated by men, masculine agendas and being masculine is a dominant theme that this review does not negate. Women's voices have entered this whole domain. They have delineated insights about leadership at different levels ranging from observations of how leadership excludes women in theory and practice to the power of ideologies that have given rise to expectations, assumptions, norms, deviations and limitations for women. Whilst this review has shown that women are at many levels of their professional and personal spheres relegated to stereotypes that are demeaning, men can also be said to be trapped in their set of expectations, assumptions, norms, deviations and limitations that govern who they are and what they do and how they perceive women and leadership. As both sexes live, believe and do what it is that they are supposed to do, the problem is, as this review shows, women are far worse off than the men.

Such essentialist terms of men and women, masculine and feminine, male and female, even leader and follower are all problematic as denunciated by poststructuralism. They are steeped with homogeneity of culture, race, religion, beliefs, practices and everything else that humans do. The absence of an in-depth appreciation of this lens of feminism by individuals practicing leadership is as sad as the reality that most people are not familiar with an appreciation of the evolution of leadership theories and the entrenched slants they contain within them, being offshoots of seeds which have regenerated numerous times through the decades carrying with them strains of inequity, particular ideologies, academic and empirical constraints. Despite this, it must be said that essentialism with its binary and simplistic dichotomies, and leadership, void of its diverse and inconclusive polemic and empirical heritage, are the currency of everyday language, thought and action. If one is to engage where individuals are at, it is critical that a researcher must therefore speak and plan in the current sphere of language to engage subjects to explore the aims of this thesis.

This literature review clearly shows that women are excluded from leadership; that the domain of leadership is male dominated and masculine, and that women's efforts and those who advocate

for them (theoreticians, government bodies) have not been able to establish any parity of numbers for women who choose to be leaders. Achieving economic independence for women is at the core of gender equality as recognised by the Australian Sex Discrimination Commission (HREOC 2008) which states that "economic independence is about expanding the capacity of women to make genuine choices about their lives through full and equal participation in all spheres of life. Importantly, it involves recognising women's work, paid and unpaid, as valuable, both socially and in monetary terms" (HREOC, 2008, p 30). Strategies such as diversity and legislation have tampered around the edges of inequities and marginalization of women to a certain extent, leading to small gains, but as has been shown through this review, parity, equity and equality appear to be eons away for women.

What is also evident from this literature review is that all of the research that deals with women and leadership takes place in the domain of leadership. Women's aspirations to lead are not considered outside the domain of leadership, and as leadership has been shown to be predominantly a masculine phenomena, women appear to be positioned against men. This is not only in terms of their physical presence in the domain of leadership, but also their behaviour, style, traits, qualities, and other factors of leadership are all thrust against how they relate to men. Women are, therefore, the occupants of a domain that appears to be created by men, with ideologies that relate to men, which consequentially allow for the success of men. In entering this domain, women can be said to have aspirations that parallel those of men with respect to leadership and they have chosen to actualize their aspirations in the domain that men achieve their aspirations.

If one accepts this perspective, then one is able to appreciate that the inequities that have arisen for women since they were excluded from this domain, to their limited success in this domain, is an outcome that reflects the hopelessness of this ever changing. It cannot be said that the disparity against women is inevitable as that would be saying that the outcome of inequity for women is the fault of women in choosing to enter the domain that was only made for men. To say this, would be to perpetuate the inequity that women face and offer an argument that circuitously presents inequity against women as the cause and the effect. What this perspective does point to is that if men own the domain of leadership in having created and sustained it as its primary care keeper, then it is because of their propensity to restrict entry and comprehensive participation of women in this domain, that the responsibility lies. Accepting that the essentialist terminology that this argument is couched in, extends its applicability to all men and women, this argument is

offered with this acknowledgement in the hope of presenting a way of looking at the discourse of leadership from a perspective that has not been explored by others.

This thesis pursues some interesting gaps in the theoretical and empirical discourse of leadership. Can women's aspirations to lead be recognised outside the domain of leadership as it is understood today with all its tenets rooted in previous generations of disparate ideologies? Can the domain of leadership be understood devoid of comparative appreciations of the sexes and their gendering, or is the discourse of leadership void, if sex and gender were removed from its domain? What can be found beyond the boundaries of leadership that could incorporate leadership propensities as a part of a whole way of being for women? Such preoccupations have an impetus that has not been found in the literature of leadership. Leadership is challenged from a stance that operates outside its domain with questions about its epistemology. The validity of leadership is challenged not in terms of its relegated grouping of the sexes but in terms of its validity for human beings. A humanist perspective that is absent from explorations of leadership is introduced through this study. An appreciation of all of these considerations have cumulated in the central focus of this thesis which pursues the hypothesis, what outcomes would result if women abandoned the masculine domain of leadership to identify a new space for women's being, valuing and doing. The next chapter discusses how such a hypothesis will be methodologically explored.

CHAPTER III

METHODOLOGY

Overview

The literature review has shown that leadership is predominantly a masculine concept and its practice is male dominated. Within this domain, women's inclusion is limited in leadership's theoretical discourse, underlying ideologies, perceptions, practices and organisational contexts. This study invites women to exit the existing domain of leadership and think outside the arena of leadership. Women were invited to explore the possibility of identifying a new space for themselves beyond the boundaries of leadership, that is about their unique way of being, valuing and doing.

What follows is an investigation of the literature pertaining to paradigms of research that suit the ontological and epistemological bases of this study. The methodological approaches of these paradigms will be discussed. This investigation begins with the qualitative research paradigm followed by a discussion of phenomenology, grounded theory and the feminist approach as a methodology for this study. The case will be made for why a postmodernist or poststructuralist approach was not employed, but one that was qualitative, phenomenological and based on grounded theory. Specific techniques of the interview and the telephone interview will also be considered.

Theoretical Orientations

Mertens (2005) points out that a researcher's theoretical orientation has implications for every decision made in the research process including choice of methodology. Explaining that a paradigm is a way of looking at the world which includes certain philosophical assumptions that guide thinking and action (Mertens, 2005), Mertens identifies four major paradigms. They are positivism/postpostivism, constructivist, transformative and pragmatic. Mertens proceeds to categorise different research methodologies within these four groupings.

Using Mertens' categorisation, it can be said that this study is situated in the constructivist paradigm. The researcher of this study has developed a consciousness of the inequities women face at various points of their professional life and has also learnt of the discourse and strategies women use to object to their treatment. This study has emerged from this perspective which is constructed from the personal experiences and knowledge of the researcher and women who are in the field of leadership in various professional sectors.

Using Lincoln and Guba's (2000) three questions to define a paradigm, Mertens (2005) responds to the ontological question, 'what is the nature of reality?' by saying that for the constructivist paradigm, reality is socially constructed, thus there could be multiple constructions (Schwandt, 2000) and they could concur or diverge. Moreover constructivist researchers reject the notion that there is an objective reality and strive to understand the multiple social constructions (Schwandt, 2000). In this study, not only was the researcher driven by her own constructions of personal experiences and observations of leadership inequities against women, but also by the consciousness of other women's constructions of personal experiences and observations of leadership inequities against women. Multiple women's constructions of leadership defined the nature of the reality women encounter in the domain of leadership. It was perceived that an understanding of this reality could be gained from descriptions of participant's realities as encapsulated in the meanings of their words, the thematic development of their ideas as it exposed causal and consequential contexts. All of this could not be ascertained from quantifying participants' experiences. Quantitative interpretations were deemed to be finite, limited in depth and scope, numerical measurements that opposed the ontological orientations of the researcher's understanding of the nature of reality.

For the epistemological question of Lincoln et al. (2000), 'what is the nature of knowledge and the relationship between the knower and the would-be known?' Mertens (2005) responds epistemologically; this paradigm views the nature of knowledge as interactive through linkages between the researcher and participants. Thus data collection is personal and interactive. Objectivity is replaced by confirmability. Thus data, interpretations and outcomes are founded in contexts and participants. In this study, it was accepted that an understanding of the domain of leadership could only be attained if the researcher together with the participants of the study explored personal knowledge and experiences of leadership. Women as well as men who were in the leadership domain were invited to participate in this study. Confirmability of the shaping reality of leadership was aided by the use of grounded theory which will be discussed later in this chapter, in that a process of attaining information of themes from different vantage points was sought to acquire a multidimensional and comprehensive perspective of the world of leadership as experienced by women and men.

In terms of the constructivist paradigm's methodology, qualitative methods (Lincoln et al., 2000) are used involving an interpretive, naturalistic approach to phenomena in the world. Interviews are predominant in this paradigm as the assumption is that social construction of reality can be conducted through interaction between the researcher and the participant (Lincoln et al., 2000). Mertens (2005) explains that this interactive approach is also described as hermeneutical and dialectical as the aim is to obtain multiple perspectives from a variety of persons that are then compared and contrasted, forcing a reconsideration of previous positions. Thus research questions evolve rather than being definitively established at the beginning of the study. Phase 1 and Phase 2 to a much greater extent comprised interviewing women and men participants through dialoguing with an open-ended discussion around themes rather than pre-formulated questions. As the need to refine the model that was emerging became more potent through the study, the interviewing took the form of exploration and discussion rather than following a binary divide of researcher/questioner interviewing participant/respondent.

As this study with its constructivist paradigm lies in the sphere of qualitative research rather than quantitative research (Tesch, 1990 cited by Mertens, 2005), in order to achieve the aims of this study, it was felt that what was needed was an approach that values individualised experiences and voices that pertain to the phenomenon being investigated. Reflexivity as well as extrapolation to create new lines of thinking is required so that theory emerges from a grounding in data, but reaches into territories uncovered, as this study aims to explore concepts beyond existing

boundaries of leadership. Thus an approach that does not begin with theory, but allows for the development of it, is needed. A framework that values the experience and background of the researcher is also required to recognise how this contributes to the study at all stages of the study. Phenomenological research (Bogdan & Biklen, 2003) and grounded theory (Glaser & Strauss, 1967) which are qualitative methods of research seemed to best fit these objectives.

As each methodology links a particular ontology and epistemology in providing rules that specify how to produce valid knowledge of social reality (Ramazanoglu & Holland & Holland, 2002), the discussion that follows explores the epistemological and ontological foundations of qualitative research methodology in general, and in particular, phenomenological research and grounded theory.

Qualitative Research Methodology

The debates about positivism versus humanistic methods of enquiry are prevalent in the literature about research methodologies. Positivists perceive qualitative research to be exploratory, unscientific with conjectures and value laden as data is viewed as being 'soft' as opposed to 'hard' data used by quantitative researchers. Hard data means making hard material, leading to hard won results with hard decisions (Gherardi & Turner, 1987). Soft data, on the other hand, is considered to be weak, used by those who are too soft hearted and should not be taken seriously. Humanists or interpretive researchers argue that positivism is pseudo-scientific, inflexible, myopic, mechanistic, outdated and limited to testing existing theories (Goulding, 2002). Goulding (2002) adds that it is hard to ignore the question of treating human social behaviour in such a detached and logical manner. Hirschman (1993) in her critique of a historical review of papers in the field of consumer behaviour and marketing said that positivism is a masculine and gendered ideology which drives towards quantification, decontextualizes entities and constructs artificial linkages between them. Emotional life, particulars of time and place, for example, are ignored. Smith discusses the notion of context sensitivity in qualitative research saying:

> "What sets qualitative research apart most clearly from other forms of research is the belief that the particular physical, historical, material and social environment in which people find themselves has a great bearing on what they think and how they act… Qualitative researchers reject the notion of universal, context-free generalisation" (Smith, 1987, p 174).

Qualitative research methods lend themselves ideally to this study because they can be used to uncover and understand what lies behind any phenomenon and to gain novel and fresh slants on areas about which there is existing knowledge (Strauss & Corbin, 1990). Qualitative research assumes that all of the concepts pertaining to a phenomenon have not yet been identified (Strauss et al., 1990). Furthermore, intricate details of phenomena are better conveyed by qualitative methods than quantitative (Strauss et al., 1990).

Introspection as a method of producing material to provide the empirical grounding of a theory is valued in qualitative research. It is differentiated in terms of "the researcher's personal introspection, the introspection of others, interactive introspection (between the researcher and the respondent), synthetic introspection (researcher's life history and experience used to evaluate the reports of others), and reflexivity, the adoption of an analytical stance" (Goulding, 2002, p 15).

Morse (1994) argues that the process of qualitative research relies on inference, insight, logic and luck and with creativity the results emerge as a coherent whole. Specifically, a qualitative approach is being adopted for this study as qualitative work has as its objective the development of theory (Morse, 1994) rather than the testing of it. The cognitive processes which underlie qualitative research (Morse 1994) make sense for this study as they progressively lead to theory building. The processes are (Morse 1994): comprehending the setting; synthesising the stories and identifying variations, commonalities; theorising to provide the best comprehensive, coherent and simplest model for linking diverse and unrelated facts, thus revealing the implicit unknown; and recontextualising so that the new model can be applied to the context of the established theory. These processes allow for an honouring of the participant's stories, their meanings of experiences and phenomena, and similarities and contradictions of meanings and experiences. Creating theory from this basis provides for the richness of views as expressed by the participants and the personal constructions of the researcher in interviews.

Phenomenology as a Methodology

Schultz (1967) explained that individuals understand life with knowledge made up of common-sense constructs and categories. Naming allows for the interpretive application of a category to the concrete particulars of a situation (Goulding, 2002). Language is perceived as being the

central medium for transmitting meaning, describing reality, and as such provides the methodological orientation for a phenomenology of social life. Meaning of a word is taken to be what it stands for in the real world. Meanings are shared by many people of the world as there is a degree of commonality in how others experience the world. A person's life is seen as being socially constructed in which experiences interrelate meaningfully (Goulding, 2002).

Within this context, the phenomenologist's source of data is only the views and experiences of the participants. Phenomenologists view the "primary and distinctive characteristic of an interview as discourse, that is, as meaningful speech between interviewer and interviewee as speakers of a shared language" (Mishler, 1986, pp 10-11). Subjective experience is seen to be crucial. Participants are selected only if they have lived the experience under study. Sampling is therefore purposive and the main instrument of data collection is the interview. Interpretation of findings is undertaken through reading interview transcripts to get a sense of the whole picture followed by the search for patterns and differences (Thompson, 1997 cited by Goulding, 2002). Units which describe the central aspects of the experience are synthesised to provide a description of the whole.

"Heuristics is a form of phenomenological inquiry that brings to the fore the personal experience and insights of the researcher" (Patton, 1990, p 71). To perform heuristic inquiry the researcher must "have personal experience with and intense interest in the phenomenon under study" (Patton, 1990, p 71) and the participants must "share an intensity of experiences with the phenomenon" (Patton, 1990, p 71). In this case, the shared "intensity of experiences" involves the phenomena of leadership and women's status in the field of leadership. Through shared reflection and inquiry between researcher and participants, it was possible to search women's and men's experiences of leadership and possibilities for women exiting leadership to develop a new identity for women that is removed from the current masculine domain that it exists in.

As the researcher and the interviewees intensely experience(d) and reflect(ed) on the phenomenon in question, we were able to develop a new theory from this reflexivity and mutual creativity. Reflexivity is found throughout this methodology as it assumes the existence of "shared processes of subjectivity" (Williams, 1990, p. 261) to locate both myself as the researcher and the participants on the same plane of activity and understanding. It is from this basis of the uncovering of experiences and understanding of leadership, that both the researcher and the participants explored new identities.

Phenomenology as a method upholds the four criteria of qualitative research advocated by Morse (1994) that have been outlined previously: comprehension, synthesising, theorising and recontextualisation. Moreover, intense reflection is integral to a phenomenological process.

A phenomenological methodology is more consistent with this study as it employs naturalistic inquiry "to inductively and holistically understand human experience in context-specific settings" (Patton, 1990, p 37). The view that reality is personally constructed and meanings are shared is a position that describes the ontological basis of this study and concurs with a qualitative paradigm and a phenomenological methodology. That knowledge is not "hard" in that it is not objective facts, but "softer," that is it is subjective and made up of feelings, insights and personal evaluations (Cohen & Manion, 1989 cited by Dinham, 1992, p 111) is the perspective taken in this study.

A Phenomenological methodology recognises the researcher as the instrument, taking into account the experiences and perspectives of the researcher as valuable and meaningful to the study (Lincoln et al., 1985). It allows for emergent design "because it is inconceivable that enough could be known ahead of time about the many multiple realities to devise the design adequately" (Lincoln et al., 1985, p 41) and because the diverse perspectives and values systems of researcher and participant "interact in unpredictable ways to influence the outcome" of the study (Lincoln et al., 1985, p 41).

In terms of a phenomenological analysis according to Goulding (2002), interview transcripts are read in full, in order to gain a sense of the whole picture. The next stage is the hermeneutic endeavour or intertexuality whereby patterns and difference are observed across transcripts to provide a holistic interpretation. The phenomenologist attains comprehension by first reflecting on his/her own experiences and then entering into a dialogue with others to gain experiential descriptions after which transcripts are examined applying thematic analysis to identify common structures of experiences which then lead to the development of theory. Thus analysis is done by scrutinising the text for meaning units and then synthesising to provide a description of the whole.

A "necessary consequence" of the phenomenological paradigm is grounded theory (Lincoln et al., 1985, p 205) or theory in which categories are applicable to and indicated by the data under study (Gorski, 1998).

Grounded Theory

Grounded theory is a qualitative research method (Strauss et al., 1990). Grounded theory was first presented by Glaser and Strauss in their book, "*The Discovery of Grounded theory*" (1967). According to Charmaz cited by Goulding (2002), it was largely a protest against a methodological climate in which qualitative research was viewed as preliminary to the 'real' quantitative methodologies. The authors aimed to encourage new and creative research moving away from accepting the view that all the great theories had been discovered and research needed to just test them thorough quantitative scientific methods. Knowledge was presented as being actively constructed with meanings of existence relevant to an experiential world (Goulding, 2002). Theory was presented not as the formulation of a pre-existing reality but as interpretations made from given perspectives, recognising that those interpretations are temporally constrained (Strauss & Corbin, 1994).

The symbolic interactionist school of sociology, associated with American pragmatist philosophers of the 20th century, William, James; George H. Mead and John Dewey informed grounded theory, providing it with a particular perspective on what constitutes social reality and how that reality should be investigated Meaning and its influence on social behaviour is the central idea in the symbolic interactionist position (Glaser, 1998; Strauss, 1987). It posited that humans' interaction with the world is mediated through our processes of meaning making and interpretation (Locke, 2001). Grounded theory reflects symbolic interactionism's theoretical and methodological presuppositions about the nature of the social world and the way it can be studied. It observes and understands behaviour from the participant's point of view, learning about participants' worlds, their interpretation of self in the context of given interactions, and learning about the dynamic properties of interaction (Locke, 2001). Furthermore, Blumer's (1976) focus on ensuring that all aspects of the research process be empirically valid is echoed in grounded theory where conceptual categories and the broad interpretive frameworks developed should result from the researcher's interaction with the situation being studied.

The early version of Glaser and Strauss' grounded theory (1967) was succeeded by Strauss and Corbin's 1990 version, "*Basics of Qualitative Research*" and reflected the bifurcation between the original authors. Goulding (2002) explains that on the one hand, Glaser stresses the interpretive, contextual and emergent nature of theory development whilst, Strauss emphasises

highly complex and systematic coding techniques with their presentation of multiple coding procedures such as open, axial and selective coding.

In the grounded theory approach, theory is generated through the systematic and continuous interplay between data collection and analysis (Glaser et al., 1967; Strauss, 1987; Strauss et al., 1990). Open coding breaks down the data into distinct units of meaning whilst axial coding codes data to identify relationships between units. The final stage is the construction of a core category which unites the theoretical concepts to offer an explanation or theory of the phenomenon (Goulding, 2002). One of the fundamental differences between grounded theory and other qualitative theories is that grounded theory strives towards verification through the process of category saturation which involves staying in the field until no further evidence emerges. Verification or confirmability (Mertens, 2005) is done through out the course of the research study.

According to Strauss (1987), the methodological thrust of the grounded theory approach to qualitative data is toward the development of theory regardless of the type of data or theoretical interests. Thus grounded theory, as developed by Glaser and Strauss in the early 1960s is not a specific method but a style of doing qualitative analysis according to a number of distinct features (Strauss, 1987). The grounded theory analysis is grounded in data. It is inductively derived from the study of the phenomenon it represents (Strauss et al., 1990). Theory follows the analysis of data rather than preceding it. Theory moves from empirical observation to the definition of concepts (Locke, 2001). Speculative theory building is aided by the process of joint collection, coding and analysis, termed 'theoretical sampling' (Glaser et al., 1967). The process of data collection is controlled by the emerging theory (Glaser et al., 1967).

The developers of grounded theory emphasise that such theory should be developed with researchers fully aware of themselves as instruments for developing the theory. Termed Experiential data which consists of analysts' technical knowledge, personal and professional experiences, the authors advocate that this data should not be ignored as it is valuable to the formation of theoretical sensitivities, hypotheses and concepts that those outside the field being investigated would not have (Strauss, 1987). A researcher's theoretical sensitivity that can come from a number of sources including literature, professional and personal experience not only guides the analytical process but will also in turn add to the researcher's theoretical sensitivity.

Whilst a priori theorising is rejected by Grounded theorists, researchers are encouraged to bring preconceived constructs and hypotheses to their data gathering and analysis (Locke, 2001).

Induction which leads to the discovery of a hypothesis based on ideas, depends on the researcher's sensitivities and subjectivities, their consciousness of the issues, even at a subliminal level (Strauss et al., 1990). Deductions of implications from hypotheses rests on the experience of the analyst to think about the particular kind of data under scrutiny. Verification of the hypothesis is also associated with the analyst's experience and learned skills in thinking (Strauss, 1987). Creativity which is an essential component of the grounded theory method is evident in the ability of the analyst to aptly name categories, make free associations to stimulate questions and raise comparisons that lead to discovery. It must, however, be recognised that whilst the analyst's experience and background is significant, this can also constitute an impediment to new insights and formulations (Goulding, 2002). Thus the investigation has to somehow escape the researcher's experience and background governing its ultimate direction. Maintaining an attitude of scepticism toward hypotheses and categories developed early in the study and repeatedly validating ongoing analyses is vital for the process to be scientific or rigorous (Goulding, 2002).

Although grounded theory is credited to be a scientific method as its procedures of significance, theory-observation, compatibility, generalisability, reproducibility, precision, rigor and verification meet the criteria of scientific research, there is debate as to qualitative researchers running the danger of interpreting the canons too broadly (Strauss et al., 1990). However, it must be said that all too often qualitative research is assessed as being valid according to positivist criteria (Goulding, 2002).

Grounded theory, some thirty years after its publication in 1967 by Glaser and Strauss has been taken up in other disciplines outside Sociology where it originated. Denzin and Lincoln (1994) states that the grounded theory perspective is the most widely used qualitative interpretive framework in the social sciences today.

Grounded Theory Analytic Strategies

Grounded theory analysis of the collected data follows the principle of qualitative analysis which is that data analysis is an ongoing process (Miles & Huberman, 1994). Analysis does not occur at the end of the study as it does for quantitative analysis (Mertens, 2005). Data analysis as per

grounded theory also upholds phenomenological traditions that analysis is recursive (Mertens, 2005).

More specifically, Tesch (1990 cited by Mertens, 2005) identified principles of qualitative research analysis. Included in this list is that analysis occurs throughout the data collection process; the process is not rigid but is systematic and comprehensive; analysis includes reflective activities and notes record the process; the process begins with reading all the data and then dividing it into smaller more meaningful units; the process is inductive; the main analytic process is comparison where the researcher uses comparison to build and refine flexible categories and discover patterns; the result is a higher-order synthesis in the form of a substantive theory; and the quality of the findings rests on corroboration that the research findings reflect people's perception.

Steps for analysis of data as explained by Strauss et al. (1990) are described in terms of three steps and uphold the approach to qualitative enquiry. Open coding; axial coding and selective coding are the three steps. Open coding names and categorises the phenomena as data is broken into discrete parts, compared and questions asked about the phenomena. Axial coding puts the separated parts of the data back together to make connections between categories as questions are asked about the relationships between the categories. Selective coding identifies one core category and relating all other categories to it. Thus theory is validated as it is grounded in data (Strauss et al., 1990).

A detailed discussion of how coding develops the grounded theory follows as per the techniques described by Strauss et al. (1990) which were adopted in this study.

Coding: Open coding, Axial coding, Selective coding and the Core Category

Coding is the next step after the transcription of the data is completed. In grounded theory three related types of coding are undertaken for analysis of the data. The analytic procedures are designed to build rather than test theory; give the research process the rigour necessary to make it "good" science; enable the researcher to break biases and assumptions brought to or developed during the research process; and provide the grounding, density, sensitivity and integration needed to generate a rich explanatory theory that approximates the reality it represents (Strauss et al., 1990, p 57).

Open coding

According to Strauss et al. (1990) open coding "pertains specifically to the naming and categorising of phenomena through close examination of data…During open coding the data are broken down into discrete parts, closely examined, compared for similarities and differences, and questions are asked about the phenomena as reflected in the data" (Strauss et al., 1990, p 62).

As concepts are the basic units of analysis in grounded theory, conceptualising the data is the first step in the analysis. Strauss et al. (1990) explain that breaking down means taking apart an observation, sentence, paragraph, to determine each discrete idea or incident a name that represents a phenomena. This is done through asking questions like: what is this? what does it represent? Each incident is compared to other incidents so that similar phenomena can be given the same name.

According to Strauss et al. (1990) concepts involve the grouping of similar data and giving these groups conceptual labels. By grouping concepts or labels that seem related to the same phenomena, categories are discovered. The process of grouping concepts is called categorising.

Categories have conceptual power as they pull together around them other groups of concepts or subcategories. Names for the categories need to be even more abstract than the concepts. Names can come from the researcher or from the literature or the informants themselves (Strauss et al., 1990). The names whilst important for remembering the category and thinking of it analytically are provisional as the constant comparative method of analysis may lead to a more appropriate name later in the analysis.

Line by line coding is considered to be the most detailed type of analysis and the most generative and useful for theoretical sampling. Other types of analysis include coding by sentence or paragraph or an entire document, observation or interview.

To sum up, open coding is the first step of the grounded theory analysis which involves breaking down, examining, comparing, conceptualising and categorising data. Concepts are conceptual labels for discrete happenings, events and instances of phenomena. Categories are classifications of concepts and are discovered when concepts are compared and pertain to a similar phenomena.

Categories are at a more abstract (Goulding, 2002), level than concepts as they are higher order groupings.

Axial coding

The next step in grounded theory analysis is axial coding when "data are put back together in new ways after open coding, by making connections between categories" (Strauss et al., 1990, p 96). Connections are made between a category and its subcategories. The focus according to Strauss et al. (1990) is on "specifying a category (*phenomenon*) in terms of the conditions that give rise to it; the *context* (its specific set of properties) in which it is embedded; the action/interactional *strategies* by which it is handled, managed, carried out; and the *consequences* of those strategies. These specifying features of a category give it precision, thus we refer to them as *subcategories"* (Strauss et a.l., 1990, p 99).

Strauss et al. (1990) add that the way in which categories are linked to subcategories is termed the "paradigm model" (Strauss et al., 1990, p 99).

The model looks like this as found in Strauss et al. (1990 p 99).
(A) CAUSAL CONDITIONS → (B) PHENOMENON →
(C) CONTEXT → (D) INTERVENING CONDITIONS →
(E) ACTION/INTERACTION STRATEGIES →
(F) CONSEQUENCES

Relating categories to subcategories Strauss et al. (1990) state is a process of inductive and deductive thinking by making comparisons and asking questions to develop each category in terms of the paradigm model.

Selective Coding

Following axial coding, the next step in grounded theory is selective coding in which the "core category" (Strauss et al., 1990, p 116) is selected. Selective coding is "the process of selecting the core category, systematically relating it to other categories, validating those relationships, and filling in categories that need further refinement and development" (Strauss et al., 1990, p 116).

The core category is "the central phenomenon around which all the other categories are integrated" (Strauss et al., 1990, p 116).

To develop a grounded picture of reality as is the aim of the final step of selective coding, Strauss et al. (1990) delineate five steps which are not meant to be linear as the analyst may move backwards and forwards through them. The five steps are (Strauss et al., 1990, p 117-118):

- Explicating the story line
- Relating subsidiary categories around the core category by means of the paradigm
- Relating categories at the dimensional level
- Validating those relationships against the data
- Filling in categories that may need further refinement and/or development

In selective coding integrating all the interpretative work done through the research is the most difficult task. To achieve integration, Strauss et al. (1990) insist that it is necessary to formulate a story line. Getting a clear story line and developing it into an analytic story begins with questions that enable one to identify the story: What about his area of study seems most striking? What do I think is the main problem? A general descriptive overview is the starting point. From this one moves to conceptualisation that is, to the story line. From the story line, one moves to tell the story analytically. As with open and axial coding, the central phenomenon has to be given a name.

The core category is the category that is abstract enough to encompass all that has been described in the story. Sometimes Strauss et al. (1990) explain this single category already exists. At other times, this category needs to be named. Only one core category is needed as the authors warn that two or more hinder "tight integration and the dense development of categories" (Strauss et al., 1990, p 122) which can be attained if one phenomenon is chosen and the other category is related to it as a subsidiary so that a single theory is developed.

The core category, the authors add, must be developed in terms of its properties and the story should indicate this. The next step is to relate the other categories to it making them subsidiary categories. The core category need not be a process" but it is at "the heart of the integration process" and is the "essential cement in putting together and keeping together properly - all the

components in the theory" (Strauss et al., 1990, pp 123-124). The authors add that the relating of categories to the core category is done by means of the paradigm model discussed before.

When the theory is validated against the data, the grounding is completed. This, the authors explain is done "by laying out the theory in memos either diagrammatically or narratively. Then statements regarding the category relationships under varying contextual conditions are developed and finally validated against the data" (Strauss et al., 1990, pp 133-134). Statements are checked to see if they fit the theory in a general sense. Statements that do not fit the theory are recognised as being in a state of transition requiring the analyst to ascertain the reasons for these conditions.

The final step in selective coding is for the filling in of any missing detail in the theory and is necessary to give conceptual density to the theory and conceptual specificity. Strauss et al. (1990) caution that "substantive" and "formal" theory (Strauss et al., 1990, pp 174-175) differ with the major difference being that substantive theory is only about a phenomenon at one of the contextual levels of a conditional matrix such as the national or community level, while a formal theory emerges from the study of a phenomenon examined under many different types of situation. The authors advise that researchers need to be cautious in suggesting the wider applicability of a substantive theory as this necessitates the studying of other situations before the claim can be made.

A discussion of how the techniques of grounded theory, as represented by Strauss et al. (1990), were applied to this study's methods and the analysis of the data will be undertaken in chapter four, five and six.

To the extent that both participant and participants are predominantly women, and women who are interested in other women's voices and their empowerment, this methodology also takes on a feminist dimension (Reinharz, 1992). According to Flax (1992, p 163), feminist researchers carry out "Enlightenment dreams." These dreams as Mertens (2005) describes are not only about achieving knowledge, but also about being committed to justice, emancipation and progress.

A Feminist Methodology

Ramazanoglu et al. (2002) explain that feminist methodology "was initiated primarily as a way of characterising existing methods of producing knowledge as masculinist, and challenge existing understandings of gendered social life" (Ramazanoglu et al., 2002, p 15). It was viewed (Denmark et al., 1988) that since scientists were predominantly white, middle-class males, the scientific method, which is taught as the method and practice of objectivity, is replete with androcentric and sexist biases which have gone largely undetected and continues to be seen as an objective exercise.

Ramazanoglu et al. (2002) point out that as there are more than one moral and political positions within feminism, a distinctive feminist methodology is not supported by all feminists. They add that any distinctiveness must come from the relations between epistemology and politics in feminist research and offer four points to summarise this position as follows.

Firstly, Feminist methodology is not distinguished by female researchers studying women as women do not have a special claim to know gender. Secondly, there is no research technique that is distinctively feminist. Although there is a prevalence of qualitative research styles to suit purposes of making diverse women's voices heard, quantitative and other techniques are also used (DeVault, 1999). Reinharz (1992) holds that feminists have used every research method. Oakley (1998) criticises the obsession of feminists with the dualisms between qualitative and quantitative research and claims that this has led to gendering methodologies, with feminist researchers forfeiting the opportunity to conduct studies using mixed methods (Oakley, 2000). Thirdly, there is no ontological or epistemological position that is distinctively feminist. Realist, empiricist and relativist positions are characteristic of other radical approaches to social research. A critical consideration of the researcher in the research process, Ramazanoglu et al. (2002) surmise is good practice in social research more generally. It is in their fourth point, that the authors concede that feminist methodology is distinctive to the extent that it is shaped by feminist theory, politics and ethics and grounded in women's experience.

> "Feminist claims to know what people's lives and relations are like are politically charged. They defy patriarchal 'truths' that women are naturally inferior to men; they defy the reasoning and scientific methods that are blind to male dominance. This defiance …rests on the moral and political position that authoritative knowledge of the

> unjust subordination of women can be produced and justified" (Ramazanoglu et al., 2002, p 16).

Code (1991) and Nelson (1993) support this view in saying that feminist researchers regardless of gender, share political and ethical commitment which is common to the community of women whom they hope to benefit. Ramazanoglu et al. (2002) conclude that "Feminist research is politically *for* women; feminist knowledge has some grounding in women's *experiences*, and in how it *feels* to live in unjust gendered relationships" (Ramazanoglu et al., 2002, p 16). It is this that these authors stipulate is the only ground on which something distinctively feminist can be claimed for diverse approaches to methodology. De Vault (1999) stipulates that "what makes a qualitative or quantitative approach feminist is a commitment to finding women and their concerns" (De Vault, 1999, p 30). Finding voices for themselves or for other women who share experiences makes the approach feminist (Stanley & Wise, 1979).

Gelsthorpe (1992 cited by DeVault, 1999) asserts that feminist methodologist refuse to choose between subjectivity and analytic rigor and seek methods that do not deny subjectivity. This approach has come to be called 'standpoint' approaches (Stanley & Wise, 1983/93; Reinharz, 1983). Smith's writings (collected in Smith, 1987) reflects the theme that the feminist sociologist must refuse to put aside her experience and must make herself the starting point of the enquiry. DeVault (1999, p 39 citing Harding, 1991) explains that the notion that some standpoints provide a "better view" (Harding, 1991 cited by DeVault, 1999, p 39) of social organisation or a preferred site from which to "start thought" (Harding, 1991 cited by DeVault, 1999, p 39) accords some knowers with "epistemic privilege" associated with their identities. However, criticisms of this assertion are that identity is not always associated with superior insight and it must be realised that identities are relative, situational and contingent.

It can be definitively said that this research study is grounded in diverse women's experiences in relation to their experiences of leadership and their exploration of what is possible for women beyond the limiting unjust gendered frameworks that govern the spheres of leadership and work. The grounding of this study in women's experiences is two fold. The research aims have emanated from the researcher's and other women's experiences. The researcher's standpoint that has developed over two decades has emerged from working in the domain of leadership in the public and private sector and working with a large range of women on raising consciousness about leadership issues and strategies for empowering women with leadership potential. Whilst

accepting that the researcher's standpoint has not availed her with superior insights, it can be said that the epistemic privilege emerges from being aware of the scope and breadth of issues and women's attempts to overcome them. Thus the study is founded in women's experiences and their political intent to change the situation for women. The findings of this study are grounded in participants' experiences, women and men who advocate for women's empowerment, and thus the model and directions that emerge are founded in aspirations for women that are reflexive and forward looking in terms of its components and in terms of who it applies to.

A Feminist Critique of Grounded Theory

A feminist critique of grounded theory includes the view that whilst grounded theory emphasises its alignment with the qualitative rather than the quantitative approach, it "seeks to imitate the technical approach, rigour and codification of quantitative methodology (Alvesson & Sköldberg, 2000)…the result of this focus…leads naturally to a data-oriented (hyper) empiricist stance" (Alvesson et al., 2000, p 48). Grounded theory is not a general research orientation but a prescribed methodology that does not leave open room for variation. The emphasis that data appears "unmediated" and "pure" (Alvesson et al., 2000, p 49) does not recognise the underlying currents that determine the analytic decisions that are made regarding the "gathering" and "threshing" (Alvesson et al., 2000, p 49) of data. The authority of the researcher is not questioned. The definitiveness of the language and text is unexplored. Considering the historic development of grounded theory by Glaser and Strauss in 1967 and the subsequent schism between the authors and the emergence of the Strauss and Corbin's 1990 version, Alvesson et al. (2000) conclude that Glaser appears as an "orthodox" and Strauss as the "revisionist" (Alvesson et al., 2000, p 35), that both theorists steer the analysis from the start with their preconceptions and do so without acknowledging the influence of "unconscious, ideological and thus prescientific frames of reference" (Alvesson et al., 2000, p 36).

Challenges to Feminist Methodology

Feminism's claim to knowledge has confronted three different sources of criticism. In academic circles, feminist research is considered to be intellectually inferior (Arpad, 1986; Stanley, 1997) in terms of its lack of rationality, validity, rules of method, control of subjectivity and political bias (Ramazanoglu et al., 2002). Moreover, feminist research relied on women being undifferentiated (Ramazanoglu et al., 2002). Factors other than patriarchal power, sexuality or

reproduction need to also be included as factors that shape women's lives such as racism, heterosexism, and nationalism (Brah 1992). The final challenge is that postmodern and poststructuralist thought[16] questioned the foundations of feminist knowledge and methodology (Ramazanoglu et al., 2002). In the literature the terms, postmodernism and poststructuralism are used interchangeably by some scholars. In the following review, the term postmodernism will be considered as it is seen to comprise poststructuralism (Goulding, 2002).

Postmodernism

The philosophical roots of postmodernism lie in the post-structuralist rejection and denial of the possibility of 'absolute truths.' The notion that one could define, name and know the world was that of Western metaphysics. Modernism which hailed meta-narratives of the world that were objective and rigid claiming to be scientific and rational (Lyotard, 1984 cited by Goulding, 2002) proposed that the world was transparent, structured and understandable. Postmodernists saw the world as being chaotic and confusing (Vattimo, 1992).

Annells (1996) argues that it is the nature of theory that distinguishes post modernism from positivism and postpositivism. The notion that the enquirer can objectively capture truth for encapsulation in a theory is challenged by postmodernism which posits that theory is a dubious activity and qualitative research duplicate positivist notions of reliability, validity and generalizability (Annells, 1996). Rosenau (1992) summarises that those with modern convictions "seek to isolate elements, specify relationships, and formulate a synthesis; post-modernists do the opposite. They offer indeterminacy rather than determinacy, diversity rather than unity, difference rather than synthesis, complexity rather than simplification…truth gives way to tentativeness" (Rosenau, 1992. p 8). Modernism fails to capture the richness of human experience dealing only with surface realities and reduces the world into simple dichotomous categories which are merely historical attempts to legitimise partial truths (Firat & Venkatesh, 1995).

In relation to qualitative analysis of data, interest in language has moved from limited linguistic units to larger textual units or discourses (Alvesson et al., 2000). Discourse analysis like

[16] Postmodernism is a general term that has been applied to the art and architecture movement; poststructuralist writings of French theorists and philosophers including Foucault and Derrida; and theories of capitalism such as post-industrial theories, the term. (Ramazanoglu et al., 2002).

Postmodernism in being a critique of the realistic approach, demonstrates the problems of using interviews and calls for the use of 'spontaneously' occurring accounts through participant observation in finding out how things are (Alvesson et al., 2000, p 200). With the assumptions, that language is both constructed and constructive and that the same phenomena can be described in a number of different ways with considerable variations, discourse analysis means studying "interview statements and other linguistic expressions, without drawing any conclusions which are clearly 'beyond' the micro situations constituting the contexts in question" (Alvesson et al, 2000, p 205). Alvesson et al. (2000) citing Potter (1997) add that the conversations or the interviews themselves become the context of the accounts and interviews are treated not "as a machinery for harvesting data from respondents, they can be viewed as an arena for interaction in its own right" (Potter, 1997, p 149. cited by Alvesson et al., 2000).

Criticisms of the discourse analysis approach include that is too narrow to focus exclusively on language and speech acts (Alvesson et al., 2000) as many other crucial issues disappear. It denies the value of individual's mental mechanisms (Parker et al., 1994) and discusses utterances as effects and not by the cognitive processes underlying them (Alvesson et al., 2000).

Alvesson et al. (2000) whilst appreciating discourse analysis and other versions of 'anti-objectivism' such as poststructuralism as interesting and legitimate, although narrow, the authors state that they see no strong constructive reason for not interpreting meanings in utterances accepting that meanings go beyond their utterances and their microcontext.

Criticisms of postmodernism include that no project can be best served by giving up on all notions of truth and progress (Parker, 1995; Sawiki, 1991). Furthermore, Parker (1995) claims that it is generally accepted that we cannot know all there is to know or predict with absolute accuracy. Continually exposing contradictions limits progress. If postmodernism is based on language and discourse as the constructs that shape our world, then these also have their limitations (Goulding, 2002). As importance is given to the decentring of the subject, language and discourse are treated almost as omnipotent (Alvesson et al., 2000). Postmodernism in suggesting that there are no rules or norms, no overall validity, no basis for truth and no causality or responsibility leaves researching any area problematic and futile (Rule, 1995; Goulding, 2002).

Firat et al. (1995) argue that this is unwarranted alarmism as postmodernists do not advocate the abandonment of scientific procedures but calls for it to not relentlessly pursue universal

knowledge. One must regard multiple theories rather than adopt a single theory that silences all other theories and theories must accommodate many exploratory moments not just a singular knowledge. Greater sensitivity rather than over-sensitivity need be given to variations and contradictions (Alvesson et al., 2000).

Justification for Methodology that Suits this Study

This study's methodology can be said to be situated in the qualitative paradigm and follows a phenomenological, grounded theory and feminist research methodology. The main reason why a postmodernist approach is not being chosen for this study is because the source of data for this study is the dialogue between the researcher and the participants. This dialogue needs to appreciate where the participants are at in terms of their use of language for meaning. It is conducted within the realms of dialogue that is socially and culturally acceptable and not within postmodernist academic realms which tend to evaluate its potent based on underlying ideologies. As the data is of value to the study, adopting postmodernist values that doubts the researcher and participants' meanings of phenomena and their view of the world would undervalue the data and lead to an exploration of issues of interpretation rather than issues central to this research. Participants use essentialist language because society uses essentialist language. This does not mean that participants are ignorant that the terms they use are generalised and limiting, as this study does demonstrate in its interview transcripts that participants do appreciate this limitation when pointed out, but prefer to move beyond this and use essentialist terms as an anchor point for discussion.

Arskey and Knight (1999) comment that "questions of the credibility of the research become problematic once it is assumed that informants' accounts are shifting and shaped by the time and circumstances of the interview, and … that the interviewer will construct the meanings of the interviews" (Arskey et al., 1999, p 56). To overcome this problem, they state that the emphasis is on the researcher providing plenty of data on how the research was done so that readers can judge from this transparency, the honesty of the exploration.

In this researcher's view, whilst accepting the immense value of postmodernism in challenging established boundaries of terms like 'woman' and 'man' that universalise these categories and their meaning, and of the postmodernist critique that there is no singular truth but multiple truths, this study does present its findings with this postmodernist qualification. It is agreed that the

findings are not finite claims but are a starting point for discussion. The model and principles which emerge from this study require a great deal of ongoing consideration from women and men, and practical applications of it in organisational contexts, so that this new mindset is relevant to women and men if they wish to break through existing boundaries of the phenomenon of leadership into a new unchartered space.

Phenomenology as a methodology is an antithesis to postmodernist perspectives that emphasise the individual above the collective and observes subconscious systems rather than grassroots reality which emerges in the use of language for naming reality. Phenomenology is a critical reflection upon conscious experience rather than subconscious motivation and has been heralded as a critique of the positivist position which views social reality as a system without any respect for the grassroots of everyday interests (Goulding, 2002). Its premise that the essential talk of language is to convey information and describe 'reality' and that others experience the world in fundamentally the same way sharing the same meaning supports its basic assumption that a person's life is a socially constructed totality (Goulding, 2002).

In adopting a qualitative paradigm with a phenomenological, feminist and grounded theory methodology as discussed in this chapter, this study seriously attempted to capture multiple realities of diverse women in relation to how they perceive and experience the phenomenon of leadership. The view that reality is personally constructed and meanings are shared is a position that describes the ontological basis of this study and concurs with a qualitative paradigm and a phenomenological methodology. This study is grounded in diverse women's experiences and those who advocate for women through its aims and findings which are uncovered using grounded theory. Theory arising from reflexivity of thoughts, experiences and feelings is emergent and grounded in the data of the study (Dinham, 1992). As theory is not a "perfected product" but an "ever-developing entity" or process (Glaser et al., 1967, p 32), the grounded theory approach will provide guidance for adapting interviews to ground emerging meanings and uncover new ones as interviews progress from one candidate to the next.

Grounded theory has been used to identify the basic social processes and dynamics that drive activity within context. As such grounded theory is qualified to identify the leadership influences and outcomes that cascade through organisational contexts. Zaccaro et al. (2003) observes that this highly contextualised method of generating theory capitalises on the tacit knowledge and phenomenological experience offered by the participants, but organises data and derives concepts according to the rules of validity and scientific verifiability required by the researcher. This

makes the grounded theory approach suitable to the context of study and the need to develop a theory to transform existing mindsets.

This study also places value of the researcher's background, knowledge and experience as being a crucial part of the study in terms of its aims, design and analysis. This notion is captured in Strauss and Glaser's (1990) concept of theoretical sensitivity and is observed to be significant by the phenomenological (Lincoln et al., 1985) and feminist frameworks (Ramazanoglu et al., 2002).

This study upholds the concluding fourth point of Ramazanoglu et al. (2002) regarding what makes a methodology feminist. It is that feminist methodology is distinctive to the extent that it is shaped by feminist theory, politics and ethics and grounded in women's experience. This study is shaped by women's critiques of masculinist leadership theories and theories of gender, work and family. It is shaped by a political intent to empower women and invite them to move beyond existing biased gendered frameworks.

Much of the empirical findings in the field of leadership appear to have predominantly employed a quantitative research methodology as ascertained in the literature review. Individual leadership studies adopt quantitative and mixed methods to arrive at their findings. Meta-analytic studies are quantitative in their methodology. Feminist empirical studies appear to be more qualitative than quantitative. This interpretive study is not new in the methodology that it adopts, but breaks new ground because it pursues an original aim to invite participants to consider moving outside the existing boundaries of leadership that are researched voluminously on many different fronts, but which are all within the existing sphere of leadership.

Many management and organisation researchers (Harris & Sutton, 1986; Sutton & Callaghan, 1987; Yan & Gray, 1994) have taken up the procedures of grounded theory and are adapting (Eisenhardt and Bourgeois, 1988) and integrating them with other qualitative analytic styles (Locke, 2001). It was in the 1970s that Locke (2001) explains when the grounded theory approach started being used in management and organisation studies and continued in the 80s and 90s. The grounded theory approach is well suited to the study of complex entities because it is able to produce a multifaceted account of organisational action in context (Martin & Turner, 1986). It also meets the criterion of usefulness for management and organisations as it bridges theory with practice, providing managers with ways to identify and institute change (Locke, 2001).

The Interview

The decision to use interviews as one's data collecting method is linked to the researcher's and the study's ontological and epistemological positions as summarised in the following quote:

> "…different models of reality lead to different propositions about what reality is and therefore demand different ways of validating or justifying the data relevant to reality; and different strategies for collecting such data" (Minchiello, Aroni, Timewell & Alexander, 1995, p 73).

As this study takes the view that social reality exists as meaningful interaction between individuals which can be known through interpretations and meanings, then as human interaction depends on language, the words people use and their interpretations are central to the researcher (Minichiello et al., 1995). Thus interviews were the source of data for this study. Interviews are one of the most common sources of qualitative data. The form of the interview is derived from the verbal interaction between the investigator and the respondent and moves beyond the investigator just recording information, as it provides the functions of description and exploration (Black & Champion, 1976).

Black et al. (1976) suggest that if the subject of the interview is well known, then a series of questions which each respondent will receive in the same fashion is advisable. This is termed "structured" interview (Lincoln et al., 1985 cited by Cohen et al., 1989, p 270). Arskey et al. (1999) comment that structured interviewing is often used as a precursor to more open-ended discussion to ascertain whether hypotheses generated during qualitative interviews are verifiable. In unstructured interviews (Holland et al., 1994) the researcher will have decided main themes to be explored and will invite respondents to be open, spontaneous, use language and ideas of their own rather than any imposed by the researcher. Thus the interviewer adopts a more passive, non-directive role (Arskey et al., 1999).

Semi-structured interviews are the most common and diverse of these formats and fall between structured and unstructured interviews. According to Arskey et al. (1999), in semi-structured interviews, the interviewer does have a specific agenda in terms of themes to be pursued, but interviewers follow up ideas, probe responses and follow new developments (Minchiello et al., 1995).

For grounded theory semi-structured interviews are preferable (Strauss, 1987). There are no guidelines to indicate how many questions are required. It is considered that the more questions that are asked, the more structured the interviews become and the researcher ends up determining the agenda (Holloway, 2005). Holloway (2005) clarifies that grounded theory interviews become semi-structured as there is a need to focus on key issues that emerge.

Lofland and Lofland (1984) define an interview as being a directed conversation and an intensive interview as an in-depth exploration of a particular topic with a person who has had the relevant experiences. An in-depth interview fosters the participant's interpretations whilst the interviewer is there to listen with sensitivity and encourage the person to respond. In in-depth interviews the participant does most of the talking. In this study, the researcher took a more active role than just asking questions and listening to the responses. Whilst the interviews were in-depth in that the discussion about the topic was intensive in scope and duration, the researcher took the role of joining in the exploration of the topic in a discursive manner rather than that of an investigation.

However, some of the characteristics of in-depth interviewing as described by Charmaz (2006) and listed below were adopted by the researcher in the interviews as these particular characteristics are also reflective of a feminist style of interviewing particularly in relation to valuing the participant and validating their responses with more than just a 'uh huh.'

- Ask about the participant's thoughts, feelings and actions
- Validate the participant's humanity, perspective or action

  Respect the participant and express appreciation for participating (Charmaz, 2006, p 26).

Breakwell's (1990) list of points regarding the wording of the interview questions includes that the wording should not be leading, double-barrelled or act as catchalls, for example, 'Tell me everything you know about…' Other guidelines include deciding what each question is meant to tap; not seeking unrelated information; being consistent in recording answers; giving each respondent an equal hearing; and that answers in face-to-face interviewing have a non-verbal response as well as verbal. Recursive techniques that allows for the natural flow of the conversation to direct it can be aided by 'transitions' to refocus the informant's attention on the issue (Minchiello et al., 1995). Charmaz (2006) states that questions that allow the participant to reflect anew on phenomena elicit rich data such as 'Tell me about,' 'what,' 'when,' particularly

when they are buttressed with requests for elaboration such as 'could you describe.' Charmaz (2006) advises to look for the 'ums' and 'you know's' and explore what they mean.

Minchiello (et al., 1995) explain that even if an interview is not formally structured, it is controlled to a certain degree and this produces an inequality in the relationship between the participant and the interviewer, for example, it is usually the case that the interviewer asks the questions. What these authors see as essential, therefore, is establishing a rapport or a productive interpersonal climate. They define rapport with another person as basically being a matter of understanding their model of the world and communicating one's understanding "symmetrically" by "matching the perceptual language, the images of the world, the speech patterns, pitch, tone, speed, the overall posture and breathing patterns of the informant" (Minchiello, 1995, p 80).

In terms of the structural elements of interviews, researchers (Schwartz & Jacobs, 1979; Stewart & Cash, 1988) speak of parts of the interview structure such as opening or beginning, topical sections or middles and the closings or endings (Minchiello et al., 1995). Interview guides or schedules (Cohen et al., 1989) or 'aide memoire' (Burgess, 1982) are seen as consisting of a list of themes that the researcher wants to cover but not in any pre-set order. Once some form of interview guide is decided, the introductory opening made (Cohen et al., 1989) and the rapport established (Cohen et al., 1989), decisions about which questions (Cohen et al., 1989) or themes to launch into is reflexively defined and is followed by allowing the conversation to meander according to the informant's responses (Minchiello et al., 1995).

'Funnelling' which refers to a process of questioning can be used by starting the interview with questions of a general and broad nature (Abrahamson, 1983). An alternative is 'storytelling' (Askham, 1982) which encourages stories from the respondent. Types of questions asked can vary from 'descriptive questions' (Spradley, 1979) which elicit descriptions of events, people, places and/or experiences; 'opinion/value' questions (Patton, 1989) which are aimed at understanding the interpretive processes of people; 'knowledge questions' (Patton, 1989) that find out factual information the respondent has; and 'probing questions' used to elicit more information than the original questions in order to clarify and gain more detail (Stewart et al., 1988).

Overall, the advantages of interviews (Keats, 1988; Cohen et al., 1989) include a rapid provision of information, flexibility, control over the situation and access to non-verbal cues to check the

validity of information. Disadvantages include time and cost, validity of verbal responses, constancy and consistency in how the interviewer presents to the respondent or a group of respondents individually, regardless of fatigue (Dinham, 1992).

Tape-recording and note-taking (Schwartz et al., 1979) are two of the most commonly used methods to keep a record of the interview and can be used in combination. Taking notes during the interview or relying on one's memory can be done or tape-recording the conversation and transcribing it after the interview can be chosen. These methods are different ways of doing research and reflects how effective the technique is considered to be in generating accurate data. Schwartz et al. (1979) state that there is greater analytic depth with tape-recording because the anecdotal information and the ambiguity of response is still available to the researcher. They also add that validity is enhanced by this preservation of authentic data.

Minchiello (et al., 1995) reminds researchers that tape-recording inhibits interaction as participants feel vulnerable fearing that their recorded responses may be made public at a future time. Moreover, non-verbal responses cannot be taped. They suggest that note-taking, on the other hand, draws the researcher into partial analysis earlier in the research than tape-recording. However, they accept that many researchers use tape-recorders in conjunction with taking notes in the hope that one can gain the advantages of both, thus cancelling out their disadvantages.

Regardless of whether the researcher tapes the interview or note-takes or does both, the skill of listening is crucial to how the data is received and interpreted. Listening by the interviewer is regarded by some as an art (Douglas, Roberts & Thompson, 1988), as a strategy (Schatzman & Strauss, 1973) and as a matter of ethics (Minchiello et al., 1995). What is fundamental is that listening acts as stimulation for further interaction and provides the framework within which respondents express their views. This framework, Minchiello (et al., 1995) sees as being negotiated through talking, listening and reflecting. Listening occurs at the superficial level picking up the explicit content and at a deeper level where the implied or unstated information is heard[17].

In this study, all of the interviews were semi-structured. As the research progressed, the interviews became unstructured to a greater degree allowing for the pursuit of emergent ideas and

[17] For a list of 'subskills' of listening that one can use to improve their overall listening skills, see Minchiello (et al., 1995).

themes to guide the formation of theory. This was more characteristic when the interviews started to move away from understandings of leadership and women's experiences to conceptions of what lay outside the domain of leadership.

All of the interviews were taped in this study so that they could be transcribed for analysis using grounded theory. In addition, notes were taken during the interviews to guide the ongoing evaluation of responses and direction of future questions for other respondents. In line with grounded theory, the analysis coupled with validation was an ongoing focus to develop theory, thus note-taking and transcription were essential methods.

Telephone Interviewing

Arskey et al., (1999) critique that telephone interviewing does not feel like interviewing as the respondent cannot be seen so the visual cues are lost, the rapport depends on what is said and on the voice manner of the interviewer. Thus they call for attention to the introductory patter, the interviewing schedule and the quality of phone manner.

One of the advantages of telephone interviewing is the expectation that the participant will answer the phone and it is this pressure that elicits an active engagement from the participant (Frey, 1989). The disadvantage, however, according to Frey (1989) is that respondents will not be prepared to spend a long time answering questions and that questions need to be fixed-response ones, as open-ended questions are harder to manage over the phone than face-to-face ones. However, this criticism applies to telephone interviewing for survey purposes.

Telephone interviewing as an example of survey interviewing for market research (Cannell, 1985) or oral history interviewing (Minchiello et al., 1995) requires a number of criteria that need attention. For example, for survey interviewing, the construction of a random sample is essential as is the use of a certain protocol when cold calling households. As in this study, telephone interviewing was not used for the above purposes, considerations about telephone interviewing for survey or oral history purposes will not be dealt into.

Telephone interviewing was, however, used for the purpose of gaining access to a cross section of respondents from across the geographical extent of Australia and in the USA. Telephone interviews were used to make these interactions possible which would have been unlikely with

face-to-face interviews. Telephone interviews also enabled costs to be kept down. As Gillham (2005) points out, telephone interviewing allows for people to be interviewed anywhere in the world that is accessible by the phone. However, calculation of time differences is essential (Gillham, 2005).

Telephone interviews have been used increasingly by governments and academic groups as a legitimate tool of social research according to Cannell (1985). Where the target population is spread over a large area, telephone interviews are considered as having real advantages over the face-to-face interview (Borg & Gall, 1983). Other advantages that have been pointed out (Dinham, 1992; Breakwell, 1990) include: reduced travelling time and hence cost (Groves & Kahn, 1979; Borg et al., 1983; Gray, 2004); central location of entering data reducing falsification by research assistants; no problems or expense if the respondent does not answer; increased safety (Gray, 2004) for the researcher over making personal visits.

Gilham (2005) explains that the main advantage of telephone interviews is also a big disadvantage: "you are interviewing 'live' but you cannot see the person (and vice versa)" (Gilham, 2005, p 103). The advantages are that the respondent is less inhibited as they are not speaking in the presence of another, and this may lead to greater frankness which is particularly beneficial if the subject matter is sensitive in nature (Groves et al., 1979). However, the disadvantage according to Gillham (2005) is that a whole layer of meaning that is derived from non-verbal cues is stripped. Gillham (2005) adds that "you also lose much of the empathy, the interpersonal chemistry so vital to generating the motivation and interest of a face-to-face interview, even between strangers" (Gilham, 2005, p 103). Related to this is that as the interviewer and the respondent have only vocal communication, a higher level of concentration is required than a normal interview and in a shorter space of time than face-to-face interviews. Gillham concludes "The how of telephone interviewing has much to do with overcoming these limitations" (Gillham, 2005, p 103).

The telephone medium is noted in the literature to be less well suited to unstructured telephone interviewing as it is harder to maintain the flow and direction of the interview (Gillham, 2005). Structured interviews, for example questionnaires which are shorter, are easier to record. However, Gillham points out that as today, conversing by the phone or mobile has become the norm, telephone talking is relaxed and easy.

For maximum quality of the semi-structured and unstructured telephone interviews, which are described as Gillham (2005) to be "key interviews forming a substantive empirical content of a research project" (Gilham, 2005, p 105), suggestions include that telephone interviews should not go beyond thirty minutes; consent about what is expected of respondents, that the interview is being taped as well as an appointment time for the interview are essential requirements; written material should be sent for consideration to the respondent prior to the interview and as close as possible to the time of the interview (Gillham, 2005); a professional telephone manner to strike a rapport should be adopted (Gray, 2004); respondents should be helped with misunderstandings or difficulties (Arskey et al., 1999); a level of sensitive attention should be maintained without interrupting the respondent for manual recording (Gillham, 2005); a brisk pace so that time is not wasted should be held and the respondent should be given the opportunity to add anything at the end and be satisfied with the whole project (Gillham, 2005).

In this study, telephone interviews with the participants of the study were done primarily due to geographical distance constraints. Telephone interviews were observed to have many advantages of face-to-face interviewing. Much attention was given to overcoming the difficulties posed by telephone interviewing such as informing the participants of the interviews being taped and its duration extending anywhere between a half hour to an hour at maximum, arranging a mutually suitable time for the interview, sending written material prior to the interview, establishing and maintaining rapport during the interview and using one's voice to convey warmth, trust, interest and enthusiasm, non verbal elements that could be made explicitly verbal as opposed to being implicitly non-verbal as found in face-to-face interviews.

Interviewing with a Feminist Approach

In this study it can also be said that the semi-structured interview was chosen because of its compatibility with a feminist approach (Oakley 1981) which aims to "bring women in" (DeVault, 1999, p 30). Interviews have been used as a key method for working with the "personal testimony of individual women" (DeVault, 1999, p 30). Early writings viewed interviews as offering possibilities for direct interaction with participants so that women could talk more freely using shared experiences as a resource for interpretation (Oakley, 1981).

The above notion, however, has been critiqued with respect to the view that feminist research is "comfortable and cosy" (Holland et al., 1994, p 4) and women have the 'insider's' view (DeVault, 1995 cited by DeVault, 1999). The close relations pose potential for exploitation and misrepresentation (Wolf, 1996). To confront these dilemmas, strategies suggested included making choices based on ethical considerations; acknowledging differences to facilitate honest disclosure (Edwards, 1990 cited by DeVault, 1999); reviewing data with informants to resolve contradictions (Billson, 1991) and giving something back to participants (Scanlon, 1993 cited by DeVault, 1999).

Feminists agree that "feminist methodology must be *for* women, that it should be useful in improving the daily lives of a diversity of women" (Bowles & Klein, 1983, p 16), and "that all methods must allow conscious subjectivity where women study women in an interactive process without the artificial object/subject split between researcher and researched" (Humm, 1989, p 136). Adopting a feminist approach in the interview therefore requires a commitment to allow women to describe their experiences in their own terms; developing egalitarian relationships with interviewees with the focus being interaction rather than a hierarchical structure of interviewer/participant; encouraging interviewees to introduce new research questions and themes based on their own lived experiences; facilitating rapport to allow for a loosely structured set of questions to guide the interviews, which in reality, are more like structured conversations; respectfully treating and valuing the contribution of each participant, male and female, as individuals with unique narratives and perceptions rather than objective instruments of data production (see Oakley 1981 for a discussion of feminist interviewing strategies).

The interview process incorporated a feminist approach in that the interview format was informal, discursive, collaborative, friendly and non-judgmental. Open interview involved the women in the construction of data about their own lives, and enabled the women to discuss and understand experiences from their viewpoint (Demarchelier, 1999). Open interview produced the 'connected knower' in an atmosphere in which women felt knowledgeable and that their experience was relevant (Reinharz, 1992).

The view that emotions are a source of error or bias in the research is argued against by feminist researchers (Jaggar, 1989) who maintains that feelings are socially constructed at different levels: at a cognitive level they reflect interpretations and evaluations to different situations and at a social level, they reflect cultural norms. Emotion is considered to be an important element in all

parts of the research process (Alvesson et al., 2000) as values determine the chosen area for study, the words used in interviews and analyses. Alvesson et al. (2000) advise that researchers need to listen to their feelings and process them when interviewing, self-reflecting on are they hesitating to ask certain questions, what is the underlying tone and how does one feel about the subject? These ideas are not specific to a feminist slant for interviewing, however the feminist framework does strongly advocate that the researcher must not see themselves as an emotional blank, rational, and cool as is associated with being a 'masculine' researcher (Alvesson et al., 2000).

In conclusion, it can be said that the methodology of this study in being qualitative with a phenomenological, grounded theory and feminist approach has employed frameworks for collecting data and analysing it that emphasise collectively the reliance on capturing multiple realities of participants in relation to how they perceive and experience the phenomenon; the view that reality is personally constructed and that meanings are shared; that interaction between the researcher and the participants in an egalitarian setting is essential for data collection; and that theory is grounded in all of the participants' experiences, however divergent they may be.

There are, however, some significant divisions between the grounded theory and feminist methodological frameworks. Whilst the feminist approach critiques the grounded theory approach on many fronts in relation to its principles and analytical methods, grounded theory is a form of qualitative analysis that is the most widely used qualitative interpretive framework in the social sciences, particularly since Strauss and Corbin's 1990 book, "*Basics of Qualitative Research*" (Denzin et al., 1994). Grounded theory suits the nature of this study in providing a rigorous framework to develop theory in an ongoing process and remain centred on the subjects' experiences through what is believed to be a micro and a macro analysis of themes, relationships and directions of the data. It is accepted that pertinent decisions during the three stages of coding of the data are based on the researcher's ideology, personal stance and external influences. However, as has been shown in this chapter, all forms of research are steeped in this (Mertens, 2005). The epistemological and ontological bases of any form of research expose this. As there appears to be no framework that is distinctly feminist for the analysis of collected data, grounded theory was used for all the advantages related to in this chapter. A discussion of its strengths and weaknesses as observed in its application for the analysis of the study's findings will be discussed in a later chapter.

Finally, in term of the methodological framework of this study, it was felt that two phases were needed. In Phase 1 participants were interviewed to develop the model of co-existence. This phase would engage participants to share their experiences and understandings of the phenomena of leadership. Using this multiplicity of perspectives, reflexivity and creativity, it was hoped that participants with the researcher would collaboratively map out new territory; envisioning a new identity for women. The objectives of Phase 2 of this study was for the validation and further development of the emergent model as well as to identify how such a model can be implemented in an organisation or industry. One needed to research how this model could be interpreted in a pragmatic way by women who are already at the leading edge of the boundaries of masculinism. However, because the emergent model had moved beyond masculinsim and feminism to one of co-existence, then its validation and development was at a stage whereby the input of men about the model would be useful. If and how such a dynamic can become established, can be gauged from the men alongside with women interviewees. What needed to be explored is how this emergent model can be implemented in an organisation or an industry.

Given that Phase 1 has provided insights for the Primary and sub-research questions from 1 to 3, Phase 2 will in addition to validating and fine tuning the Model will also focus on sub-question 5: *What are some ways this new concept for women can become established in today's socio-political-economic climate?*

As one of the participants stated, "what would someone be doing who is actually doing things differently?" This became the key focus for Phase 2, so that guidelines can be developed for anyone to develop a Model of Co-existence in the workplace or in the community.

Further discussion on how the research was conducted is found in the following chapter.

CHAPTER IV

HOW THE RESEARCH WAS CONDUCTED

Overview

This chapter discusses how the research was conducted based on the principles of grounded theory, phenomenology and feminist methodology. It considers how the sample population was decided, approached and informed about the study as well as how the interviews were conducted. It also presents a discussion on the problems encountered.

Sample

According to the principles of grounded theory (Strauss et al., 1990) sampling is on the basis of the evolving theoretical relevance of concepts. The aim of theoretical sampling is to sample events and incidents that are indicative of categories, so that the researcher can develop and conceptually relate them. It is incidents that are sampled and not persons as the aim is to gather data about what persons do or do not do, the conditions that give rise to their actions, the consequences of actual or failed action (Strauss et al., 1990). With grounded theory, as Goulding (2002) emphasises, groups are chosen when they are needed rather than before the research. Initially, the researcher will go to the most obvious places and most likely informants. However as concepts are identified and the theory develops, further individuals, situations and places are incorporated to strengthen the findings.

Strauss et al. (1990) add that in the beginning there are many sampling matters that need consideration which may change once the project is underway. Decisions regard the site or group to be studied, the type of data to be used, how is the data to be collected and whether to follow the same or different persons over time (Strauss et al., 1990).

Phase 1 Sampling

For phase 1 of this study, participants were women as the research question aimed to invite women to abandon the masculine domain of leadership and create the identity of a new space for women. Women who were considered to be potential participants were those who are information and experience–rich individuals who do their utmost to improve outcomes for women; are at the leading edge of their profession and their thinking of women and leadership, and have made valuable contributions to women through their work and in their personal lives. These criteria were significant as the women needed to have experienced leadership, have an understanding of how women were treated in this domain, have succeeded in breaking through the glass ceiling to overcome the barriers they encountered, are wanting to empower other women to do the same or are trying to make systemic changes in their field to benefit other women.

Women from a diverse range of leadership experience such as politics, law, media, global activism, education, religion, and business were selected so as to represent a cross-section of the professional sphere. Women of differing ages were also selected for the richness of their input in

terms of the scope and breadth of phenomena encountered. The sampling in general supported feminist research principles (Ramazanoglu et al., 2002).

Thus for phase 1, participants were purposefully selected through women's networks, personal contacts and a snowballing method as this approach was considered to identify a cohort of female leaders who were:

- Prominent women who have been or still are in the public arena
- Women with a history of women's achievements and personal achievements
- Women who are at the boundaries/confines of leadership and have broken through the 'glass ceiling'
- Women from different sectors
- Women who are experienced
- Women of differing ages so that there is a representation of women from different age groups

The ten participants who were purposefully selected and interviewed for phase 1 are all Australian women who are feminist leaders at the leading edge of their profession and have made valuable contributions to women. They ranged in age from 30 to 70 years. In *Table 1: Phase 1 Participants and their Characteristics*, the 10 participants are listed and described in general terms and are given coded names so that they remain unidentifiable for confidentiality purposes.

Table 1: Phase 1 Participants and their Characteristics

Coded Names	Professional sectors and leadership achievements	Age
P1	Journalist, Media Specialist, Activist	70s
P2	Barrister, Human Rights Lawyer, Film producer, Author,	60s
P3	Activism – global women's rights, Medical Scientist, Author, Women's policy	60s
P4	Religious leader advocating women's rights and change in the Catholic Church, Author,	60s
P5	Leader and Manager of Police Force, Speaker in various women's forums	60s
P6	United Nations consultant working for women's empowerment in developing nations, global human rights, Author	60s
P7	Political leader, Women's policy, Author	50s
P8	Global leadership business trainer, Author	50s
P9	Tertiary Education leader and manager, Author	40s
P10	Political leader, Women's policy, Author	30s

Phase 2 Sampling

In the initial stages of the planning of this study, when invitations were sent to the participants for phase 1, it was suggested in the information document (see Appendix 5) that "Stage 2 will involve electronically surveying other women to gauge what they think about the emergent model which will be published for a certain period on my Leadership website, the Australian virtual Centre for Leadership for women at (www.leadershipforwomen.com.au)." This plan was not followed through for phase 2. When phase 1 was completed, a change in the plans for sampling was made. It was planned that one or two female participants who had participated in phase 1 would be invited to participate in phase 2 of the study. The point about changes in the sampling being made once the project is underway was raised by Strauss et al. (1990) as acceptable from the perspective of theoretical sampling. As the ongoing and final analysis of the findings of phase 1 led to the development of a model, it became clear that the primary objectives of phase 2 was to validate and further develop the model and explore how the model could be implemented in the current socio-political-economic climate. Thus sampling for phase 2 was determined by the emergent model and what population sample could best validate the emergent model and further develop it. Surveying the participants would not have ensured that participants would have had the background that the theoretical sampling necessitated. Moreover the original plan of presenting the model on the website for responses would not have provided an opportunity for in-depth evaluation and refinement of the model of co-existence.

The emergent model of co-existence necessitated sampling on the basis of concepts that had proven theoretical relevance in line with the principles of grounded theory (Strauss et al., 1990). Results of the axial coding and in particular the selective coding from phase 1, as presented in the next chapter, made it necessary for the researcher to sample on the basis of how could the model be interpreted in a pragmatic way. Theoretical sampling in line with this objective directed the researcher to consider women who are working in areas trying to facilitate systemic changes related to gender, diversity and equity in workplaces. In addition to this direction, because the emergent model traversed beyond masculinsim and feminism to one of co-existence, its validation and development was considered to be at a stage whereby the input of men would be essential for the model.

Men who are leaders within their field and in society in general and whose achievements reflect respect towards men and women and a desire to empower men and women were chosen as

potential participants. Like the female participants, the male participants' leadership and achievements in the area of pioneering changes in the workplace and/or in society to benefit men and women had distinguished them. The theoretical sampling for phase 2 necessitated a cohort of female and male leaders characterised by the following attributes:

- Eminence and prominence due to their notable achievements for men and women
- Visionary in pioneering beyond entrenched gendered social norms
- History of achievement for the benefit of others, both men and women
- Recognised for their contribution to society
- Recognised for their leadership to create change for men and women within their sector
- Believes in empowerment of men and women
- Experienced in leadership
- Leadership outside of Australia is also in the same vein of empowerment for men and women

Ten participants were interviewed ranging in age from 40 to 70 years. Seven women and three men were interviewed for validation and further development of the emergent model of co-existence. All of the participants were Australian except for one woman participant who was from the United States of America.

One of the women who were interviewed in phase 1 of this study was interviewed in phase 2 also. This participant was re-selected to be a key validator of the model as she was involved in the formation of the model and was interested in how such a model could be implemented in her workplace. Re-interviewing this woman who was involved in the formation of the model improved the opportunity for validation of the model and its further development.

The remaining six women were new to the study and are well known leaders within their sectors who have broken through the glass ceiling and put in place innovative systems within their workplaces that are considered exemplary in their sector. Predominantly the female participants hold positions in the diversity and equity sections of their organisations.

Three men who are leaders within their field and are open to a balanced view of men and women and who do not condone discrimination against women were chosen.

Collectively the ten participants are from different sectors as indicated below:

- Police Force
- Law
- Finance
- Business
- Human Resources
- Education
- Management
- Politics
- Science
- Research

In *Table 2: Phase 2 Participants and their Characteristics*, the 10 participants are listed and described in general terms and are given coded names so that they remain unidentifiable for confidentiality purposes.

Table 2: Phase 2 Participants and their Characteristics

Coded Names	Professional sectors and leadership achievements	Age
X1	Leader and Manager of Police Force, speakers in women's forums	60s
X2	Diversity Consultant, Tertiary Educator, international experience	60s
X3	Leader in Finance Human Resources and Diversity initiatives	50s
X4	Leader in Tertiary Education Human Resources and Diversity initiatives	40s
X5	Diversity and Business Reform Consultant, Lawyer, Politician, Author	50s
X6	Leader in Accountancy, CEO, national and international experience	50s
X7	Scientist, Educator, recipient of national and international recognition, speaker,	70s
X8	Leader in Secondary Education, CEO	50s
X9	Managing Director, Equipment and Finance, national and international experience	40s
X10	Leader in Diversity and Policy, Finance, national and international experience	40s

Access

For phase 1 and 2, potential participants were approached either directly or via relevant personnel working in the organisation. Contact was made by electronic mail. Potential participants were emailed a letter of invitation, with an Information Sheet describing the study's aims and the participant's involvement, and a Consent Form for them to sign if they wished to participate in the study. For phase 2, participants were also emailed or posted along with their inviting letter, the Information Sheet and Consent Form, a copy of the emergent model of co-existence, the background of its development as well as a copy of the model of patriarchy which were to be referred to during the interview. For a copy of what was sent to prospective participants for both phases, see Appendices 2, 3, 4, 5 and 6.

Consent and Confidentiality

For phase 1 and 2, consent from the individuals to be interviewed was attained prior to the study. Through the consent forms, participants were advised that it is not obligatory to participate and that they are free to withdraw their consent and not participate in the interviews at any stage of the research study. It was also stipulated that if they withdraw their consent at any stage of the process, they would be able to withdraw data concerning themselves and that there would be no adverse effects on them if they withdrew their consent. Moreover, before and during the interview, participants were given the opportunity to express their wish to discontinue participation while the research was being undertaken.

Furthermore, in a written confidentiality agreement, participants were informed that their identity, that is names, place names, and other potential identifying factors will be kept confidential and will be changed in the transcriptions to protect their identity. Only parts of their responses without any identifying data would be published in a thesis or any subsequent journal article or book and only the analysis of their responses would be discussed in the thesis without any disclosure of the identity of the participant. For analytical purposes, participants would be given false names during the collection of the data and its analysis so that it remains non-identifiable and is kept confidential.

Interviews

The main instrument of data collection was the interview with each participant for both phases. This form of data collection upheld grounded theory, phenomenological and feminist perspectives of the value of interviews for qualitative research (Strauss et al., 1990; Lincoln et al., 1985; Patton, 1990; Reinharz, 1992). Decisions regarding how the data was collected as Strauss et al. (1990) point out are dependent upon access, available resources, research goals plus the researcher's time and energy. For phase 1 and 2, every effort was made to conduct interviews face-to-face with the selected participants in their workplace or a place of mutual choosing. However, as this was not possible due to the geographical distance between the researcher and the participant and the time constraints of the participant and the researcher, these interviews were mostly conducted via the phone.

For phase 1, **w**ith the exception of one participant who could not be contacted via phone due to technical difficulties and distance, all of the participants were interviewed on the phone. The participant who could not be contacted via phone was emailed her interview questions for her response which she did via electronic mail. Although one of the participants in phase 1 lived in Wollongong and this was a manageable distance to travel, the participant expressed a wish for the interview to be done over the phone rather than in person. The interview for the participant in phase 2 who lived in Wollongong was the only one done as a face-to-face interview.

Interviews for both phases were semi-structured interviews ranging on average from 30 to 50 minutes. The interviews were conducted by myself and were recorded onto audio tape with the signed consent of the participants. During the interviews, in line with grounded theory, notes were taken to record key issues which were used for an ongoing analysis of the interview and in preparation for the direction of the subsequent interviews. Transcriptions of each interview were produced by an outside transcriber, and was verified through comparison with the audio taped version.

Focus of Phase 1 Interviews

Phase 1 interviews focused on:

- Personal definition of leadership
- Traditional definitions of leadership, how women fit into this
- Personal experiences of leadership

- Personal knowledge and insights of leadership
- Personal observations of women and leadership
- Feminism
- Gender
- Ideology underlying frameworks in workplaces
- An imaginary space for women outside existing boundaries
- Principles that operate in this imaginary idealised space for women

Below is a sample list of questions that were asked in phase 1 interviews:

- Based on your experiences, observations and also your knowledge of leadership, what would you regard leadership to be about?
- How have women fitted into this perspective of leadership?
- Is leadership a gendered or ungendered concept?
- What are some observations that you have made about women and leadership over the years?
- What would you say underlies the struggles of leadership for women?
- In the organisations that you've worked in or the current one, what would you say have been aspects that you've liked and disliked about your leadership experiences?
- Now if you can please bear with me as we do some exploring into an imaginary scenario: If we chose your current work position/workplace and imagined that we have moved forward in time and all of your wishes for women are being granted so that they can follow their leadership aspirations, what do you see this as involving? In this ideal space where all of your concerns about women are being or have been addressed, how are women being treated and thought of?
- If we take this further and see this scenario as women moving out of the boundaries of a masculinist world, where women are free to be, what would you like to call this space or dimension they are moving into?
- Would this space have any particular principles that uphold it?

Focus of Phase 2 Interviews

Phase 2 interviews focused on:

- Masculinism and feminism in society and moving beyond them
- The emergent model of co-existence
- Comparison with the patriarchy model that operates today
- Advantages of the model of co-existence
- Limitations of the model of co-existence
- Amendments to the model of co-existence
- How the model of co-existence can be put in place in the organisation / sector

To summarise, the key focus of phase 2 was threefold:

- How can we make the model of Co-existence work
- What are the problems and challenges
- What might it look like in action rather than theory?

Below is a sample list of questions that were asked in phase 2 interviews:

- What do you think of the model that has emerged so far?
- What do you like and dislike about the model?
- What amendments would you like to see made to the model?
- How can such a model be implemented in your organisation or in society?
- What would need to change in your organisation or in society if the model could be implemented?
- What would men and women do differently if they adopted this model?
- How would visions and policies be changed to reflect this model?
- What learning would be necessary at an individual and organisational level for this model to become established?
- What systemic changes would be needed for the model to be practised?
- How could language be used to establish the model?

Interviews in phase 2 were more open-ended and free flowing than interviews in phase 1. This was because it was considered necessary that for an authentic, unlimiting and unimposed discussion and evaluation of the emergent model to take place, the interaction between the researcher and the participant needed to be more of an open conversation rather than be directed

by the researcher's concerns or views of concepts that were deemed to be significant (Strauss et al., 1990).

The growing confidence of the researcher in the study's objectives and findings also contributed to the researcher's competence in asking questions that pursued key themes raised in the responses rather than following pre-set questions. Thus opportunities to maximise the verification of the model and the filling in of poorly developed categories were seized (Strauss et al., 1990).

Interview Schedule

Phase 1 interviews were undertaken in February to April 2007. Phase 2 interviews were undertaken from August 2007 to September 2007. Below are *Table 3: Phase 1 Interview Schedule and Table 4: Phase 2 Interview Schedule* which lists the interview dates and times as well as the location of the participants at the time of the interview. The locations for participants as listed in Tables 5 and 6, do not always translate into specific workplace locations of the participants for phase 1 and 2 as more than half of them work in different workplace locations.

Problems Encountered

Although there were a number of individuals for both phases who were invited to be a participant in the study, only a small number agreed to participate. The reasons that were cited for their inability to participate related to heavy work commitments. Many of them, however, did express an interest in the research study.

Invited participants declining to participate was particularly the case for phase 2 as another participant who was identified as being a key validator declined the invitation to be re-interviewed for phase 2 due to work and family commitments. A number of men who were invited did not respond in the affirmative or the negative. The majority responded in the negative.

There was also a smaller pool of men who were considered as fulfilling the sampling criteria particularly in relation to men who were notable for their efforts to improve society and workplaces for women.

On the whole, although the sample size was small for both phases, it was felt that it was the calibre of the participants that was the signifying factor rather than the size of the cohort. The female participants for both phases represented leadership from diverse sectors. They represented generations of experience and knowledge of leadership and how women experienced the domain of leadership. They represented a breadth of strategies that they had used to overcome the barriers women faced as well as knowledge of formal strategies that were in place by regulating bodies to turn the tide for women. Moreover, their leadership is pioneering in that they are at the forefront of leading national and global organisations attempting to improve the situation for women in their sectors. In addition to doing this in their organisation, they are also sought after in national and international forums where issues relating to women's empowerment in the workplace are addressed.

Table 3: Phase 1 Interview Schedule

Date and Time in 2008	Located when interviewed
5 February 11am	Wollongong, NSW
7 February 11.30am	Melbourne, Victoria
11 February 4pm	Sydney, NSW
14 February 9.30am	Canberra, ACT
18 February 7pm	Rwanda, Africa
21 February 1.30pm	Perth, Western Australia
23 February 10.30am	Sydney, NSW
25 February 4pm	Melbourne, Victoria
14 March 2.30pm	Southport, Queensland
5 April 11am	Melbourne, Victoria

Table 4: Phase 2 Interview Schedule

Date and Time in 2008	Located when interviewed
8 August 2pm	Melbourne, Victoria
13 August 10pm	Boston, Massachusetts, USA
15 August 3pm	Melbourne, Victoria
16 August 11am	Sydney, NSW
22 August 12pm	Melbourne, Victoria
23 August 10.30am	Sydney, NSW
5 September 2.30pm	Melbourne, Victoria
6 September 11.30am	Wollongong, NSW
13 September 11am	Sydney, NSW
19 September 11.30am	Sydney, NSW

The males who were participants of phase 2 brought into the study a breadth of personal insights about inequitable workplace structures that prevent women attaining leadership positions. Their knowledge extended to other country's practices that empowered or disempowered women. Being in positions of leadership within their sectors, they demonstrated that they had worked to change mindsets and establish practices that allowed women to lead and be mentored for leadership.

The way in which this study was conducted was suited to the theoretical and methodological framework for the study. A combination of grounded theory, phenomenological and feminist research principles informed how the research was conducted in relation to sampling and interviewing the participants. The analysis of the findings for phase 1 using grounded theory follows in the next chapter.

CHAPTER V

PHASE 1 RESULTS AND ANALYSIS

Overview

Following the transcriptions of the interviews for phase 1, the data were analysed using Strauss et al. (1990) techniques of open coding, axial coding and selective coding. The coding processes resulted in a number of phenomena which were then labelled and arranged in categories with sub-categories. These categories were then related in the manner advocated by Strauss et al. (1990) to form the core category of 'co-existence vs. patriarchy.'

As a result of this process, a tentative theory was developed that related to what the model of co-existence comprises. To reflect on what operates in the current framework, a model was developed for patriarchy that was also based on the data. Further to a diagrammatic description of the model of co-existence, twenty principles were created from the results of the grounded theory analysis that were seen to be the significant elements of the model of co-existence.

The analysis of phase 1 significantly opens the study's exploration into leadership, its practices, impacts, and in particular, women's experiences of it. Phase 1 leads to a new focus and impetus to consider an alternative to the framework that operates today. It sets the stage for a shift in mindset that emerges to be beyond the boundaries of leadership to an overhaul of societal underpinnings and the identities of women and men.

Following the results of the coding and grounded theory procedures, general conclusions are made in relation to phase 1 meeting the aims of the research study and implications are suggested for phase 2 interviews.

Conduct of Phase 1 Interviews

Access to the Subjects

Phase 1 commenced in February 2007. Access to the participants proved to be difficult due to geography and time constraints. The process used was outlined in Chapter 4.

Eventually, ten interviews comprised phase 1.

The Telephone Interviews

Once the participant had contacted the researcher by email to indicate that they would like to participate in the study, a follow up email was sent to the participant and a convenient time for the telephone interview was arranged.

At the beginning of the interview, further details about the study were provided, including the background of the researcher and how the researcher's interest and perspectives had developed in the area of women and leadership. This appeared to help in "breaking the ice" (Dinham, 1994, p 119) and establish a level of openness and awareness of the common ground.

Participants were assured of anonymity and that only parts of their responses would be reproduced in the thesis. Interviews took place from the researcher's home office at mutually agreed times. The participants were rung during the day at their workplace and in some cases at their home if that was convenient for them. International calls were also made to suit participants' working hours.

Printed copies of the semi-structured interview questions were used by the researcher as well as notes that were made previously in relation to key points discussed in preceding interviews. During the interviews, participants were encouraged to clarify their statements as the researcher reiterated her understanding of their views and used comments such as "can you please explain what you mean when you say…" Prompts such as "mm," "right" and "okay" were used to assure participants that they were still being listened to and to keep the interview moving on track (Dinham, 1994, p 122).

It became apparent that the structure of the interview needed some modification at the beginning to encourage participants to divert their focus from discussing their experience of leadership to

exploring what it would be like if one stepped outside the arena of leadership. The strategy that became effective was the use of the analogy of a bullfighter in the arena to describe leadership as a masculine and male dominated concept which women struggled to enter into and participate, but on the whole were deemed to be inferior to men and their activities. This was preceded with simple questions asking participants to explain what leadership meant to them to describing the difficulties they perceived for women in leadership and their understanding of the causes of this. Once a good understanding was attained of the participant's experiences and perceptions of leadership and women in leadership, questions turned to invite participants to explore intellectually the space outside the arena of leadership, its principles and value. As common themes and trends began to emerge, some questions altered to a certain extent and the emphasis and orientation placed on certain issues also shifted. Below is a sample of the questions:

- Based on your observations, knowledge and experience of leadership, what would you regard leadership to be about?
- In the organisation or in the roles that you have worked in, what have been some of the aspects that you have liked or disliked in your experiences of leadership?
- What would you say underlies the struggles of leadership for women?
- I'm taking you on a very futuristic path and I'll come back to why I'm doing this. I believe that leadership is like being in an arena where there's a bull fighter and a bull. The arena has been created by man for man and has all masculine rules. Women enter this arena and take on this agenda and show in more ways than one that they can do what the man does. They can do it effectively and yet there is no recognition and appreciation. Women continue to be frustrated and struggle within this arena. My invitation to you is what would it be like if women abandoned this arena? What if we said that the current arena we are in is perhaps a valid path of life for men, if that's what they want, but let's create our own space. What would this space look like?
- What principles would uphold this new space?

Interviews took up to 40-50 minutes on average to complete and in some cases when the participants wanted to discuss a broader range of issues that were relevant to the study, interviews took an hour and fifteen minutes. On the whole the interviews were positive in tone and mood and in most cases participants expressed that they had enjoyed discussing the topic and were interested in exploring feminism and a new direction for women in leadership. The overall impression gained by the researcher was that the participants were intelligent, open, self-

reflective, generous with sharing their time, knowledge and insights and interested in taking intellectual risks to conceptualise unchartered ideas. Most of the participants had an in-depth understanding of the issues women faced in leadership in Australia and the reasons for this from an organisational, societal, historical, educational and political point of view.

Analysis of Phase 1 Interviews

Transcription of the Data

Following the interviews of phase 1, the interviews which were recorded on a cassette recorder were transcribed at the earliest possible convenience. Notations made during the interviews about issues that were raised by the participants were also checked as they assisted the researcher in the planning of the upcoming interviews. As the interviews were recorded, they were listened to again by the researcher to refresh the researcher about the issues discussed. This reviewing enabled the researcher to work out which emerging areas needed further support and clarification. It also gave the researcher an ongoing sense of the significance of recurring themes in the interviews. This prompt writing and reviewing is considered essential when carrying out interviews to avoid the loss of detail over time.

How the Data were Reduced and Organised

Once it became apparent that the method of the telephone interview was working effectively and that the questions were appropriate in terms of addressing the areas raised in the literature and in aiding reflection over the participants' experiences and understanding of women and leadership, analysis utilising grounded theory techniques in the manner outlined in Chapter 3 was undertaken.

Following the advice of Strauss et al. (1990), a line by line analysis (open coding) was carried out and the concepts were identified. Following this, categories were formed, labelling took place, and the subsequent processes of axial coding, selective coding, selection of the core category and theoretical sampling were undertaken.

As a result of this process, a tentative theory was developed which was further developed and tested in the conduct and analysis of the interviews in phase 2 of the study, the analysis of which

was utilised in refining the model of co-existence with principles and in the formulation of guidelines for its implementation.

Below are the results of the coding and grounded theory procedures. This is then followed by general conclusions drawn from phase 1 and implications for phase 2 interviews.

Results of Open Coding

As discussed in chapter 3, open coding refers to the "naming and categorising of phenomena through close examination of data" (Strauss et al., 1990, p 62). Line by line analysis of the transcripts of the ten interviews that comprised the data of phase 1 yielded the concepts contained in *Table 5: Phenomena (Concepts) Identified from Analysis of the Interview Transcripts of Phase 1*. At this stage no attempt was made to prioritise the concepts developed by the naming of the phenomena identified within the transcripts.

Table 5: Phenomena (Concepts) Identified from Analysis of the Interview Transcripts of Phase 1

Motives for taking on leadership
Having children a problem
Leadership achievement
Barriers for women
Doing leadership
Inflexible workplaces
Support from others to take on leadership
Possible options to start change
Positive foundation
Foundations: emotional, experiential
Maternal influences
Dead ends that exist today
Negative foundation
Change precedented
Leadership outcomes
Church
Gender in leadership
Perspectives of youth
Attributes of a leader
New entrepreneurs
Vision
Ecosystems
Authority
Human species
Charisma
Change of necessity
Leadership independent of the role
Reproductive rights
Masculine leadership
Choice and rights
Traditional definitions of leadership
Respect for all
New cultures of leadership
Free from power
Deep-rooted patriarchy
Being woman in new space
Women's fault
Co-existence of masculine and feminine
Exclusion
Utopia
Gender stereotypes
Use existing principles with slight modification
Underlying structures
Moving beyond equality to equity
Women playing the game
Cultural Change

Women's entry into leadership positions
New space for women
People focused
Diversity
Style of leadership
Trust
Opportunities for other women
Language
Attributes of women
Name of new space
Creating change
Life/Work valance
Using power
Individualistic versus collective culture
Being a young leader
Post-feminism
Mentors
Systems to reflect concept
Personal struggles for women
New space not accepted
Not wanting to be a leader
Positive shifts for women
Leadership development
New space will not happen
Reflexivity
Women do not want change
Role-modelling
Childbirth and child rearing
Women making it difficult for other women
Difficult to break through patriarchy
Anti-feminism
Working within the existing boundaries
Evolving feminism
Intrusion of men
Choice versus rights
Socio-political environment
Justification for feminism
Discrimination
Wage gap
Curiosity
Numbers show inequality
Life influences

Results of Axial Coding

Following the identification of the concepts, categories were formed by grouping concepts that were found to be related. The categories that resulted from doing this are shown in *Table 6: Categories Arising from Open Coding of the Interview Transcripts of Phase 1*.

The names of the categories were derived from the literature and from the research itself in line with the suggestions of Strauss et al. (1990). Sub-categories were identified for most of the categories. With concepts having been identified from phenomena and grouped into categories in the process of open coding, the categories were not yet related to each other.

Table 6: Categories Arising from Open Coding of the Interview Transcripts of Phase 1

Categories	Subcategories
Leadership	Attributes of a leader Vision Traditional definitions of leadership Masculine Leadership
Patriarchy	Deep rooted Gender Exclusion Underlying structures
Inequalities for women	Wage Gap Discrimination Having children a problem Barriers and numbers show unequalness for women Inflexible workplaces Women playing the game Personal struggles for women Systemic struggles for women
Women's leadership	People focused Type of leadership Style of leadership Attributes of women that are better than men Reflexivity
Women need to develop certain capacities	Using power Opportunities for other women
Leadership development of women	Maternal influences Mentors Role modelling Life influences Motives for taking on leadership Support from others to take on leadership How they began leadership Incremental leadership Personal needs Not wanting to be a leader
Feminism	Women making it difficult for other women Feminism and anti-feminism Choice versus rights

Co-Existence	Co-existence of masculine and feminine Being woman in new space Language Name of new space Use existing principles with slight modification Respect for all Free from power Moving beyond equality to equity Reproductive rights Choice and rights Diversity Trust Life/Work balance Individualistic and collective culture Systems to reflect concept
Difficulty for Co-Existence	Will not be accepted Positive shifts for women New space will not happen Women do not want change Difficult to break through patriarchy Working within the existing boundaries Intrusion of men; Socio-political environment
Co-Existence is possible and essential	How change can be created Change is already underway Ecosystems Human species Frustrations over entrenched inequities Change is inevitable Moving in a new direction is innovative

A Discussion of the Categories Arising from Open Coding of the Interview Transcripts of Phase 1

Below is a discussion of how each category emerged from the data. Responses were not attributed to participants who were given fake names such as 'X9' as it was felt that due to the high public profile of the participants and the diverse sectors that they worked in, it would not be appropriate to distinguish the responses with an identity but rather to merely list them.

It is important to note that the participant's responses, on the whole, appear to be very stereotypical in terms of male and female roles in society. This is not problematic in light of the fact that the nature of this phase in the study leant itself to examining perceptions that relate to women and men rather than to a particular individual or the interviewee themselves. Therefore the participants' responses include reflections and insights about women and men as collectives rather than as a single person. However, the stereotypical nature of the responses is examined more carefully in phase 2, when it was dealt with in the interviews.

In the discussion below, the number of participants who expressed a certain view or agreed with a perspective will be indicated. However, it is imperative that this numerical indication is not taken to demonstrate the strength of a certain view in terms of the number of people who supported it. More attention must be given to the content of the responses rather than the number of participants who proposed it. This is because the entire sample for phase 1 only comprised 10 participants. To draw any conclusions, therefore, from a statistical distribution of responses would seem unfair and meaningless.

Leadership

The category of leadership emerged in the following way from the participants' responses.

All of the ten participants viewed the traditional definitions of leadership to be associated with masculine concepts. Notions of leadership being about a male "hero out the front charging on horses" showing extraordinary "courage" were seen by all of the participants to be male dominated ideas that were rooted in one's understanding "historically and philosophically" and were today reinforced in leaders' "behaviours," "perceptions" of leaders in society and in the media's "portrayal of men and women" leaders. One participant summarised the view that historically leadership was masculine and thus it was "inevitable that leadership is a male quality." Another participant pointed out that as "leadership is done in the public domain" the masculine "authoritarian mode of leadership where one person's out the front and everybody is expected to follow" becomes the dominant mode of practice. The influence of such masculine leadership in management was observed by one of the participants as being quite onerous: "It's all of those kinds of slash and burn and take no hostages kind of models that have come to us from war like analogies …they are all masculine definitions of leadership."

Most of the participants discussed in detail what a "masculine way of leading" was about. One of the participants choose to see this in terms of the Myers' Briggs Personality Type instrument with the traditional masculine mode of leadership being a "J or linear mode" and the leaders being "linear leaders (who) are J people who end in positions of power…and don't understand holistic thinking." Another participant equated masculine leadership with a "command and control leadership style which is directive rather than collaborative and inclusive."

Other participants identified particular behaviours of leaders as demonstrating masculine leadership such as "males (are) into self-ego" and see themselves as "having all the answers." When challenged, one participant said they become "aggressive." They do not "rely on others" or "vacillate from their stated decision" as this is a sign of "weakness." As such, participants claimed that male leaders become members of the boys' club. Like leadership, one participant observed it is a "male dominated structure constructed by men for men" embedded in a "masculine framework."

Despite the fact that it was commonly felt that leadership is traditionally a masculine phenomena, all of the participants nominated different attributes that they believed that a leader should possess regardless of whether they were male or female. Common personal qualities stated were: "independent" "strong" "being outspoken" having "self-confidence" "charisma" "intelligence" as well as "taking risks" and "showing initiative." All of the participants agreed that the leader needed to be "people focused" aware of "people's talents," "needs and wants" and should "empower," "mentor" and "support" others.

Additionally, having a focus on one's "vision agenda" was stipulated by all of the ten participants to be significant. Vision was defined by one participant as bringing "the idea to fruition" and by another as being a "problem' that the leader "fixes." Having a "strong sense of how you are going to take a unit or an organisation on that journey to achieve that vision" was a common interest amongst all of the participants.

Patriarchy

The category of patriarchy can be seen to be explicitly related to in three participants' discussion and implicitly linked to the inequities that women experience in two of the other participants' responses.

Three of the participants explicitly referred to patriarchy as being "deep rooted" in "levels" of "leadership," in "hierarchical models" of leadership, in society, "religion" "education" and "parliament." These three participants defined it as being an entrenched "prejudice" that was "learnt from history."

Patriarchy was believed by five of the participants as giving rise to "negative paternal views of women" such as that a "women's place is in the home" or that "women are inferior" as they have "poor social skills," "poor communication skills" and are generally "different" in comparison to men. These "gender stereotypic perceptions of women" were seen to have infiltrated the domain of leadership making it "gendered." As one of the participants stated, "as a woman you get read differently to if you're a bloke. If I'm a woman and I'm assertive, I'm aggressive, but if it's a bloke they're giving strong direction, so no, I certainly think it's gendered in that sense."

Such gendered "demarcation" was seen as leading to "exclusion from the places where decisions are made." Networking, observed three participants is therefore "blokey" and the culture is one of exclusion with women being "made to be a bit invisible."

All of the participants implicitly referred to the structures that underlied society and leadership as being restrictive and biased. Two participants explicitly observed this.

> "But it is the underlying power structure unconsciously enforcing a particular way to be."
> "I probably got smarter and looked at some of the systems that underpin the processes that sort of support men continuing in positions of power."

The remaining participants alluded to the symptoms that the underlying structure created. One participant felt that "culture does not allow women to make an informed choice" and that "power differences mean some people don't have choices" in society, for example in relation to "body size" "image" and "sexuality." Gender as well as "age (and) cultural background (are) used to pre-determine whether…" one will fit in.

Inequalities for Women

The category of inequalities for women describes the various strands of difficulties women face in the workplace. Three of the participants referred to the existence of a "wage gap" between women and men. One participant quoted, "women earn seventy-five per cent of the basic wage" and that "every fact and figure in any industry relating to women show this." Another participant added "how much unpaid work is done in homes and communities by women and because we don't place a monetary value on it, it's not valued."

All of the participants spoke of the "discrimination" that women experienced. This was not limited to the workplace but included all facets of society. Below are some of the comments participants made:

> "Women (are) scrutinised more than male counterparts because they are in the minority."
> "Biblical woman, just a spare rib"
> "They've been taught that the role of woman is the role of the humble Mary. If only they would be a bit proud….even things like sins are from the male agenda."

> "There is prejudice against women's capacity …against their willingness to be involved."
> "Women are discriminated against by media."
> "There is a gender and age discrimination barrier for women to get positions which they do have competencies for."
> "There is a marked difference between the fear and subjection of women in society compared to men."

Having children was pointed out as being a problem for women by eight of the participants. Not having "maternity leave" and "childminding" facilities were raised as common problems that women faced. Participants pointed out the seriousness of the lack of childcare which made "breaking through the glass ceiling very difficult." One of the participants said that although the "work force (had) changed," there was "no government aid to solve child care." Another participant concluded that there was "more chance of equality if (women) remain childless." For eight participants, the problem of "mother versus high level position" was observed to be equivalent to "carers versus high level position" as women were seen to predominantly be the carer of children, the aged, the sick and families in the household and this was observed to be a disadvantage to attaining high level positions.

Three of the participants raised the issue that workplaces were not flexible for women. One of these participants referred to workplaces having "fixed inflexible ideas," whilst another participant stated that there was incongruence between workplaces and "the way" women "manage and lead" as inflexible workplaces did not encourage "part-time" and "job sharing" opportunities. The third participant drew attention to some workplaces having flexible work practises, but if one accessed them, it was seen to be "career limiting" and were therefore "fake flexible work practices." Participants agreed with the view that "women and young people today want greater flexibility."

Women's leadership attainment, according to six of the participants was discussed in the context of women playing the game and winning by the man's rules but are discriminated for it. As one participant exclaimed, "women played by the men's rules and behaved like men and (are) put down for being aggressive and labelled negatively." The "game" was felt to be "rigged." It was acknowledged that some "women leaders (are) unwilling to be different" and "play by man's rules to win man's attention" but fail to "take action" to assist other women. However, participants felt that women who tried to fit in with the men were seen by other women to be

"doing men's dirty work to join their club" and this was really "invisibilising women." One participant saw this as evidence that women were struggling in leadership as they had to "adopt a lot of the behaviours of men" and were really the "victims" with "great personal loss." Specifically, "not having children" was seen by one of the participants as the price of "going down that masculine path." Ironically, this participant added that women who did this "chose not even to see it" as they "developed a capacity to build a barrier that you just don't even actually see." Another participant spoke of the great "dissonance" within one's "self" that this caused and how some women felt that they "were being forced to do" it within the organisation.

A few of the participants commented that women playing the game was causing more problems for women. One of the examples cited was "women in government" being "anti-women" with one participant adding that even if there were "50% of women in parliament, if they adopt a male vision, then nothing happens." Another participant surmised that the women chosen for government "are similar to men in background and (in their) willingness to conform to party views." Ultimately, these participants felt that having to play a man's game to enter leadership positions was seen as discouraging other women "to break through the glass ceiling."

All of the participants discussed in some degree that generally women due to their socialisation and the context that they had to operate in meant that they were prone to personal problems that made it harder for them to succeed in leadership. Personal drawbacks were described to be as the following:

> "feelings of inferiority, uncertainty, tentativeness"
> "lack of confidence, fear of failure"
> "ignorance"
> "Making hard decisions" is difficult as women do not want to be "offending other people."
> "Women in senior management positions for instance who adopt the masculine model have great difficulty coping in some cases"

Getting "caught up in that nurturing mothering role" was seen to be a problem for women as well as some men in situations where one was "stuck" in that mode and was unhappy about the role.

A range of systemic drawbacks were also mentioned by all of the participants. Below are some of the examples:

"lack of mentors"

'lack of role models"

"basic struggle for women: access to leadership positions"

"choices about the life/work balance"

Choice about "how much are you willing to invest in the job, given that you've also got husband, children and other family commitments" was a concern.

"Men still don't do as much of the domestic duties as women do, nor are they the primary caregivers of the children."

"Leadership jobs like this is 24/7, it requires a lot of your brain time and space. You have to consciously have to learn to switch off and I think it's very hard for women if they are caring for young kids and trying to give them the attention that they need as well as having this head space to be able to do this kind of work basically."

All of the participants concurred with the view that there were many barriers that confronted women and that this showed the inequalities that existed for women. Participants pointed out that there existed a "completely unequal tally for women" and that barriers existed in many fields including "community" "politics" "media" "education" and "academia." There was an "absence of women CEO's in Australia." It was also added in relation to Australia, "we are of the most diverse societies and workplaces on earth, yet we have one of the most segregated workforces which at senior levels and on boards are dominated by white, male, Anglo-Saxon men over 45."

Moreover, the following statistics indicating the scope of the inequality were quoted by two of the participants:

> "Women make up 52% of the population of the world, which ironically is the same percentage of women in Australia; we do 60% of the world's work for 10% of the world's income. We are 1% of the worlds wealthy and occupy less than 1% of single leadership roles in 3 main parts of which are churches, government and large private sector organisations."

> "EOWA statistics (show) the number of women on the board of the ASX200 has grown from 8.4 to 8.5% in a year, that's a 0.1% shift. We can flip that around; that 91.3% of board positions are held by white male Anglo-Saxons who are on average over 45."

Women's Leadership

The category of women's leadership dealt with how the participants perceived the leadership of women within existing masculine dominated organisations. All of the participants held the view that "women have a different way of engaging people." Some of them articulated this as "sharing leadership" and "empowering" others. One participant delineated that "empowering people to be the best they could be meant removing obstacles and positioning the individual to get on with their best effort." Another defined women's empowering others as, "helping people see the possibilities in their lives or in the way they go about their work or the world around them." However, it was mentioned by one participant that there is the danger that some women leaders focus too much on helping others and fail to develop and focus on a vision. Nevertheless, valuing the person for all of the participants was of primary importance. Affording their mistakes as an opportunity for growth was seen to be something that women do.

Collaboration was discussed by all the participants and one participant explained that "women collaborate with others so that people are connected to what it is that they are doing." Servant leadership and "compassion" was associated with women's leadership as well as "community" leadership. It was observed by two participants that "women dominate less formal forms of leadership" which they cited as being "community and cause oriented leadership." One of the participants added that women these days use all forms of communication to practise cause oriented leadership such as "vocal or written word to raise awareness."

Women's style of leadership was associated by three of the participants as being "transformational." Two participants saw women's style of leadership as also having an "ethical" emphasis so that one was "doing the right thing." The "female mode of leadership" was described by one participant as being "contemplative and holistic." However, one of the participants felt role-modelling women leaders who practised a masculine style of leadership was much needed so that "a lot of employers and women and others will say look a woman can do this and you can be tough enough and you can be resilient enough and still focus on what you're trying to achieve."

A number of attributes unique to women did emerge in the discussion. Three of the participants stated that "women (are) far more intuitive" accepting that this is "not a 100% rule." One participant expressed this as being "not necessarily just headspace stuff, it's kind of seeing things

in people's eyes and their gestures, seeing if there's a level of energy and enthusiasm in the group …"

Women were seen by all the participants as being better at "raising children" and caring for others. One participant said that in her own organisation, she focused on caring and supporting others as the men she knew "wouldn't have quite done that." Three of the participants also said that women were better at being "able to recognise your mistakes and go back and fix them," as well as fixing the problems that the organisation is left with.

On the whole, participants' responses indicated that they practised reflexivity as leaders as they used their feminist backgrounds to evaluate their thinking about their own leadership role, the "male culture" that they operate in, and "systems and practices." One participant went further in saying that they then "synthesize what they do…and that's kind of come down to a set of things I talk to people about now."

Women Need to Develop Certain Capacities

This category emerged from all of the participants' attention to a range of issues that they hoped that more women would engage in. One participant reflected that she "was not prepared to put up with the models and the language, the violence that goes with male behaviours, even sexist, racist jokes" and hoped that more women developed this capacity. Another pointed out women needed to be "unafraid of power" and use it "for the benefit of other women." This was further articulated by another participant who said that having power empowered one to "hold and control the agenda in the framework" thus ultimately allowing "women to be themselves …and not adopt the model to fit what they have found."

Additionally, another participant stated that women should "position themselves to work in organisations that make a difference and are "willing to adapt and change." One participant felt that women should be "changing masculine leadership" and another agreed that women should stop doing "all that male behaviour stuff." Yet another participant commented that women whilst "better at listening" are "less directive in the way they lead people."

Providing opportunities for other women was stated as being something that some women leaders do and it was hoped that more women leaders create "opportunities and avenues for women."

One of the participants also commented on how appreciating difference and diversity by selection panels meant that women were selected for appointments.

Leadership Development of Women

When discussing how women become leaders, all of the participants reflected on their own rise to leadership as well as their observations of how other women became leaders. Three of the participants referred to the significance of mentors and mentoring as well as role models who in the face of difficulties and ridicule "stood up successfully to criticism and lead their way." Two participants spoke at length about maternal influences on their leadership development and the inspiration they got from their mother to value education, equality for women and self-assertion.

Life influences were also referred to by participants in shaping their leadership development. For one participant observing and being a part of "an egalitarian model" in a community, youth and religious context helped her in recognising "stereotypes … and then attempt to avoid them." Studying as "an adult" and "studying part time" whilst engaging in "a lot of thinking…on leaders …and the way they went about their tasks" influenced two of the participants and gave them "confidence" in taking on leadership roles. Having "a sense of my own worth, beliefs in what I thought was important" and awareness of one's physical presence was also raised by two of the participants as giving them confidence against the "pressure on women …to look a particular way."

Common motives for taking on leadership as discussed by the participants related to "helping other women find a way" given that their "short-term and long-term suffering" was "not listened to." As one participant reflected, being "encouraged and supported" as well as "trained" by other women to lead, made her entry into leadership possible.

Forays into leadership, according to one participant, focus on "doing something for women." Such forays provided opportunities for "incremental leadership." However it is interesting to note that forays, as one of the participants pointed out, were not rewarded with money. Helping other women through one's own initiative meant doing leadership "for no money."

In terms of how some of the women participants took on leadership roles themselves, one of the participants said that she did it by "entering the public arena" and publicly speaking out. This

was uninhibited as she did not have "ties" to any organisation and therefore felt that she had "no fear in speaking out." Another participant used the "media to advance leadership." "Using technology …to reach women globally" was also another avenue through which one of the participants undertook their leadership initiative. Two of the participants mentioned that they "formed a group" with other women and thus benefitted from everyone's "diverse backgrounds."

All of the participants also felt that for women, motives for taking on leadership were influenced by their personal circumstances. For example, in the field of education, one of the participants stated that moving into the position of school principalship meant "less teaching with children and less family life" and given this, the "salary (was) not enough compensation." It was also added that as women take "time out from teaching" to raise a young family," men were afforded more opportunities to "move up the next step in (their) career and get a salary increase" which was then "used to pay for more education or the family." Women who were "the sole supporting parent" were unable to pursue a principalship as it would reduce "time with the family" but they would benefit from a better wage.

Other needs that were raised as being important considerations for women interested in leadership included, according to all of the participants, "motherhood" and the provision of "child minding."

However, as one participant who "stumbled across a leadership role accidentally" concluded, "not everyone wants to be a leader."

Feminism

The category of feminism emerged amongst the discussions of four of the participants. It seemed to have a number of threads that related to how women regard it, value it and issues of contention within feminism.

The four participants discussed the significance of feminism referring to the benefits of the second wave of feminism, its achievements for women, its purpose in "liberating" and providing "women voices," and its continuing aim to put out "spot fires of conflict" and condone societal "expectations" of how women ought to be, as shown in the following quote.

> "When I look at the kind of expectations and pressures put on young girls and to me that indicates that we're about to embark on or bring up a new generation of women who are hating themselves or looking for male approval or whether it's teen anorexia or A cup or body image, that stuff is really, really terrifying."

That feminism is "reactionary" was considered to be a highly valued attribute by one of the participants who said "why shouldn't they have the right to vote? And why shouldn't they have the right to have equal pay for equal work. Why shouldn't they have the right to go out in the night and walk along a street without feeling like you're going to get molested? All of these kinds of things were what drove me to feminism and I'm really proud of that aspect of it."

However, three of the participants discussed issues of contention amongst feminists. One of the participants believed that ideally "feminism doesn't want to wipe men off the planet, we just want an equal share of the space." Another participant added that "the problem for the women's movement" is the question of should they be "a separate movement" or should they "go into the established institutions." Both of these issues were raised in relation to considering the dualistic notions of women abandoning a masculine domain to create a separate space for themselves.

It was also raised amongst these four participants that many women today "disassociate themselves from feminism" believing that it is a "dirty word" and prefer to be seen to be "pro-woman" but "anti-feminism." Other women were believed to feel that there is "no need to be feminist" or that "feminism (is) over as women have equality." However, as stated by one of the participants, age and experience did bring about an appreciation of feminism when "in your mid 20's … you start realizing that the world's unfair."

One of the participants offered the example that a feminist is stereotyped as being "a ball-breaking aggressor." Another participant said that feminists were really "strong women (who are) toning down radical views for (the) public or (for) practicality."

That feminism has problems was discussed in terms of some women's outlook and interactions with other women. One of the issues raised was that women make it difficult for other women. In particular it was said that "older women (are) putting pressure on younger women…to think that things are getting so much better and therefore to complain is wrong."

It was also pointed out by one of the four participants that some women believed that it is women's fault that they are under so much pressure as they wanted to have it all, "emancipation" "progress" and are "now berating" themselves for their "downfall." This participant also added that "when women and feminists try and reflect and analyse" they are "chastised" as if they are "somehow creating barriers for women."

Another interesting issue that emerged in relation to women's choices is that there is a fine distinction between choices and rights. One of the participants clarified that "one's choices can override others' choices," as "power differences mean some people don't have choices." Therefore rights for women need to be considered rather than choices. This ensures that "everybody has an equal right to respect, to dignity, to not be imprisoned unfairly, to a trial etc etc."

Co-existence

Six participants raised the issue that the new space needed to be the masculine and the feminine co-existing together. This was also expressed as a "partnership between men and women." Another participant saw it as "both masculine and feminine complementing each other." Co-existence also comprised the concept of "engagement" between men and women as well as a "collectiveness and connectedness to people." One participant said that in organisations, one would need to "deal with hierarchies to change them to a co-operative network."

All of the participants were involved in the issue of "being woman" in the new space. The common sentiment was that the new space would be free of "masculinism" and that women would still be called "wo-man." It would be "a violence free society." A "woman in a leadership position (would) not (be) defined by her age or her femininity or her haircut, her appearance, (or) who she's married to or not, or subtle tags." Instead, a participant added, "women (will) do it their way without emulating male tactics and behaviours."

Whilst one of the participants said that in the new space one would need to take "gender mainstreaming seriously" another participant added that the new space was "not going to be the ungendered world … so pursue gender and say women are different and have special attributes." This was supported with another comment that "women must retain qualities that give them a different take on the system and agenda."

The old Freudian ethos that "anatomy is definition" which disadvantages women in current society would instead "in an ideal world" such as the new space be favouring women as women would appreciate their bodies and the ethos would instead be "whatever your anatomy is, you have a right to be (who and) where you are and to operate in a way that's not going to hurt anybody else."

One participant was concerned that the new space would allow women to be who they wanted to be and cautioned that "there is going to have to be some mechanism for demanding that space is given for understanding, patience and rights for women to have their own space."

Language emerged in the discussions with four participants as being quite a significant consideration for the new space. These participants agreed that language was very powerful and was used to exercise power by men. That "language (is) based on a very masculine model" which was "inherited" and has the power to "exclude people not only in terms of race but also sex" was pointed out by these participants. One of the participants wondered which was better: "gender specific versus gender neutral language." To change how language could be used it was said that one "needs to be inside the organisations and do what we can do to our own leadership style to shift that culture."

Furthermore, one of the participants stated, "we have to name our own identity and find our own space but (we) can only do that when we name as reality what is oppressed." An example of doing so was offered by this participant in the following quote.

"Pride is not the sin of a woman; abject humility is the sin of a woman"

Three participants named the new space. One participant called it a "gender inclusive society." Another said, "utopia" as she thought that "there would be value in broadening the concept of space for women to take it beyond leadership." One of the participants called it "Australia" as she wanted it to be the "country leading the way with its new society." For the utopian world, two other participants added what they would like in this ideal world: "food on everybody's table" and "we're all equal and happy." One of the participants discerned that for the new space, one could "use existing principles with slight modification." Asking, "why bring radically different principles for the new space?" she suggested that the principles "can still be founded on the

values that we've pursued for so long." This statement was validated as the concept of the new space emerged from the values experienced by all of the participants in current society and incorporated the changes that they would like to see in the identity of the new space.

All of the participants concurred that respect for all was of absolute necessity in the new space. Some of the specific areas that were mentioned that required respect were as follows:

> "respect for the credibility of other people"
> "intellectual openness to different ways of thinking"
> "difference of opinion"
> "respect for women and men"
> "respected for their experience"
> "respected for their technical qualifications"
> "respected for their behavioural competencies and the way they treat people"

In particular, one participant, quoted below, detailed that currently there was a move to value people and to stop just seeing them as a "human resource" but as "human beings in their own right."

"There is a move away from paternalistic model where because of the position I hold, my title, where I sit in the hierarchy, that commands respect; my message to my clients today is power is out and mutual respect is in. You do not get respect as a leader because you're bored, grey, old, your position, your title, where you sit in the hierarchy. You will get respect when you lead by example and you demonstrate respect to the people in your organisation as human beings rather that as human resources."

Six of the participants raised the issue of the new space being "free from power games." Whilst all of the participants believed that in existing society power was essential, in the new space, three of the participants questioned how would one get away from power and "how (do) we use power?" One participant reasoned, "one person's determination can't simply sweep overboard everybody else's considerations, or considerations that everybody else is bringing forward because that one person happens to be in a particular office." Another participant stipulated, "in a newly modelled society, do not replicate the same power structures and elitism and dominance of a group… women being female versions of male powerbrokers versus women having an

emanating or a positive effect." This was supported by another participant: "society is a mirror image to what men do, but let's lose the patriarchal stuff."

For five participants moving beyond equality to equity was significant in the new space. The discussion ranged from the need for "equality for women and men," to stipulating that there is "a big difference between equality in numbers and equality in culture and power." The discussion shifted to the view from one participant that "the issue of equality almost diminishes in that it's not so much about equality but just the right to be who you are." For another participant, "the ideal world is the world where what equality means in practical terms is that people get a fair go, for example, fair and simple opportunities to compete for jobs, to compete for promotions, to compete for access to training and development." Finally, one of the participants challenged, "let's forget the word equality, let's insert the word equity. We're wanting equity we're not wanting equality because equality … is their masculine definition." All in all, what appeared to be prevalent in the discussion was that participants felt that one needed to move beyond the concept of "equality" as it is founded on benchmarks made my men and are used as reference points for women to aim for. Achieving to one's own standards and thus being oneself and being treated with fairness and justice or in an equitable way was valued more than the notion of equality.

Four of the participants raised the issue of reproductive rights as being a priority for the new space. The "choice to have and rear kids" was the right of a woman according to both participants. They also felt that the new space should include the provision of child care options so that women did not have to "throw away (their) learning and career progress and re-educate" and could continue working without having to exit the workplace for a period of time. Having to choose between career and mothering was expressed by one of the participants as, "am I really necessarily any happier as in a career job than doing work in the home and raising children? … it should never necessarily be one or the other."

All of the participants believed that the new space needed to be founded on "choice" and that the "freedom to choose" was fundamental. Added to this was that one was not judged depending on the choices one made. One participant, for example, said, that women should be able to "choose what it is they want to do, how they want to exercise their brains or their brawn" and that in the new space "society does not judge them according to the choices made." It was argued by one participant that in existing society it is questionable whether there is freedom of choice in "the

underlying structures governing decision making." Thus "human rights for all" was a common sentiment amongst all of the participants.

Two participants raised the issue of diversity with the hope that the new space would move away from "uniformity" which is favoured in current society to "diversity." One of the participants looked at diversity in terms of having "at a senior level a good diverse mix of men, women, younger leaders and people from different cultural backgrounds." The other participant expanded on this notion by saying that "the perfect workplace in the future is a workplace with diversity in the way we think, in the way you work, in the way you manage, motivate and lead people you value and uniformity is no longer valued."

Trust was also mentioned by two participants as being essential in the new space. One of these participants considered trust in the context of "flexibility" where by "flexible work practices are based on trust." She added that this would mean that "where the work is done is irrelevant and in what time it is done in" is also irrelevant as long as it meets the deadline. In relation to sharing leadership or co-leadership where two people share the responsibility, the other participant felt that there would have to be a "very good trusting relationship with that person so we could share that work and we could drive it together." Moreover, it was commented that "trust has to be just built and sustained over long periods of time."

Life/work balance was seen to be critical by three participants and was connected to making choices in the context of "personal" and "family needs." The "need to take time out" was seen as important by one participant for personal and family needs and also to keep a sense of perspective and not "lose the bigger picture" or "get little things out of proportion."
One of the participants spoke at length about culture in organisations in terms of its emphasis on the individual. She appeared to be advocating that whilst this is good in that individuals need to own responsibility, she was also suggesting that culture needs to include a focus on considering and doing things for the collective.

> "I think we do live in very much of individualistic culture where if I do X, Y and Z that's going to count on my CV or that's going to increase my money value and what I'm worth as an individual. I don't think we still have a sense of we're doing this for a collective; we're doing this for the group. …universities are very individualistic… It's very predominant in this society… I'm not actually saying that it's all negative. Individuals

> need to take responsibility for their actions and stuff like that too but they need to actually work out how they work as a part of a collective rather than just as a sole individual."

One of the participants urged that for the concept of the new space to be practical and useful, one needed to develop "systems" that "reflect" the concept. The "framework" needed to be "driven in lots of different ways" so that "big organisations" can be "infiltrated" by the new space. This participant wanted to see an expansive model that would penetrate all areas of the organisation and "influence and …be adopted by more people." She hoped that the next step would entail "developing those structural frameworks and then infiltrating those organisations which are entrenched." Ultimately the challenge she proposed was captured in her question: "what would someone be doing who is actually doing things differently?"

Difficulty for Co-Existence

One of the participants reflected from her experience that a distinguished person in another country who advocated that "leadership is very much not about the male models" was not accepted by the academic community that taught leadership advocating the opposite. In light of this, she cautioned that the new space will perhaps not be accepted by everyone.

One participant strongly reiterated the view that there have been many "positive shifts for women" which are still "underway" such as there are "more women in leadership positions." There is also "less concentration of white anglo men being leaders." Generally speaking, she pointed out "it is changing rapidly for women. I think there are many more opportunities now for women than there ever has been…there is a significant shift in the relationship between men and women in my lifetime." Acknowledging this, she did not accept that women needed to abandon the masculine domain of leadership saying "why do I want to create new space for women or think that?" and added that she could not "say anything sensible about a new space" and that it was really a "fantasized female modus operandi." Moreover she added that "occupying a space with no agenda to change means nothing happens" to bring about equity for women.

Some of the other concerns raised by four other participants are also worth noting, although these participants did entertain the notion that a new space could be explored and offered suggestions for its conceptualisation. One of these participants found it difficult to accept that the new space could begin in Australia because according to her, "we're going behind the rest of the world,

diminishing basic support structures for women." Another argued that as she had spent her life fighting for her "life choices" and had "won" them, she could "not envisage new choices" in terms of a new space.

One of the four participants raised the issue that it would be "difficult to undo centuries of a particular kind of dominance" and questioned "how will we escape, the governing concepts of patriarchy by creating a new space?" She pointed out that we had to accept the "reality of the existence of boundaries." Another participant queried that to even begin to create such change would be difficult as "women are not in a position where we can influence the decision makers who are men." Another participant indicated that "organisations" will put up with change for a while because they have to endure it and will like some men who encountered "feminism in the 70's" suddenly "realised that the world had changed and was going to change, then they got a bit nasty."

One participant felt that the only way to bring about change of women is by "working within the existing boundaries." The participant said that for women there was "no way out for women" and that women "must deal" with men whom she saw as the "aggressors." They must "engage." According to this participant "engagement was the only way to go in terms of being in the battleground that we're in and fighting the aggressor which is the man."

For one of the participants, the intrusion of men into "women defined spaces" was a problem that she anticipated for the new space. She believed that "some parts of society doesn't want women to have women spaces to discuss and be collegial."

Predominantly the majority of the participants' discussions reflected in some way the feeling that the socio-political climate of Australia was demoralising. This related to the first half of 2007 when Prime Minister John Howard was in government. Against this context, the participants gauged the status for women and wondered about the success of implementing a new space. One participant felt that the "government had no respect for difference of opinion and the majority of people's views" and was more "interested in aligning with power at the expense of principles." One example cited by this participant was the "trial for Hicks." Another participant cited the "new industrial relations bill" that she felt "diminishes rights" as well as "no basic wage for women" and "no equality for women." Global inequity was referred to by one participant who

commented that there is "hunger in our world because of the politics behind the distribution of food not because there isn't enough food."

Co-Existence is Possible and Essential

All of the participants showed an awareness of what contributes to a patriarchal culture in society today that disadvantages women. Eight of the participants discussed various ways for how change can be created and in doing so reflected on their own experiences of how they instigated change in their area and their observations of how others have created change. Collectively the options that were offered by the seven participants as discussed below range from cultural change, systemic change and human relationships.

One of these participants saw that for cultural change, there needed to be "shifts in the formal structures and attitudes of an organisation." This was supported by another participant who thought that for "dramatic systems reforms" one needed "to try and deal with some of those processes and systems that perpetuate that kind of behaviour or those sorts of attitudes and cultures." However, another participant stated that one needed to use "power" to create change. Change for one of participants entailed that "a lot more voices can be heard and listened to and actually have something done about them."

Two participants felt that for "massive reform" to "create environments" and change culture one needs to come "at it in a lot of different sorts of ways" and "expose" people to the new vision in a "whole set of environments." An example given by this participant was about "exposing" people to "different ways of behaving more collaboratively." A third participant observed that one needed to "look in different layers to correct problems" so that change was created at a deeper level where "prejudices" stem from.

One of the participants referring specifically to the Australian Parliament asserted that "there will only be significant change if the women who are elected, …actually do shift their policies priorities and behaviour towards something that is more…significant, at least to what some people at least would claim to be superior values of co-operation…"

According to one participant, one needed to also have "patience" and "understanding" that "new ways takes a long time" to get established. Another participant felt that one needs to go beyond

"symbolic" changes to create real change. Developing "learning and research" within the organisation was cited by this participant as one way of creating real change.

In contrast, one of the participants felt that by exiting the organisation and gaining experience working in a range of organisations, one was in a better position to be "regarded as a source leader in a leadership space" and was therefore able to make "more impact as a cause agent." Although having stopped working within one organisation only, this participant felt to establish a new way, "we need to be in those organisations and in government and in churches working on the culture from the inside out which is going to take a longer time."

That change is already underway and there is a readiness for a new way was a theme that was raised by four participants. One of them felt that women of "generation X and Y are the most educated generations in history…determining who they want to work for" something "unprecedented in history." This participant felt that these women who have "made different choices" will be willing to "give a different perspective on a new space."

The above participant, citing a national Generation Y survey she did in 2005 and 2006, also expressed that "young people do not tolerate discrimination…young people today increasingly are attracted to work in not for profit organisations. Young people today especially the Generation Y's who are the people 26 years old and under, both male and female, want … respect." In contrast, she said that "the older Generation X's who are closer to 40 have had the command and control directive role models." That "women and young Y generation" are "determining who they want to work for" is unprecedented in history. They "do not like the command and control leadership that lacks in collusion and collaboration."

This participant pointed to organisations that are already "winning choice awards as they are champion(s) for women and …are working towards the same line of thinking." She referred to "DeLoitte" as being "financially successful because of (its) diverse approach to recruitment, promotion and retention." She suggested that one needed to "learn from …how they are able to achieve what other organisations can't" in terms of equity. Moreover, she added that one needed "to identify those CEO's and those organisations that understand and value women, like Gillette."

Another participant said that "extraordinary change is possible within a lifetime" citing the "change in South Africa Society" in the "80's and 90's." Other examples offered by another

participant were "seat belt wearing and no smoking" which she stated were "now established practice."

The "1995 Karpin Report[18]" was also referred to by another participant as supporting the need for a new space that valued women as it had "proposed a new framework about management ...that said women could be managers. It let women into the space." Furthermore, this participant added that "we don't fit with the male skills you know the models they invented."

One of the participants focused on the increase of new entrepreneurs. She said that "statistics show multiple fold growth of small businesses driven by women and young people" as more women are saying "I am not coming to work for you. We will create our own work environment and manage and lead our small businesses the way we want to be managed and led." These women are "willing to give up the big corporate jobs with the big salaries to do that. Aware of the skills …education and experience they have," these women are "saying if you want us you're going to have to change workplace culture and the way you motivate managing things. Because if you don't, we have the self confidence in ourselves, we are risk takers and we'll create our own successful organisations and show that we can be successful leading our way."

Change is also apparent in how leadership and the differences between women and men are being perceived according to six participants. Two of them agreed that leadership is "ungendered" as "man or woman can do leadership" and that "competencies are important not gender."

One of the participants said that "women not so different from men in thinking and behaving" and that both women and men shared the same brain structure as "the left side of the brain is fact and form. The right side of the brain is about feelings and future and creating a better future." With reference to the Myers Briggs categorisation, one of the participants said, "there are men and women in either J or P category."

That certain qualities belong to men as opposed to women were questioned by two participants. One of them observed that "Anglo males (are) extremely vulnerable if lead in a contemplative way just as women can be vulnerable too." The other participant said, "I might be a masculine

[18] The Report of the Industry Task Force on Leadership and Management Skills released the Karpin Report in 1995 (Karpin, 1995). It highlighted the difficulties women faced in achieving senior management positions in the private sector in Australia and suggested strategies for implementation to improve this situation.

leader, somebody said I presented a bit of a rugged individual and then there will be men who take on a more feminine style of leadership." This participant added, "being made to feel invisible is not necessarily masculine or feminine" and that "people also feel that it's not only women who don't fit the models, its many men." Ultimately, she questioned, "I'm a woman of a particular age category. I might be read in a particular way so I don't know whether it's just gender in that sense?"

Two participants went further in their evaluation of the concept of leadership and concluded that leadership is independent of the role. One of them said, "there are many people who offer leadership just by virtue of their own initiative and they can be people at the very, very bottom of the ladder …who have extraordinary leadership… corporation rewards the power figure not the real leader who may be too lateral a thinker." The other participant remarked that a "person in a role should provide leadership but not every person in a role is necessarily a leader."

One of the participants also spoke of "indigenous Australians" and their culture of leadership. Her insight that the indigenous culture has acknowledgement of the collective as well as the traditional masculine leader at head and that there is respect of the group in decision formation, moves away from the Anglo-Saxon and traditional notion of leadership, that one person does it all.

> "There are certainly men within the indigenous community who might be perceived to be leaders in the stereotypical or traditional masculine way but within the indigenous community there is also a huge swell and push and acknowledgement of collective leadership. And the respect for others within the group and that one person just doesn't come rushing out the front saying I know it all, I'm going to tell all. They do much more acknowledge the group necessity within leadership and that one person doesn't and can't do it all alone."

Two participants considered how co-existence operated in ecosystems. One of them talked of "other ways of living" like that of "male and female penguins." She explained that "the male penguins have to take care of the eggs for four months. They have to sit on the egg while the female penguins go away and they come back at the end of four months with a bunch of fish and food for the new babies." She added that "the female in the animal species has an important role too, and is not vilified for this role which is not seen as a lesser role. It's just another role, which

is important for survival." She added that "animals don't beat up females" and "male animals might give females preference for food to nourish young as it is more important for survival."

Another participant drew an analogy with ants observing the significance of one ant to the whole colony. She said that "if one ant (is) destroyed within the army of ants then …others (ants are) affected as the message can't get through, so the whole colony is affected." This participant added that a "single tree is important to the system" as it "converts carbon dioxide to oxygen" and if one was to "destroy a single tree" there is "less synthesisation of carbon dioxide and humans suffer" thus, "whatever the type, trees are essential to human existence."

In relation to the subject of plants, the other participant, whilst claiming that "plant species don't" kill other plants, accepted that "certain species in the botanical world for example, weeds overtake and vines that grow prolifically take the space of other plants and decimate them."

Both participants agreed with the view that "patterns within nature are repeated over and over."

The above two participants went on to consider humans as species. One of them said, "…we're unique as a species in that we dominate and destroy. Animals don't do that." To qualify this she said that animals might destroy other species but not their own. She regarded the human species to be oppressive and cited that in "some continents, female babies are given less nourishment than male siblings. …malnourishment of female babies in developing regions is one of the greatest atrocities because it doesn't allow for intellectual development."

The other participant considered the significance of each human being to the other. She said, that for humans, "every human being isn't essential to the existence of every other human being" and that one needed to remember that if you "denigerate one …there are dire implications for the whole." She also advocated that one needs to see "that every human being is essential to the existence of at least one other human being for example a mother to a child."

Three participants expressed frustration in relation to situations and behaviours that are prevalent and entrenched in society and necessitated dismantling. One participant spoke of the Australian Parliament and the culture that operates. In Parliament, "they haven't got any room for exploration or other ideas or even a curiosity about how other people might do things. There's a formula and …it doesn't really go beyond that. Here's so much, colloquially speaking, slinging

off at others for difference as if people who are different have got something wrong with them. Instead of thinking this might be interesting, can we just explore this or even think about it, instead of just chopping people off at the knees…But the wish to understand how other people think too is not particularly affirmed in society. As it is, some leaders have no room for exploration or other ideas or even a curiosity about how other people might do things."

This participant drew attention to people not wanting to engage to change what is a "malfunction within the system." According to her, "we say, well it's all too big and too difficult to understand or to do anything about. Then that's the politics of despair isn't it? We're setting ourselves up to do nothing, to let things continue."

The other participant spoke about how women put other women down to gain the favour of men and said that they did not see that they could "survive" without doing so. She gave the example of journalism and sport.

For another participant, the Church was discussed as an institution that needs re-evaluation in terms of how women are valued.

Accepting that change has occurred in some areas of the church, for example, "with government funding higher education and that has included higher education in theology …women have taken that up in far greater numbers than men have." This participant added that with "an increasing number of women who are theologically literate and articulate," are "questioning" and are "therefore far more critical of what's said from the pulpit, of written instructions that come from Rome or from the local diocese"

In her opinion, "women (have) been able to separate out church as people of God and followers of Jesus and church as their hierarchal structure." She explains that "women in the Catholic church know they're not going to be priests but a large number of them have been able to exercise leadership roles as pastoral associates or just within the works of the parish setting up prayer groups or setting up discussion groups or setting up soup kitchens or whatever. A lot of women were saying, let's not go down the ordination path. It's not going to happen in our lifetime. Let's put our energies where we can make a difference, focus on what's attainable without losing sight of the long term."

Feeling that "a lot needs to happen before change happens in the church to its structure," this participant explained that "if women are to be ordained there has to be a change in the structure where by it's a more comfortable place for women to be women…Women did not want to get rid of structure but say that the structure ought to be exercised in a different way – as servant than authority…"

In terms of where women stand now, it is clear according to this participant that women "have as much entitlement in the church as a baptised person in the world, but they don't have a place in the structures." Moreover, this participant questioned some of the values of the church with respect to women. She said that a "violent marriage is not a marriage even if the church says so…women find it very easy to be victims… In a violent marriage, women need to say yes I love him, but the structure is wrong…The woman can love the man but that doesn't give him permission to beat her up." She expanded this to say, "the woman can love the church as in the people of god but that doesn't make it right that all the paths are focused in one man."

This participant referred to some women who are creating their own space: "Sandra Schneider Sophia and Women of the Well because the Sunday mass is not nurturing for them they go and find space for themselves where they can have ritual and dance and song and movement and colour and symbol and sign and whatever. I think a lot of women are forming their own space. Sometimes it can happen within the parish structure mostly it happens across parishes sometimes it happens within the diocese structure. More often than not, it's an informal group of women who are doing things for themselves."

That change is inevitable was addressed by three of the participants. Within the church, the "shrinking number of ordained men will be the catalyst for change and the resulting increasing responsibility of lay people in parishes…And if women become better skilled and better theologically informed, then as the system breaks down because there are not ordained men, there will be increasing roles for laity and therefore women."

Within the broader spectrum, the other participant said that "I think people will start to change for economic reasons...When (we) can't fill vacancies, (it) will mean (we) have to change workplace culture." She also added that change is imperative because women cannot wait any longer for equity: "At the current rate of change based on the last 30 years progress, it is going to take 177 years before we have equality for men and women. And frankly ….I don't have 177 years to wait

to create better workplaces for my daughters and my granddaughters." Another participant justified that it is a "matter of justice to have 50% women."

In terms of how the participants felt about moving in a completely new direction as provided by this study, than what they had been engaged in for promoting women, one of the participants felt that in relation to feminism, "it probably is time to get to that kind of level because we have achieved some of those other aspects of equality."

Another participant reflected that they had been operating within confined boundaries and had not challenged the premises as the study had done. She said she is "so used to working within an established paradise that I don't think beyond that. I think of equality and opportunities for women, but within the circle." Realizing that she had invested much of her energy into "working" and "fighting" within the boundaries, she accepted that her campaign to restore justice in her "chosen battleground" was "negative and draining." She was keen to "try another way, try a different discourse, try a different environment or culture."

Five other participants found the study's direction of defining a new space, innovative. Some of the participant's comments are quoted below:

> "Wow that's wonderful and radical reform. I like it."
> "Yes it sounds very attractive the idea of look let's just get up on that."
> "Perhaps it doesn't hurt to have someone setting the bar a little higher. Think outside the square for a change and let's see what we come up with."
> "I'm also very curious to see the next stage of what you've come up with and maybe that will provide me how we can make it a workable concept for someone like me."
> "I think coming at things entirely differently is a really useful opportunity and in some ways your thinking is …just questioning the leadership."
> "Amanda Sinclair came through the process of thinking that many of the models and bases that she was involved in were not useful and in a sense she's kind of looked to see what she did find useful so I think that that thinking is really worthwhile for us. So I think for you to do what your doing is really important because I think the models we've had are so limited."

> "So what I thought the Karpin Report did was actually broke some of it and I think what you're thinking of is similar. About not having to fight against that model because you do spend a huge amount of time."

Relationship of Categories Derived from Open Coding

In *Table 6: Categories Arising from Open Coding of the Interview Transcripts of Phase 1* no attempt was made to link the categories and sub-categories emerging from the open coding of phase 1 interviews in any relational or causal sense. This process was undertaken in the next stage, axial coding.

Axial coding has been defined by Strauss and Corbin (1990, p 96) as a "set of procedures whereby data are put back together in new ways after open coding, by making connections between categories." This connection is achieved by the means of the "paradigm model" described in chapter 3. The paradigm model considers the causal conditions of the problem, the phenomena, the context of the phenomenon, the intervening strategies used to cope with the problem, and the consequences of any such strategies or actions taken (Strauss & Corbin, 1990, pp 114 - 115).

Figure 1: Relationship of the Categories Arising from Open Coding of the Interview Transcripts of Phase 1 Interviews shows a tentative schema for the relationship between the categories identified. The categories were mapped out in Figure 1 to represent the relationships between them in terms of how they are linked. The mapping out illustrates in the centre of the diagram the core force and what emanates from it. The structure of the diagram shows how the core force influences an entire framework or dynamic.

Patriarchy is at the root of all of the concepts which emanate from it. It governs the dynamics of leadership and defines its nature in terms of what and who it includes and excludes. Women's reaction against patriarchy and the inequalities it has prevailed upon women has given birth to feminism. The strongholds of patriarchy whilst empowering the foundations of the dynamic of leadership also acts as a defence against a new and alternative way of being, that of co-existence. Men who have succeeded in the masculine game of leadership will have reason to shun co-existence and continue with what has worked for them for centuries. Women who have spent

much of their lives winning rights for themselves and others against patriarchy will choose to continue to engage with the enemy and forego considering an alternative way of being as they will not be open to any such notion accepting what was and is must always be. That women are making advances, albeit small, will be a strong argument for co-existence to be rejected. It will also be perhaps an imbalanced argument in terms of equity and authenticity. Patriarchy will hold the reins tight so that only a small number of women will make it through the masculine favoured system, but there will be those who see these gains as wins and their hopes for more wins will be renewed. However, like in all battles, the small wins ultimately will only be small and in reality are a loss in the overall struggle.

Women experience inequalities because of patriarchy. These inequalities are not only in the field of leadership but are pervasive. Deep rooted gender stereotyping that excludes women is entrenched in attitudes as well as structures which underlie all facets of society. The inequalities are so extensive that they relate to all dimensions of what it is to be a woman, in terms of their feelings, thoughts, competencies, nature, as well as having and raising children and caring for others.

Within the patriarchal confines of leadership, women have developed their leadership potential. Through mentoring, role-modelling, support from other women and their reflexive insights, women have turned their motivation to lead others into successful forays of leadership in fields such as community related organisations and business. Their leadership has been observed to have a style of its own by some, by others to be ungendered, and by others still, to be masculine. Regardless of which observation predominates, it is clear that women's leadership is compared to men's leadership for any conclusion to be made in relation to its effectiveness.

In addition to this there is still the view that women can beat the inequities, the "glass ceiling" and gain equality, if they practice strategies that other women have used successfully. Strategies such as not being afraid to use power and opening the gates for other women, are believed to lead to changing the status for women and for this to be pervasive, more women need to adopt these strategies. The only problem is that for decades women and governments have been attempting to break down the barriers, but to little avail. More importantly, these strategies do not affect change as the inequities are systemic. The ideology of patriarchy that underlies the structures favours men. Strategies to overcome inequities, therefore, only aim to bring about superficial benefits of the symptoms whilst ignoring the underlying cause of patriarchy.

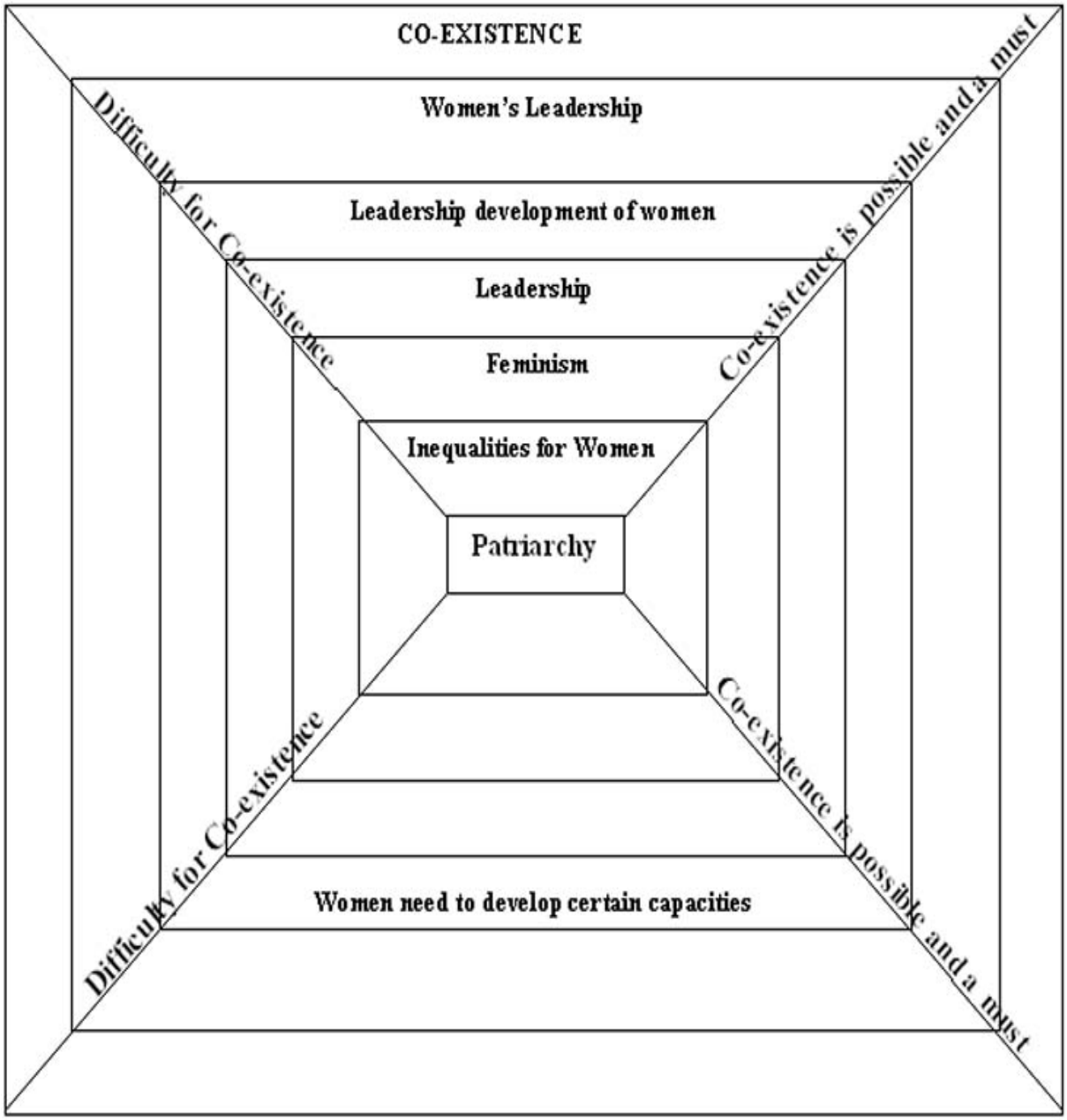
If patriarchy is seen to be the source of the entire problem, then ironically, it is also in the data, the force that is being reacted against. Whilst historically, feminism was the immediate reaction to patriarchy and undoubtedly still is alive today, in various degrees and dimensions, all of which are valid and significant for women, patriarchy has not been effectively dismantled by feminism. The reaction of women to patriarchy that has emerged from phase 1 has been anew. Co-existence is the new way forward and has emerged from an understanding of the evolution of concepts of leadership, an awareness of women's experiences within the boundaries of leadership and a broader appreciation of ideologies that underpin society.

Co-existence advances from where feminism resides today. Its aim is not to dismantle patriarchy but to replace it with a co-existential way of being for men and women. In doing this, it becomes a positive force that celebrates the uniqueness of women and men, in their being and becoming in any front in society. Unlike feminism, it is not propelled by women's frustrations to be heard and respected, all of which are valid and significant. It is instead propelled by higher values that call for women and men co-existing.

Accepting that it is going to be extremely difficult to replace patriarchy with co-existence, there is an understanding of the problems that will inhibit this task. The more entrenched patriarchy is in the mindsets of people, the wider its scope as mindsets dictate organisational and government policies and create institutions and ultimately, societies.

However, there is a chance for co-existence to flourish. Hope lies in the small seeds of change that are already occurring in society today. These seeds are in the form of new diversity and equity structures put in place to include marginalised groups like women, or they are in the form of re-thinking traditional notions of leadership. In the case of the former, the extent to which diversity and equity has become an accepted policy to include women, is global. In the case of the latter, there appears to be volumes written, polemically and empirically, as discussed in chapter 2, that questions whether leadership should be aligned to gender in the face of evidence that women and men can do leadership.

Figure 1: Relationship of the Categories Arising from Open Coding of the Interview Transcripts of Phase 1 Interviews



Results of Selective Coding

Axial coding resulted in the relating of the categories and sub-categories identified during open coding of phase 1 interview transcripts. Following axial coding, in grounded theory construction, selective coding proceeds in which the core category is selected. Strauss and Corbin define selective coding as "the process of selecting the core category, systematically relating it to the other categories, validating those relationships, and filling in categories that need further refinement and development" (Strauss et al., 1990 pp 117-118).

Selective coding is considered the final step between creating a list of concepts and producing a theory.

As a result of the selective coding process described above and in chapter 3, the core category of **Co-existence versus Patriarchy** was selected. The result of the axial coding process illustrated in Figure 1 had shown co-existence and patriarchy as being inextricably connected and also polar opposites. Both had emerged as significant forces in their own right but forces that had a one way causal relationship. Whilst co-existence was the centrifugal force that was a reaction to patriarchy and all that it sustained, its existence emerged because of the move away from patriarchy, the scope and depth of inequities it creates and maintains.

The inextricable connection and opposition between patriarchy and co-existence, metaphorically, is a battle of ideologies, one existential, the other embodying male and masculine power. However, that is where the analogy ends, as although the two dynamics are linked, they are vastly different. Patriarchy dominates for the benefit of man because it is a creation of men for men and is protected by men. Co-existence, on the other hand, seeks peace, the right to be, whatever that might be, and the right to do, whatever one wants to. Whilst patriarchy loyally favours one sex over the other, co-existence seeks to align both.

The Development of Theoretical Models

As a result of the grounded theory process outlined above, it seemed logical that the next step would be to develop a theoretical model. See Appendix 7 for the theoretical models of co-existence and male dominance which were initially put together and presented to the participants for discussion in phase 2. These models which emerged were iterative models which were

progressively finetuned and validated to better reflect the participants' feedback and the grounded theory analysis that had emerged from phase 1. This approach is consistent with that suggested by Corbin et al. (1990). It is the subsequent models of co-existence and patriarchy that are presented and discussed in this chapter. The models shown in *Figure 2: Model of Co-existence* and *Figure 3: Model of Patriarchy* were validated against the data in the way suggested by Strauss et al. (1990).

Figure 2: Model of Co-Existence

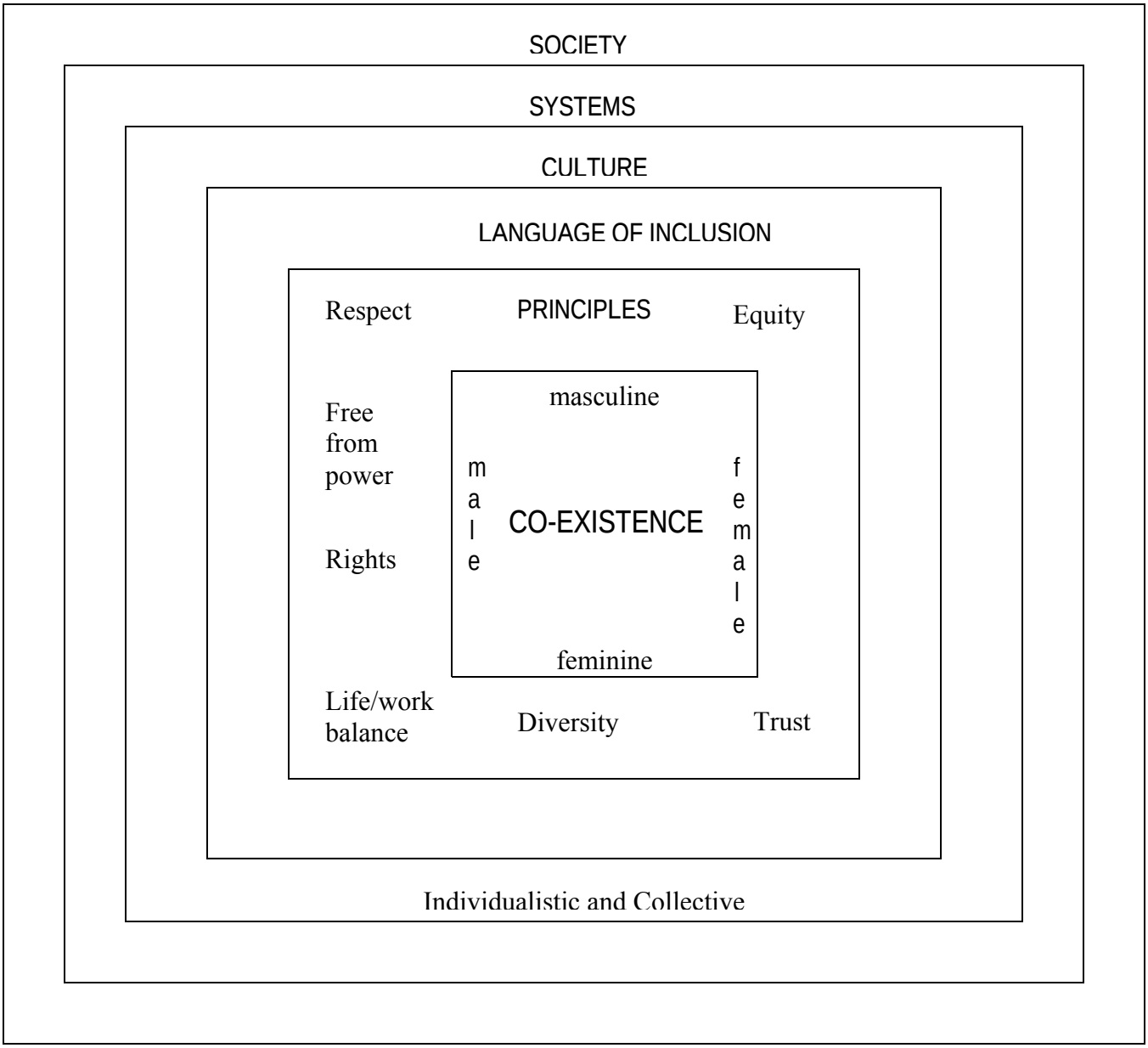
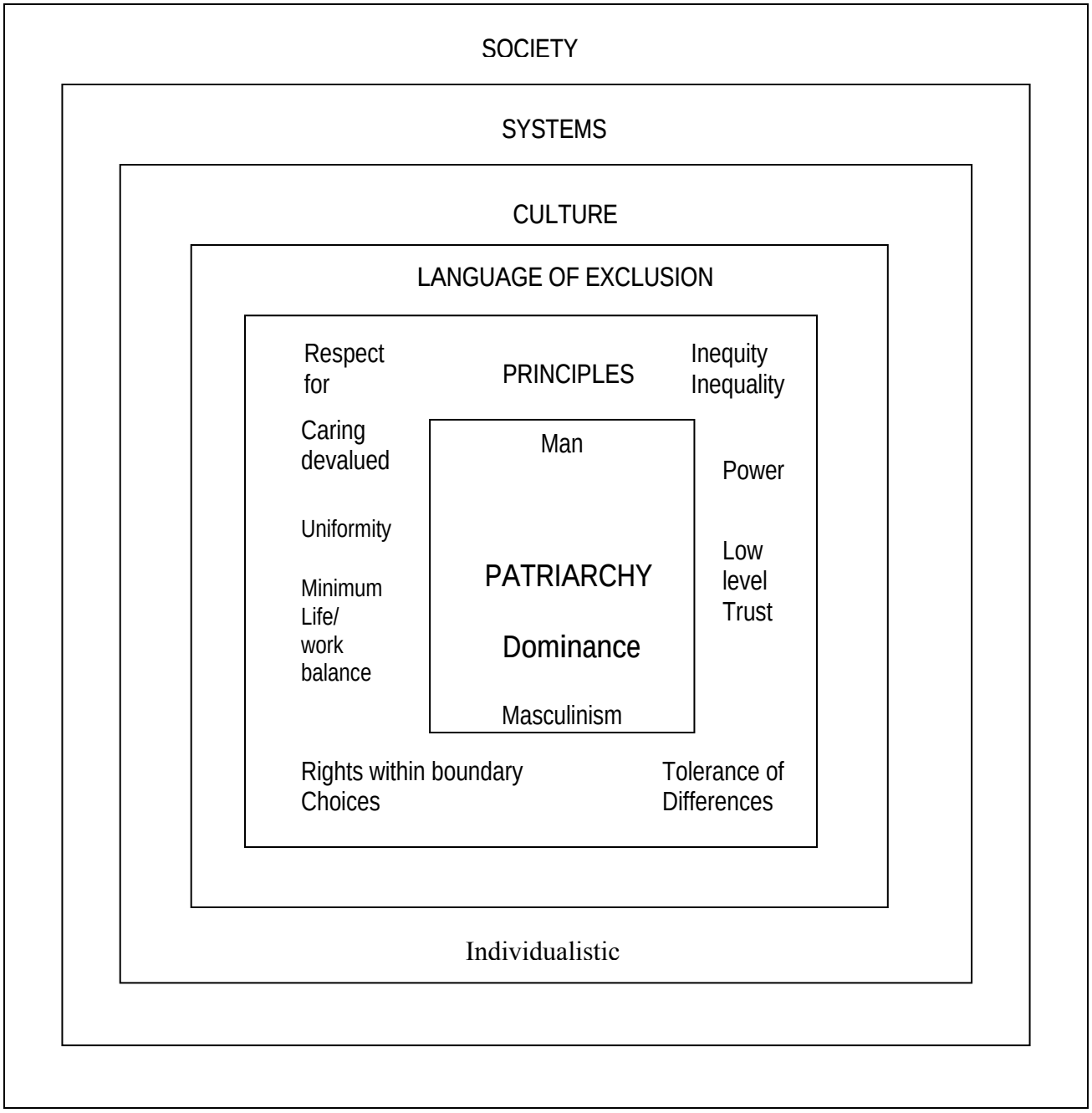


Figure 3: Model of Patriarchy



A Discussion of the Models

The model of co-existence encapsulates a new way of being for men and women. The model is relevant to workplaces and society as a whole because it emerged from all of the participant's evaluation, ideas and insights into what could be an alternative way of life for women and men in an organisational context and in society.

The model of patriarchy encapsulates what exists today that operates in workplaces and society. This model is an antithesis to the model of co-existence because all of the participants reflected on what happens today as opposed to what they would like to see to improve the current framework or create a new one.

The similarities between the models are structural in that the core value exerts its influence through the principles that emanate from it, the language that projects its existence, the culture that reflects it and the systems, social or organisational, that capture it in all the sanctioned operations and in the established unit as a whole. Structural similarities occur in the researcher's conception of both models because this is her understanding of how values influence entire frameworks regardless of contexts.

The dissimilarities between the two models are in the core value, the principles and the cultural focus. In the model of patriarchy, patriarchy is the core value comprising all that relates and favours men and masculinism. In the model of co-existence, the core value is co-existence comprising all that relates to both men and women and all that is masculine and feminine. The principles continue this disparity as is evident between Figure 2 and 3.

Whilst the model of patriarchy upholds respect for some depending on several criteria including sex, age, competence, marriage, motherhood, fatherhood, caring responsibilities and qualification, the model of co-existence calls for respect for all, void of any conditions.

As the model of patriarchy leads to inequity and inequalities for women and for men who do not fit the mould, the model is about power, tolerance of those who are different to whatever is determined to be the norm, or tolerant of contributions that are different to that which is seen to be the norm, and uniformity. In contrast, the model of co-existence leads to equity and leaves behind equality which is seen to be about reaching benchmarks set by men. In not using power to

rule over others, the model of co-existence promotes trust of individuals and acknowledges individual rights rather than their choices as is done by the model of patriarchy. Choices are believed to depend on agendas which inform them and agendas could be manipulated by others through the use of power.

With thought being reflected in language, in the model of patriarchy, the language of exclusion is primary and manifests how power is used divisively. In the model of co-existence, the language of inclusion promotes cohesion, collaboration, respecting parallel or divergent journeys and valuing all contributions.

Culturally, the model of patriarchy promotes individualism over collectivism as individuals who have power or are bestowed with power are recognised by the powerful and celebrated so that others can engender desires to be like the individual in the hope that they too may gain power. The model of co-existence promotes individualism and collectivism. This at face value may seem a contradiction, but is reflective of the inclusivity of the model as it encourages individuals to be who they are and in being who they are, to do their best for the collective. It also encourages individuals to work as a collective if they choose to and to value each other's contributions.

Whilst the model of patriarchy is about men and masculinism, the model of co-existence incorporates philosophies of being, valuing and doing for women and men.

The Principles of Co-existence

To provide an in-depth qualitative appreciation of the model of co-existence, it was felt that the model would benefit if it was supported by the principles that uphold this new space for women. The principles of co-existence were derived from the results of the grounded theory analysis. Twenty principles were derived as per the list below:

PRINCIPLES OF CO-EXISTENCE BASED ON THE MODEL OF CO-EXISTENCE

1. Co-existence is woman and man being free to be and do as they choose within the law, without any conditions or judgments.

2. Co-existence is partnership.

3. Co-existence is collaboration between males and females.
   Co-existence is women and men trusting each other to uphold their commitments so that a collaborative partnership achieves shared outcomes and becomes the basis for trust that is sustained thus developing engagements of integrity and authenticity.

4. Co-existence is collaboration between the masculine and the feminine.

5. Co-existence is complementarity between males and females, and between masculine and feminine.

6. Co-existence is having a consciousness of the collective and a connectedness to the individual.

7. Co-existence is being an individual who is conscious of the collective and how she or he is a part of the collective. It is about accepting responsibility for individual and collective actions.

8. Co-existence is engagement without power.
   Neither woman nor man can overrule anyone, or dominate anyone in any way about any issue.
   Engagement is always non-violent.

9. Co-existence is engagement with respect.
   Women and men respect each other for who they are and who they want to be without any judgment of the choices they make. This mutual respect is unconditional. It is not dependent on title, experience, qualification or anything else.

10. Co-existence is equality and moving beyond equality.
    Women and men have the opportunity to equally share the governing of the task at hand, be it leadership, development and implementation of a vision if they choose to.
    Women and men move beyond equality if women and men choose to just be and do without stopping at the benchmarks of equality, but actualising their own potential and desires if they choose.

11. Co-existence is a fair go for all people in a social and organisational context.

12. Co-existence is equity for all.

13. Co-existence is respect.

14. Women's reproductive rights are a matter of their choice.
    Women have the choice to have or not to have children.
    Women have the choice to rear their children by themselves or use child care options which must be accessible and affordable for all.
    Women's career progress must not be affected if they choose to have or not have children, rear their children, or use child-care options to assist them in rearing their children.

15. Co-existence is diversity and not uniformity.
    Diversity in the way women and men think, in the way women and men work, in the way women and men manage, motivate and lead people is valued and encouraged. Uniformity is no longer valued.

16. Co-existence is women and men having a work/life balance to fulfil their needs and wants in work and in their own life so that they can combine work and life choices rather than choose one or the other.

17. Co-existence is women and men traversing career paths to get to where they want to be without any barriers stopping them for attaining their career goals. Women and men have paths of career progression that are based on equity and opportunity and on the individual's choice to actualise their potential.

18. Co-existence is using language to name reality rather than disguise it. It is using language to include women and men regardless of any criteria such as race and age. It is not excluding women and men, which in doing so, is exerting power over them.

19. Beliefs, attitudes and actions of women and men must be principled by co-existence so that a culture of co-existence prevails and is manifested in the language used by women and men

and in the formal and informal structures for women and men, and in the engagement between women and men.

20. Co-existence recognises the foundation of feminism for women with its struggle for and achievement of equality in certain facets. Encompassing this, the model moves beyond feminism to forge how women and men can co-exist to be, value and do.

Aims of the Research Study: Met or Unmet?

As far as phase 1 is concerned, the research study has met its aims. Phase 1 succeeded to enable participants to reflect and discuss leadership as a concept and as a practice. It drew participants into discussions about how women and men are treated in the domain of leadership and the reasons for their choices. Phase 1 successfully engaged participants in conceptually abandoning the masculine domain of leadership to explore what could exist for women. Participants identified this space and defined the principles that they would like this space to uphold.

Whilst the research study successfully met the aims in engaging women to abandon the masculine domain of leadership, phase 1 has resulted in findings that go beyond this researcher's expectation of what could operate outside the domain of masculine leadership. The findings did not lead to a new space for women's being, valuing and doing as was hoped, but were an overhaul of how women and men are and how they treat each other. Phase 1 findings called for a co-existence between women and men and identified it as the principal value, elaborating it multi-dimensionally through twenty principles which collectively form the new space. Co-existence is different to the patriarchy that defines the current framework we operate in.

The grounded theory analysis that led to the development of the model of co-existence can be seen to have delivered a model that proposes a complete overhaul of societal underpinnings. The model of co-existence transforms currently recognised concepts such as trust and respect found in contemporary society, into principles that are not influenced or linked to systems of power.

The findings of phase 1 have surpassed this researcher's preliminary thinking of a woman's only space and in doing so are not rejected but credited with greater significance as the research process of interviewing the participants and searching for a resolve that benefits women has enabled the researcher to question her own motives for the direction of the study.

Wanting a woman's only space is the result of the researcher's frustrations about women's inequities and hopelessness experienced by countless women to break through the barriers which prevail at so many levels in different spheres of life. Whilst conceptually anticipating this direction to be the only answer, the researcher acknowledges the higher value of co-existence and recognises her own experiences of co-existence in professional dealings with men as well as in her own personal life, and therefore, the researcher values the findings as a better alternative than the pursuit of a woman's only space.

The overall direction for the next phase of the research became clear through the findings of phase 1 and is indicated in the question asked by one of the participants, "What would someone be doing who is actually doing things differently?" To answer that, she suggested, "… you've got to actually have systems that then reflect that." These directions were pursued in phase 2 of the research study.

Implications and Recommendations for Phase 2 Interviews

The implication of phase 1 is that the process of grounded theory has effectively and in a logical, linear and progressive manner examined and interpreted the data. The grounded theory process has led to concepts, categories, their relationships, the core category, and enabled the researcher to create theory through a process of abstraction. Thus for phase 2, the decision to use grounded theory processes was highly regarded.

The core category of co-existence versus patriarchy and the models of co-existence and patriarchy have set the foundation for further enquiry and validation of the issues raised, the insights gained and the direction of the models. The findings of phase 1 are a thorough examination of what women experience in leadership and why and have set the stage for moving away from previously tried solutions, for example, affirmative action and diversity strategies. Moreover, from phase 1 analysis, it is evident that the impetus for a completely new agenda is beckoning and is at hand in the form of co-existence.

Thus phase 2 interviews were to gauge participants' reactions to the emergent model of co-existence and the model of male dominance and also engage them for feedback and suggestions for how to improve the model of co-existence and implement it in an organisation.

CHAPTER VI

PHASE 2 RESULTS AND ANALYSIS

Overview

Following the transcriptions of the interviews for phase 2, the data were analysed using Strauss and Corbin's (1990) techniques of open coding, axial coding and selective coding. The coding processes resulted in a number of phenomena which were then labelled and arranged in categories with sub-categories. These categories were then related in the manner advocated by Strauss et al. (1990) to form the core category of 'transformation at all levels.'

From this process a tentative plan was developed for how the model of co-existence could be implemented in an existing contemporary organisation or in one that is newly created. The plan for implementing co-existence in an organisation demonstrates how the model moves beyond current efforts of diversity and equity practitioners. It reflects how transformation is achieved at all levels and shows that for the model's success, getting the leadership right is of highest significance.

Conduct of Phase 2 Interviews

Access to the Subjects

Phase 2 commenced in August 2007. Access to the majority of the participants proved to be difficult due to geography and time constraints. The process used was outlined in Chapter 4.

Eventually, ten interviews comprised phase 2. Only one of the participants had previously been interviewed in phase 1 and had been invited to take part in this phase as a key validator of the findings of phase 1 as discussed in chapter 4. The remaining nine were new participants to the study. Altogether, there were seven women and three men.

The Telephone Interviews

Participants who gave informed consent to being involved in phase 2 were contacted by the researcher by email to set up a convenient time for the interview. Except for one of the participants, telephone interviewing was preferred due to convenience and time constraints. For the participant who chose to be interviewed in person, a face to face meeting was arranged and the interview was conducted in their work office in a location that was easily accessible. For the other nine participants, interviews took place on the phone from the researcher's home office at mutually agreed times. The participants were rung during the day at their workplace and in some cases, at their home if that was convenient for them. International calls were also made to suit participants' working hours.

Participants had been sent together with their letter and consent form, an information sheet which contained the emergent models of co-existence and male dominance and the principles of co-existence which had resulted from the phase 1 analysis.

At the beginning of the interview, the researcher provided the interviewee with background information about her professional involvement in leadership and the empowerment of women in leadership. In addition to this, the researcher informed the interviewees of the study's direction, phase 1 and phase 2 and an explanation about the emergent model and its corollary model. This introduction appeared to help in "breaking the ice" (Dinham, 1994, p 119) and establish an understanding of the researcher's interest in the area as well as the overall direction of the study.

Participants were assured of anonymity and that only parts of their responses would be reproduced in the thesis. Printed copies of the semi-structured interview questions were used by the researcher as well as notes that were made previously in relation to key points discussed in preceding interviews and trends and variations that had emerged from phase 1. During the interviews, participants were encouraged to clarify their statements as the researcher reiterated her understanding of their views and used comments such as "I am not sure what you mean when you say…" Prompts such as "right" and "okay" were used to keep participants engaged and keep the dialogue conversational so that the participants felt at ease (Dinham, 1994, p 122).

The structure of the interview proved to be effective and did not require any modification. As common themes and trends began to emerge, some questions altered to a certain extent and the emphasis and orientation placed on certain issues also shifted. Questions asked such as the ones below focussed on refining the model, implementing the model and the problems and challenges of doing so.

> "What do you think of the model that has emerged?"
> "How can we make this work?"
> "What are the problems and challenges?"
> "What might it look like in action rather than theory?"

Interviews took up to 40-50 minutes on average to complete. On the whole the interviews were positive in tone and mood and participants showed enthusiasm in discussing the topic. The overall impression gained by the researcher was that the participants were open and reflective of their achievements and understanding of the situation women faced. They were all interested in empowering women and were aware of the constraints that limited this in organisations and society in Australia. Seven of the participants had an international awareness of the situation women faced in leadership due to their international background.

Analysis of Phase 2 Interview Data

Transcription of the Data

Following the interviews of phase 2, the interviews were transcribed at the earliest possible convenience. Notations made during the interviews about issues that were raised by the participants were also checked as they assisted the researcher in the planning of the upcoming

interviews. As the interviews were recorded, they were listened to again by the researcher to refresh the researcher about the issues discussed and gain further insight and direction. This reviewing enabled the researcher to work out which areas could be explored further. It also gave the researcher an ongoing sense of the significance of recurring themes and variations in the interviews. This prompt writing and reviewing is considered essential when carrying out interviews to avoid the loss of detail over time.

How the Data were Reduced and Organised

Once it became apparent that the method of the telephone interview was working effectively and that the questions were appropriate in terms of addressing the models of co-existence and patriarchy and the principles of co-existence, analysis utilising grounded theory techniques in the manner outlined in chapter 3 was undertaken.

Following the method of Strauss et al. (1990), a line by line analysis (open coding) was carried out and the concepts were identified. Following this, categories were formed, labelling took place, and the subsequent processes of axial coding, selective coding, and selection of the core category were undertaken.

As a result of this process, a tentative theory was developed which related to how the model of co-existence with its principles could be further developed in terms of its implementation in an organisation.

Below are the results of the coding and grounded theory procedures. This is then followed by the tentative theory that was developed.

Results of Open Coding

Coding was undertaken whereby the "naming and categorising of phenomena" was undertaken "through close examination of the data" (Strauss et al., 1990, p 62). Line by line analysis of the transcripts of the ten interviews that comprised the data of phase 2 yielded the concepts contained in *Table 7: Phenomena (Concepts) Identified from Analysis of the Interview Transcripts of Phase 2.* At this stage no attempt was made to prioritise the concepts developed by the naming of the phenomena identified within the transcripts.

Table 7: Phenomena (Concepts) Identified from an Analysis of the Interview Transcripts of Phase 2

Childcare	Women not helping other women
Kids	Seeing the model of co-existence through current day lens
Patriarchy	Women and men are different
Gender inequity of the assumptions	Women and men are the same
Society	Implementing the model of co-existence
Type of leadership in model	Personal search for right organisation
Maternity leave	Language
Bottom line versus pleasing all in the model	Higher purpose in the model
Feminism	Women helping women
Part-time work	Critique of post-structuralism
Post-structural critique of model	Symbolism in model - men and women leading together
The Model of Co-existence	No inequities exist
Equality	Code for men to be successful as a leader
Need for change	Current strategies to reduce inequities
Male paradigm	Deconstruct scripts
You've got a contribution to make	Current best examples of the model
Values in the model	Diversity
Influence of religion	Questions the model is asking
Being clear on purpose in the model	
Measure outcomes in the model	
Women want success	
Old ways of thinking and working	
Improve the model	
Expectations of women	
Individual versus collective	
Female utopia in the model	
Systemic disadvantage	
Hopelessness of change	
Inequity	
Affirmative action	
Women don't know how to play the game	
Women's struggles	
The culture in the model	
Male worker	
Code for women to be successful as a leader	
Men’s struggles	
Women being a leader	
New mindset needed	
Women's development	
Corporate values	
Men helping women	
Capitalism	
Females walking out	
Work/life balance	
Equity	
The unencumbered worker	
Leader in the model	
Flexibility	

Results of Axial Coding

In *Table 7: Phenomena (Concepts) Identified from an Analysis of the Interview Transcripts of Phase 2,* no attempt was made to form the categories and sub-categories emerging from the open coding of phase 2 interviews in any relational or causal sense. This process was undertaken in the next stage, axial coding.

Following the identification of the concepts, categories were formed by grouping concepts that were found to be related. The categories that resulted from doing this are shown in *Table 8: Categories Arising from Open Coding of the Interview Transcripts of Phase 2*.

The names of the categories were derived from the literature and from the research itself in line with the suggestions of Strauss et al. (1990). Sub-categories were identified for the categories. With concepts having been identified from phenomena and grouped into categories in the process of open coding, the categories were not yet related to each other.

Participants' Responses are Broadly Stereotypical

For a discussion of how each category emerged from the data, one needs to show how the categories are grounded in the participants' responses. Before this is done, it is important to note that the participant's responses appear to be broadly stereotypical in terms of generalising male and female roles in society. However, this does not discredit the data as the nature of the questions in this phase elicited participant's perceptions that relate to women and men as collectives rather than a particular individual or the interviewee themselves.

In the context of this study, post-modernism was raised as a movement that focuses on differences from person to person within the parameters of culture. Stereotypes can, against this backdrop, be said to do what post-modernism does not sanction. That is, it generalises and simplifies reality and ascribes it to a group without acknowledging how different a specific case may be.

To counter the argument that participants' responses are stereotypical, a critique of postmodernism as discussed by the majority of the participants' is relevant. Four participants

acknowledged the postmodernist critique of language that it is generalised and devoid of specific experiences of women and men and attributes the same qualities to all women and men. However, the general feeling was that participants said that they were well aware that what they were saying did not apply to every single woman and man, but that in order to move the discussion forward, this way of speaking needed to be adopted. This evaluation is significant to any criticism that the participants' responses are stereotypical as it shows that the language participants used was with this qualification. Expression was seen to be purposeful in terms of how it reflected the experiences of the collective and also in terms of being the starting point for examining the areas of this study. Moreover, the participants' responses lend support to the themes that are contained in the literature and are therefore valid and significant.

In the following examination, responses are not distinguished as being those from male and female participants. This is because it was felt that in doing so one would be associating the sex of the participant as being reflective of that particular sex's viewpoint. Moreover, as there were more females than males, differentiating the responses by sex would reflect an imbalance of views.

Table 8: Categories Arising from Open Coding of the Interview Transcripts of Phase 2

Categories	Sub-categories
Women's Inequities	Women's struggles Women out of the game Women not helping other women
Gender Inequity	Gendered assumptions Women and men are different Women and men are the same The unencumbered worker Code for men to be successful as a leader Code for women to be successful as a leader
Systemic Disadvantage for women	Part-time work Work/life balance Flexibility Maternity leave Child care Kids Lack of awareness Scope of problem
Masculinism	Male paradigm Patriarchy Capitalism Corporate values Male worker
Organisational strategies for reducing inequity	Equality Diversity Equity Women helping women Men helping women Current efforts for change
Women searching for an alternative	Personal search for right organisation Women walking out
Time for the next phase	Need for change Feminism
Implementing the model of co-existence	Deconstructing scripts Language Values Culture Contributions Clarity of purpose Measuring outcomes First steps for implementation of the model

Leadership in the model of co-existence	Leader in the model Type of leadership in model Symbolism in model - men and women leading together
Strengths of the model of co-existence	Direction and advancement of the model Higher purpose in the model
Criticisms of the Model of Co-existence	Post-structural critique of model Seeing the model through current day lens Bottom line vs. pleasing all in the model
Concerns dealt with by the model of co-existence	Current best examples of the model Critique of post-structuralism Balance, not female only utopia
Society is the impediment for the model	Society Influence of religion Hopelessness of change Expectations of women Men's struggles
Comprehensive model of co-existence moving into new realms	Make the model practical Questions for consideration Broader implications

A Discussion of the Categories Arising from Open Coding of the Interview Transcripts of Phase 2

Below is a discussion of how each category emerged from the data.

Women's Inequities

Participants reinforced the findings of phase 1 in relation to women's inequities and provided more detail in certain areas.

The notion of a "glass ceiling" was supported by seven participants as it was felt that "gender inequity" existed "on a number of levels in an organisation." It was held that there was a lack of understanding amongst senior men as they "do not understand that women cannot enter the pool to begin with because the system rules them out and men rule them out." For example, as one participant said, "women don't have access to the experience."

As "men do not have equity issues and so don't have inequity issues," it was explained that men in senior positions who lack understanding of women's inequities feel that "women should not get the job if they are not equal to the man, if their achievements and contribution are not equal." One participant added that it was even argued in some circles that "women are responsible for men's understanding of their situation."

Women's style of leadership was discussed as being critically evaluated against a man's style and against the stereotypical norm of how a woman should behave. One participant said women's leadership "when unfeminine (is) seen as being too blokey and not true to oneself." They "have to change and not be themselves in the male world to survive." However, as another participant explained, "women change when leaders, but who can tough it out in the male world without losing those qualities?"

According to six of the participants, women "are not welcome in the networks" which men attend where leadership is cultivated and sourced. As a result of the culture of "tolerance" rather than "respect," women "make choices to opt out because they see it as obtrusive." They "are aware of the expectations of leadership" but see them as being "unachievable for them." Ultimately, it was

felt that "if women aren't making a difference then they will leave." However, "women have much less room to move than men in or outside the organisation."

Moreover, eight participants stated that for women "child bearing and rearing poses difficulty for women to attain leadership" because they "cannot negotiate re-entry after baby" as "choosing to be a mum (is) not accommodated in workplaces." Although, "women's biological prerogatives (are) necessary for human survival…women are penalised for them." It was observed, that "men continue to move up the ladder while women move off the ladder when they have babies." The "choice to stay home (is) there but (this) excludes one from progress in a career." These participants felt that "women's choices are not free in an organisational context," that their "success is limited by patriarchy." Lack of career progression for women demonstrates a lack of accessibility to leadership roles as "men (are) able to move on after a period of time to another leadership role."

Five participants pointed out that women could attain leadership if they knew how to play the game. One strategy was to be in management roles "in the early stages of their career" as most women are in non-management roles in these stages which means that the "prospect of leadership roles later become slim." However, other participants pointed out that "women don't have access into early levels in the career ladder." Another strategy was that women need to "network" and "promote themselves and their ideas." They need to start delegating and negotiating "as they are so busy doing everything themselves." They need to "adopt the strategies that work for men if they are to advance" and stop focusing "on self blame and guilt if things go wrong." This was countered by those participants who raised the issue of systemic disadvantages for women as discussed later in this section.

Three participants felt that women and men perpetuated inequities by their lack of awareness of the existence of inequities for women and/or their choice to ignore them. Women were said to be unaware of the inequities that existed for their sex as their "realisation of inequity" only "grows after their personal life choices change." They "do not believe in (the) glass ceiling because they do not have a personal experience of it," and if they have made it to leadership roles, they do not "worry about the glass ceiling for other women." One participant stated that if women "have not encountered people who were anti-female," they remain unaware of the "imbalance." Others agreed that "to create change for others (there) must be awareness of overall inequity."

To become leaders, all of the participants commented that women needed "support from other women." In fact many "women regard those who made it as not having done so on their own but with the help of others." However, the reality is as four participants pointed out, "women who made it do not support other women." Women "in leadership (are) not accommodating of other women." They are "not flexible in their attitude to other women" and display the "queen bee and bitch syndrome."

Thus apart from the view that women experience systemic inequities at all levels of an organisation, the reasons for the existence of the inequities appear to be based on men's attitudes of women and women's attitudes of other women, and women's lack of awareness of what is needed to play the game. However, there appears to be an imbalance in how men and women are treated in organisations with respect to gaining experience and opportunities for leadership development and with respect to being successful in attaining leadership positions. Women are seen to be responsible for improving conditions for other women and for their own self-improvement, if they are to stand a chance for leadership.

Gender Inequity

That the assumptions people make have a gender bias was a common theme in nine participants' responses. The view that inequities against women have persisted for some time was reflected in statements such as "women have a cultural (and) historic role of being less valued." To this was added the view that on many spheres have women been excluded: "women (have been) excluded from being a member- biologically historically emotionally socially economically." In general, "women are seen as a second class citizen" with "caring (for) and having children and rearing children … seen as negative issues" which are not valued in society. Additionally, one of the participants distinguished that "equity issues for women do not apply to men as equity, but become diversity issues for men for example in nursing and education."

Nine of the participants felt that the gendered assumption of "how people manage their work and personal lives is seen as a major bar to gender equity" and underlies a "whole lot of old assumptions about how work has to be done." Due to these old assumptions operating, "what women do, does not demonstrate leadership" and "women constantly have to prove themselves, whereas with men" it is assumed "that he would be successful until he fails…with a woman" it is assumed "she is going to fail until you know. With women in senior roles, assumptions are made

all the time about what they can't do." Women "have to work harder to prove themselves everyday." Women who have leadership aspirations are "directed to HR (Human Resources) where they work with others rather than to management where they can lead."

Moreover, it was felt widely amongst these participants that "organisations are structured around concepts which have differential impacts on men and women," for example, the concept of "commitment to work" that is "how much, how long" has a "gender implication." Similarly, "caring is a gender issue." Recruitment as "one of the key employment areas" is where one "often" goes "to analyse the gendered nature of the organisation." Three of the participants quoted the adage "women are promoted on experience, men on potential." On the whole, it was felt that "assumptions which create systems are inequitable" and that a "lack of insight of gender inequity is incredibly depowering for women." Furthermore, it was suggested that organisational processes are deemed "natural appropriate processes" as they are based on "socialised gendered attitudes."

Participants' own views about whether men and women are the same or different also showed their own gendered views. Four of the participants held the gendered view that women and men are different. This was demonstrated in comments that women and men have "different needs." They "work differently," do "decision-making" and "negotiation" differently and have different "socialisation rules." One participant said that "males and females have different perspectives which is why we need both sexes." Another participant added, "20% of men have female structured brains and 20% of women have male structured brains. So you have 20% of men that are more right brain and 20% of women are more left brain... Are men and women really that different? Science says yes and no, we share what each other has."

The 'scientific' argument that women and men are different can also be used to say that women and men are the same. That women and men are the same was a view that two of the participants held as their comments show:

> "Women accept assumptions the same way men do."
> "Males want performance based career management just as females do."
> "Women and men do the same practices to succeed."

A minority of the participants also held both views that in some areas women and men are different and that in some areas women and men are the same.

Four participants referred to the notion or "myth of the unencumbered worker." The unencumbered worker was defined as the person who had a "partner taking care of all responsibilities - children, house, aged, (the) partner." In most cases the unencumbered worker was the male and in some cases it was the female leader who was seen to be playing by the same rules. There appeared to be a code for how the unencumbered worker operated as evident in the data. The unencumbered worker did not have any "working partners" or "working wives." Their "partner at home" or "wife" does not work but takes care of the home and the caring responsibilities while the male pursues career success. Usually their women partners do not have children and if they do, the "men do not see the kids" as they maintain "long hours" at work. The "male career path has no carer responsibilities, only full-time work." One participant articulated the typical woman leader as being "white, middle-class women (with) no carer's responsibilities (and) wanting a male career path."

From the participants' responses it could also be said that there were strategies that men adopt to be successful as a leader. The above four participants observed the following practices:

> "See managers as a means to achieving a personal end of status."
> "Entertain the client" for example, "play golf to be a part of the boy's club."
> "When (your) repertoire of leadership expires …move on."
> "Plan your moves."

For women to be successful as a leader, seven participants felt that "women need others' support to make it to leadership roles. They cannot make it on their own." Women need to "know what they want so that they can negotiate their terms when applying for positions" and need to "push hard when negotiating and put fears of not getting the job aside." Women need to "act" and "be" "tough and bold" to survive in senior roles and they need to "see themselves as having a repertoire of leadership."

Moreover, women need to get "male mentors" as "male mentors have credibility" and being associated with them leads to "good openings." For women to make it, "they have to entertain clients after work and have no child care responsibilities or a partner." Women need to do "full-time work" and not take "maternity, part-time flexible working conditions." They need to

understand that "working part-time, taking maternity leave now and again or picking up children from school means you do not make it into the pool for leadership." They need to appreciate that they "must be in the feeder pool for leadership to be regarded as high potential." Women need to learn "to focus on fixing the problem and not announcing their own guilt and fault." They need "large size achievements in the early days to attract leadership opportunities for the future." One participant added that women need to know that "turning into blokes gives women success in leadership." There was one participant who in contradiction said that "empathy, a feminine quality was needed for woman's leadership."

Thus gender inequity was rooted in the assumptions men and women made about each other. However, for women, the assumptions were made in relation to men's roles. What men do appear to lead to success in leadership whilst what women do and their biological status appear to pose problems for operating in what was seen as being a man's world.

Systemic Disadvantage for Women

In general, all of the participants acknowledged that women experienced some type of disadvantage. Four participants associated attitudes towards part-time work and the lack of part-time work for women as being a systemic disadvantage. These participants felt that "ads for part-time work were needed but (were) scarce" and that part-time work was "compared unfavourably to full-time" work. There were "repercussions" associated with doing part-time work in terms of career progression opportunities. In addition, one participant questioned the notion of part-time and full-time work in the context of the hours required from employees. She asked, "what does work mean now when you say you work full-time, or part-time, as the hours go over the allocated times?"

Issues relating to work/life balance emerged as not only applying to women, but also to men as three of the participants commented on the "impact on life outside work" with expectations of an "80 hours week." One participant commented that the "industrial age of the twentieth century defined by X number of hours" had "been eroded today" and the "challenge of the 21st century" was based "around this work intensification and extensification context" where work demands are intensifying and work times are extending. Moreover, another participant pointed out that the "boundaries of the office (are) expanding to personal life" as work is done at home when

required. Using overseas labor, according to one participant, was exploitative as it encompassed "exploiting (the) Asian workforce due to (Australia's) skills shortage by demanding more work but paying less." On the whole, "quality of living had diminished due to workload issues."

The issue of flexibility was discussed by six of the participants in terms of how it was perceived and its failure to be effective given the demands of the organisation. It was commented that "flexibility is an additive that does not solve the essential problem of work expectations and norms" and that flexibility schemes such as "job-sharing" does "not work in current systems because of work demands and deadlines" meaning "someone has to make sacrifices for the flexible team worker."

One of the participants further added that "flexibility is special treatment and that doesn't enable you to thrive" in the current climate of organisational expectations. For women wanting "flexible arrangements in workplaces" such as "part-time work," there were not many opportunities. One of the participants commented that working from home as a flexibility option was still limited by the "old mindset" of "come to work at 9." On the whole, it was felt that although the option of flexibility is being "tinkered with," the need for more flexibility by "second generation of women" was simply not going to eventuate.

Systemically "maternity leave" was seen as being biased in its application and in the attitudes associated with it towards women. These opinions were reflected by seven of the participants. The view that "maternity leave taints how women are perceived for leadership potential" was common amongst the participants who felt that it was "hard to get back on" or that you "slipped off" the career ladder after taking maternity leave. This, one participant argued was despite the fact that "about seventy percent of women are back working after the first twelve months." Another participant added that "when you come back after maternity leave, (one's) career path is unclear and affected."

This bias, according to one participant, did not just apply to women as there is "a whole judgment about "paternal leave." One participant argued that economically, maternity leave needed to be re-evaluated in terms of the "cost of losing someone for a year's salary."

Four participants held the view that "child care is not accommodated in workplaces" and saw this as being responsible for why "women get off the career ladder." In terms of society's assistance

to women with children, few participants commented that "childcare tax deductions (are) great for high paid women, not low paid women" who were implied to need it more. On the whole, the participants felt that "women predominantly do childcare, but are not accommodated for this in organisational structures." From an organisational point of view, one of the participants explained that organisations "can't provide childcare in decentralised areas" and can "never hope to provide childcare for everybody."

One participant concluded that the issues of part-time work, flexibility, work/life balance, maternity leave and child care, centred on women and also encompassed attitudes relating not just to women but also "how we perceive kids and the policies we have around kids."

It was proposed by the majority of the participants that "for systemic disadvantage to be tackled" an "awareness of the macro picture, the broader picture and not the micro" picture was needed. It was also expressed by some of the participants that "self-leadership" could not serve as the "answer to getting into leadership positions" and that one should desist from putting the "blame" on women "for not getting into leadership" and seeing "women's choices and decisions…as being the reason for why they cannot get into leadership."

The majority of the participants argued that "systemic disadvantage (was) unrealised because people lack perception of …how others fare." One participant suggested that "a very deep … self analysis is required" in order to understand one's own position towards women and how one supports other women. Others suggested "personal experience" especially of the "CEO" with women aspiring to be leaders and understanding their concerns breaks the cycle of lack of awareness. "Collective experiences" were also proposed as being significant to the aim of realizing the existence of the "glass ceiling" for women. One participant commented that "a lot of the men don't understand women's issues because they have got wives who are the traditional housewife." Women were also perceived to be lacking in the recognition of other women's experiences of systemic disadvantages and therefore not wanting to support other women. Women who were aware of the barriers for women were seen as being supportive of other women.

The pervasiveness of the bias, according to one participant, is evident in the extent to which systems are unfavourable for women as they are based on "assumptions" that "apply to all women." The comment that "the system is created by men" was commonly held. The participant

supported this with the observation that the "assumption of women being carers governs pay and equity." Three participants also observed that other groups were "experiencing disadvantage" such as "carers disabled, sick, aged" and anyone who was "deemed less than those who put in the hours and are successful."

On the whole, systemic disadvantage applies to women. For men this is also applicable, although to a lesser extent and specifically in relation to work/life issues relating to flexibility and caring responsibilities. Attitudes and assumptions underlie systemic inequities. Uncovering and dismantling them requires self evaluation and an awareness of the situation to break down the bias.

Masculinism

The category of masculinism had several sub-categories. One was that a male paradigm was the underlying model for how organisations and economic sectors operated. That leadership "has been male dominated for eons" was a common sentiment amongst the female participants and implicitly stated by most of the male participants. Statements made by six participants also related to the sectors of "banking," "education," "info technology," "engineering," "science" and the "church" being "male dominated" and that the organisational "hierarchy" is based on a "male model." Two participants saw the whole "world" and "society as male dominated."

For women who succeed in current male dominated spheres, one participant reminded that "when you play the system you are still operating in a male model." The common ethos of the male model was described as being competitive by seven participants, but the "I win, you lose" scenario was seen as being "not effective" by them. Specifically "patriarchy" was seen by two of the participants as creating the "system" which "favours men as they set the rules" limiting "women's choices" and making "corporate work …blokey."

Corporate values reflected masculinism. Acknowledging that there is a "cultural perspective on what organisations value," it was agreed by three participants that "economic survival and profitability are of utmost importance" and that "accountability and responsibilities are in terms of making a bottom dollar" or face extinction. "Gendered assumptions" according to seven participants determined the "roles men and women play in terms of what they are expected to do." In a generally "paternalistic" and "capitalistic" system, family values are of low priority, for

example, “banking analysts value deadlines above family” as the family is seen to be “not productive” according to a participant. Three participants noted that “corporations don't value your contribution if you work flexibly” and that working from the office rather than home is required. “A control and demand culture” operated with this “vision” filtering through the organisation’s “symbolism” according to two participants. “Stakeholders’ views” are “valued” over and above “women and men” and “altruism” is seen to be “not good for shareholders and the business,” as expressed by three participants. In this context it was concluded by two participants that “for women, either/or choices” operated and created “guilt due to patriarchy.”

As to how a male worker operated in a masculinist system, two participants spoke about men not being “interested in being liked as a manager” or “liking a manager” and that predominantly their focus was on getting “status.” Men worked “late hours” and left caring and house duties to a wife, or if their wives worked, to hired help, according to two participants. A few participants said that a male worker was ambitious and more interested in career progression by changing jobs: a “mobile worker always searching for something better.”

Masculinism underlied the way society operates and the way organisations operate. It is implicit in the culture and is the domain in which women operate in.

Organisational Strategies for Reducing Inequity

The category of organisational strategies for reducing inequity incorporated sub-categories ranging from diversity; equity; equality; women helping women; men helping women and current efforts for change.

It was evident that today, organisations are interested in diversity and are practicing diversity. This message resounded strongly in all of the participants’ responses in terms of what is diversity, examples of where diversity is being used and its effectiveness.

Seven participant’s comments helped to define what diversity is. It was said that diversity is about “valuing differences” through the “language of inclusion”, “creating the mix to reflect the community” and “reflecting the broad range of human diversity in the organisation.” Diversity programs are “designed to ensure representation of people from diverse backgrounds.”

One participant explained that the "origins" of diversity in the higher education sector were in "the establishment of the Sex Discrimination Act in 1984 and the requirement that organisations report annually to the Affirmative Action Agency." This "directly led to the first equal opportunity practitioners being hired in the higher education sector. So all of the current equity and diversity units survived from that single point."

It was also explained by another participant how diversity has evolved since it began. "In the early days, it was (based on) a deficit model of women, working out why women aren't successful in organisations and fixing up the women through programs to skill women so that they would be more competitive. Over the last fifteen years there has been an evolution in diversity and equity. Instead of looking at fixing the women, we now say what's wrong with the culture…the culture that is causing the problems for women."

It appeared from two participants' responses that diversity is not about gender only. It is "not just about progress of women." It is also about "progress for indigenous people, people from culturally and linguistically diverse backgrounds…people with disabilities," people of different "age, religious background … or sexual preferences." Diversity also "considers representation of men in fields where they're unrepresented…" Additionally, diversity is about individuals, as is reflected in the statement, "even the people who are very male dominant and the older people recognise that they too are quite diverse."

So, why is diversity being pursued? One participant said that there is "evidence" that shows that "a collaborative, trusting, engaged workforce …increases (the) bottom line, see Putnam's (1996) egalitarian societies… see and believe on the basis of evidence that people work together across differences does strengthen group and increases productivity." Another said that it was because the "the leadership is male dominated." One participant added "when people (are) appreciated, (they) performed, achieved better outcomes." A diverse group of people will provide diverse "opinions" so that "you will have a diverse decision."

"IBM" is one company that was named as "doing diversity for a long time to improve things." However, the participant explained that "for many corporates, this hasn't been part of their mainstream business" and "diversity is not valued."

In terms of whether diversity is working, it appeared that the participants raised a number of issues about its successes and its implications. Although diversity had made some gains as "there are women in general roles" it was said to still have not brought about more women "in leadership." In relation to women brought in through "diverse women's recruitment" one participant asked, "how do they become integrated in an equitable manner as opposed to becoming marginalised and isolated in an existing framework?" This participant felt that "diversity doesn't necessarily lead to better outcomes." Another said that "diversity (is) seen as just a nice thing to do by male colleagues, fulfilling requirements." According to four participants, diversity and equity are just "additive measures" operating within constraints of a "capitalist framework" and "negated by hierarchical structures that rank and compare individuals and put differing values upon them." For them, this shows that in organisations, "the hierarchy and the rank structure is the opposite of what" is being said. It is more about "tolerance." It is about "tolerate your difference" not "value your difference."

The framework for diversity and equity was also considered to be a problem. As one participant pointed out, "in equity and diversity circles, issues, we are always talking about female disadvantage; constructing the problem from a negative mindset…diversity is not about talking male advantage…" It was raised by another participant, that there was a "tension between the equity and diversity unit" as diversity and equity needed to be not just about "looking at women in non-traditional fields of participation, but looking at the broader issue of gender in non-traditional fields of participation."

Currently, two participants stated that diversity is being pursued because of a "skills shortage" requiring a cessation of "the drain of talent." So in terms of how does one do diversity, a few suggestions were offered by more than half of the participants:

> "Share a lot of success stories about what is possible now. "
> "Diversity needs values analysis. For diversity to work, you need a very deep change of self analysis in terms of how you see others."
> "Work out who you "need to change and then you have to analyse that person quite openly and frankly with the team and then you need to work out what buttons …to push to change this person."
> "Change one on one - work out who the people are."

Use the "bottom line and what competition is doing" as this "motivates management to adopt diversity."

"Work with those who are in positions of power already to identify why doing this thing might be a good thing for them. Ultimately, for true diversity, work and systems are in tune with different opinions."

Equity was also focused on by four participants as being a method used to counter "systemic issues of access." Equity was seen to be "different to equality" in that it looked "at the under representation of groups that experience disadvantage in their access." Equality was said by two participants to be about achieving an equal representation of women and men. Another participant said that equality for women was needed "in terms of meritocracy, otherwise women (are) doomed to be ill-treated and discriminated against." However, another participant argued that capitalism was the "primary objective" in organisations, not equality.

However, equality was criticised by some of the participants. One participant said that the "model of equality that operated for the first 20 years was based on Christianity's model of tolerance" and that "tolerance isn't enough for equality." It was recommended by another participant that organisations need to go "beyond tolerance of others as this falls short of respect." Additionally, equality was seen by one participant to limit women as it was perceived to about "reaching a limited benchmark set by men." This meant that "women are stopping short when wanting equality of 50/50." In summary, as one participant put it, organisations focusing on equality were said to "have tinkered at the edges."

There also appeared to be a number of suggestions offered by all of the participants for women to develop themselves:

"Be in a women's chain of support for women."

Value and seek "great mentors" although as one woman said, "women want a male mentor; not a female mentor."

"Ask a lot of questions."

"being aware of people who are supporting you"

"paying the support forward to other women"

"self-learning"

"learnt about how business works from family business"

"learnt a lot from both parents"

However, it was pointed out by three of the participants that there were also some women who are "nasty to women" and some who are unkind in "their judgments of how feminine or unfeminine women are." Participants spoke of some women using "prejudicial lenses towards others" and that "fantastic women who help, are in the minority."

One participant added that some help other women because of their personal experience of discrimination or their recollection that "20 years ago the culture was shocking, not just for women, but men too."

"Affirmative action" was a policy that was named by two participants as being currently used in organisations and guided by government. However when this was reviewed by two participants, they felt that affirmative action "negates meritocracy," as it is "quota based" and "backfires on women" if the women chosen under this policy are not effective or as it is seen to be special treatment for women.

That women are "now in senior positions," was observed by one of the participants as evidence that the "gaps are closing." Education was cited by this participant where a "feminization of the workforce" was taking place and "where there are "so many women teachers," that "statistically" there will be "women leaders eventually." For another participant, the "government and the public sector" were examples where "such a different model of working" operates "so it is possible to change."

Scandinavia was named by a participant as an example of a country where change is occurring: "Scandinavia values caring." In addition it was expressed that "men in Scandinavia can have paternal leave." It was argued, "we give people military leave" so arguing "a business case for parental leave" is feasible. The Karpin Report was cited by a participant as promoting "people oriented" management that was being put into place by today's "CEO's" who are "much more people focused."

It appears that diversity, equity and equality are some of the main mindsets and practices that are in place to reduce issues of inequity for women and other marginalised groups. As to their effectiveness, participants appeared to be indicating that women have made some inroads into

positions of leadership. However, there is still a huge disparity between men and women in leadership. There were pertinent issues raised about the thinking that is underlying diversity and equality as the concepts were seen to be limiting the benefits for women and this eroded their effectiveness as organisational strategies for reducing inequity.

Women Searching for an Alternative

Searching for an alternative is a category that was contributed to by the sub-categories: personal search for the right organisation, and women walking out.

Women are searching for the right organisation in terms of valuing differences. As one participant put it women "want to value difference. We want to be different but we have to work for someone that will honour that difference."

"Young men" are also searching for the right organisation that is "more inclusive." One participant commented that they are looking at organisations which are "employer of choice for women" because they "think that they would be good places to work."

Three participants said both women and men are interested in the "authenticity of CEOs" as being an "important consideration" for a "place of employment." As one participant reiterated, "if CEOs (are) real, then I want to work there" because the "perception of the whole operations of the organisation leads to good workplaces" with the right "culture."

One participant added that when looking for the "right organisation, do your homework and ask if it is the right fit for you," for example, are there "more women partners?" One of the strategies that were mentioned by four women participants who had successfully attained leadership positions was to "negotiate your new appointment so that it is the right fit for you." These participants appeared to be saying that women needed to ask for terms that would enable them to deliver the job's targets. Currently, most women see potential jobs as something that you accept and then do your best to make things happen despite the constraints. In contradiction to this, one participant explained that "personal equity (was) dependent on (one's) ability to negotiate for success." Women's socialisation limits them from acquiring this skill.

All of the participants put forward reasons for why women are walking out of workplaces as the sample of comments below indicate:

> "Females leave in large numbers after 5 years."
> "Women want to make a difference; if women's contribution is unvalued they leave."
> "Women are exiting because it's too hard to try to work part-time and raise children."
> "A part-timer needs to be very organised to meet team deliverables within time limits."
> "For some women, work is a lifestyle choice."
> "A lot of women work using new mindsets."
> "Starting a business of their own gave women more flexibility."
> They leave to choose "ethical workplaces."
> They "re-identify (the) environment to get into leadership positions."

There was wide consensus among the participants that "females leaving is talent walking out." Women's reasons for leaving surmount to being one of dissatisfaction with how they are valued, the barriers they encounter and life style choices. Generation Y women and men are interested in issues of equity and ethics when it comes to choosing workplaces.

Time for the Next Phase

The category, time for next phase emerged from two sub-categories, feminism and need for change.

Four participants raised a number of issues in relation to feminism, in terms of what it is, its status today and whether it is still relevant today. The general view was that feminism, a "collective sisterhood and schism of women" is a "collective women's history in the winning of rights for women" as "women have had to battle social expectations of what it is to be a woman" and "feminists changed the situation for women" so "women as a group and as individuals owe a lot to feminism."

It was felt that today feminism is still alive and "has the voice to elucidate inequities" and "vent frustration and anger." The movement, though, as one participant pointed out was in need of "women speaking up" "as a group." However, two of the participants felt that "women today

take their rights for granted" and that "women become conscious of feminism when they experience prejudices and inequity." In general, "feminism (is) not understood by younger women" as the "perception of feminism is poor and lacking in information." One of the participants commented that "feminism (is) seen as a dirty word by younger women."

However, there was also the view that feminism needed to be "challenged" as it is a "movement that isn't going forward," that "was and still is reactionary," as felt by two participants. The purpose and relevance of feminism for women today was also questioned as shown in the following quote:

> "You know you get to a point over time where you think we should have done this, but we haven't. We need the change and we haven't done it. It's time for a rethink of feminism and as you called it moving beyond. That's the point now. I mean why should we? The first wave of feminism was back in the 1890's and that was about the vote and then they lost it for awhile. Then we took it up in the 60's. It's now 50 years old nearly."

The question "where has feminism taken us?" and that it had "not helped women eradicate inequities" was echoed in the comments of one of the participants who felt that "feminists of the 70s and 80s are frustrated," and that "barriers that feminism fought for…still exist."

In terms of its relevance, one participant observed that "feminism cannot meet contemporary needs as it was created for needs of different times." Another said, "feminism does not have the answers" and that women needed to consider "moving beyond feminism." This was echoed in the view that a "new conversation (is) needed to rid us of our anger and defensiveness."

The sub-category, change for women is needed was advocated fervently by the participants. The reasons were varied, some of which are below:

One of the most common reasons was "the labour shortage" and the "skills crisis" or "talent shortage" as being "the catalyst for change" in three participants' responses. One of these participants added that the realisation that the "cost of losing someone against the cost of recruiting someone" would necessitate retaining women rather than "outsourcing in Asia" which is seen to be a place where there are "enough people who work for less." However, as "not enough of the Asian workforce are appropriately trained to solve the skills crisis" in Australia, it

was felt that this would focus attention on how to keep and attract more women for all types of positions.

How to do this was seen to be about treating women right. One of the participants said that "being tolerated does not feel great…women in private and government sector (are) underutilised" and organisations "have a system that still awards the unencumbered worker" despite the "myth of the unencumbered worker" being "not true." Another participant commented that the "old models of leadership do not translate into people oriented models…command and control elitist modeling which was used back then is translated to being distant and elitist." One participant challenged that individuals "have to let go of old ways, we have got to create a new conversation… intellectually people know the old ways don't work anymore… we can still deliver the outcomes, but let go of how they are done."

There were also moral and ethical reasons for why change for women was needed. Comments from three participants such as the ones below reflect this:

> "Those who oppose change are attached to notion of oppression and are threatened to let it go."
> "Women have a right to be able to choose to do a broad range of things including leadership."
> "Balance of numbers of sexes in leadership positions, (is the) right thing to do."
> "Women need to be carers, so this must follow suit in how we pay them and treat them in workplaces."

One of the participants passionately added that "as a mother, I want for my daughters no barriers just because they are women."

That the women's movement has been voicing women's frustrations about the inequities women face was acknowledged by the participants. However, questions were raised in terms of its effectiveness to bring about the relative changes that are needed. It was agreed that the situation needed to change because it is unjust for women. However, it was also observed that looming economic pressures of a skills crisis in Australia would make changes for women inevitable.

Implementing the Model of Co-existence

Within this category, there were seven sub-categories: deconstructing scripts; language; values; culture; contributions; clarity of purpose; measuring outcomes and first steps for implementation of the model. Below, consideration is given to how each of these emerged in the data.

The "scripts" or "assumptions" one has was a common theme among ten participants' discussions and were attributed as playing "a part in all the decisions that we make." The origins of "individual scripts and group scripts" were understood as "stemming from our own upbringings" and "encounters with social morays."

Three participants referred to the examples below as demonstrating the biased underlying scripts:

> "The gift of the woman for the partner in staying home."
> "If a woman chooses to take the responsibilities, it will limit the man."
> The "unencumbered worker has a wife at home or a carer to carry out their responsibilities whilst he pursues work and career ambitions."

Women leaders' choices, according to three participants, were seen as reflecting the "unencumbered worker" in the choices they make to not have children so that they are unencumbered. More than half of the participants also stated that scripts influence non-work areas too, for example, scripts around the theme that a woman's place is in the home, result in the "inequitable treatment of women and division of responsibilities" in the home.

To deconstruct scripts, four of the participants felt that one "must look at changing individual attitudes, beliefs and practices and historical footprints, and institutional structures that you've got used to and can no longer evaluate."

Whilst it was said by one participant that the "deconstruction process is too expensive," it was re-iterated by a few participants that "organisations do not do script analysis when doing values work," but that "script analysis is values work." As such, more engagement was needed to "unravel layers and levels of meanings" and such analysis could help one "interpret policy through lenses that carry scripts" and understand that "scripts are socialised perceptions of men and women" and that "men and women carry scripts that they are socialised to carry."

One participant explained that using "inclusive language rather than special language" and "normalizing" use of "language that does not discriminate" could lead to a "culture change based on changing the scripts of men and women" and that "if the leadership is right, the model (of co-existence) will change the scripts."

Whilst it was widely recognised among the participants that scripts are influenced by the media and wider society, education was raised by some of the participants to be significant in "challenging what scripts children are developing" by "developing the idea in children that it's not about being a girl or boy. It's really about the skills you develop and everyone having equal access opportunity to skill development and skill performance." One participant pointed out that "leaders of education need to deconstruct their own scripts they carry and then practice that in their teaching and policy making for schools" and that "while parenting, mentor kids in deconstructing scripts so they hear our talk and emulate it."

Finally, it was pointed out by more than half of the participants that "if the leader is able to create mind shift and break down one's own scripts then a leader is more open to going into a workplace to work with his or her executives at that level" and that if "organisations looked at what assumptions he or she carries that pertain to men and women and leadership and workplaces", then "the assumptions that you make of gender and what women are" results in "shifting the mindset by outing the values that drives the assumptions."

Implementing the model of co-existence necessitated according to eight of the participants attention given to how language was used. Some of the comments were:

> "Use language to communicate not to hide."
> "Use language with truthfulness not for deception."
> "Use language to name reality rather than disguise it."

Five of the participants who had a background in diversity, observed that currently some organisations' personnel are looking at those who want to be leaders or who apply for a position not in terms of their "sex, age, race" but in terms of thinking "you're different, what can you bring to the table versus bringing up assumptions of what you can't do; how you speak differently; how you have carer responsibilities." They are saying "you've got a contribution to

make and we value you." This perspective was offered as one that could be part of the model of co-existence in valuing people's contributions" and in "unleashing the personal potential by making them feel valued and utilised." This would in turn "send an important message through the whole organisation," where "diversity is about valuing contributions." It also was believed that doing so would "give women the confidence to feel they are legitimate and valued" and that leaders needed to "see beyond shorter working part-time hours to value woman for their contribution and potential," and "allow women to resume work after baby on a part time basis because of the contribution they have made."

Values that were expressed as being necessary for the model of co-existence were varied but there were commonalities. All of the participants expressed the significance of the value of respect, trust, freedom, choice, rights and equity. Respect was stipulated to be "irrespective of qualification, title or anything else."

Other values canvassed by participants were "valuing family life, so have sensible working hours," "just be the best you can be," "having an obligation to the whole, to everyone - what I do makes a difference to all of us," "collaboration," "integrity," "valuing contribution," "caring," "openness," "unconditional acceptance," "no judgments," "empathy," "genuine belief in someone else that you want them to succeed," and "authentic concern for others growth."

To develop such values, most of the participants agreed that one "must be transparent and honest in all communication," and "accept different styles of communication." One participant specified that it was essential that it was understood that "people's human nature is alive in an organisation too…" as "people don't leave their values at home when they come to work. They want to be in an organisation looking out for people. They want to be proud of it." Seeing "trust is an enabler" was the key for succeeding in "what you want to create together and share."

Values that were identified by three of the participants as being ones that needed to be superseded were "tolerance" as "tolerating is not good enough because it is not appreciating or respecting or incorporating, but just putting up with things." Tolerance needed to be replaced by "inclusion" so that "you harness and utilise differences."

There were links in six of the participants' views about the culture that would result from implementing the model and the changes it would establish, as indicated in participant's

comments. Comments such as "accessing the potential of the workforce" and "engage these differences," "must take risks to utilise different contributions towards the ultimate goal of making the product," were about a culture that valued contributions and potential.

Two participants acknowledged that diversity does mean that "tensions arise due to working alongside people with differences," but it was apparent that to resolve tensions, "script analysis" would create "a foundation of the right culture" as it would "look at changing individual attitudes, beliefs and practices."

Views about how women would be appreciated, rewarded and celebrated through this model of co-existence were common amongst six of the participants as it was stated, "see the opposition, acknowledge that it has been male dominated for eons," "pick out what are the bits that underpin the culture or the cultural pieces that do in fact diminish women" and work on "changing the scripts of men and women that they are socialised to carry about men and women." Furthermore, one participant added that culture can be created "by communicating it and doing it in all the little things you do to evaluate others, so that they recognise what you are looking for and try to achieve it."

Being clear on the purpose of co-existence was seen by seven participants as being a key to establishing the culture:

> "Consistently focus on your message and drive it home over and over again."
> "Articulate vision" and show "recognition by rewarding."
> "Clear symbols (are) needed for what you are recognising to be part of the model… in the end, being very clear on your purpose."

If one is to create an organisation from its origins with a model of co-existence then it was stipulated by a participant that "to determine what your outcome must be, start from assessing market needs" and then one "need(s) agreement on what is going to be the product." Following this, "put into place accountability mechanisms to actually know whether anything happens" including "personal accountability (as this) doesn't disappear if you don't have a hierarchy."

Finally, to begin to implement the model of co-existence, more than half of the participants specified, "accept the history and mistakes that are made" and "work on what's starting and

what's stopping the organisation to work. What systems need to be reformed?" and then go about "continuously re-enforcing, changing and developing." The "leadership" must ask "What is it we're here to do? What is it we're trying to achieve?" To do this "go in and face, and talk to the people…go and listen to the people who do live in that organisation first…understand the history of that organisation. Read about it, think about it, find the reports on it whatever it might be... put in place (what) would be wisdom of the crowd versus the old traditional hierarchy."

Many of the suggestions offered for what the model of co-existence would look like and how it could be implemented were derived from what is being done in the field of diversity to break down biased assumptions that underlie what people think and do and what organisations practice. The overriding emphasis was on valuing contributions, breaking down socialised scripts, advocating inclusion and achieving this through continuous reinforcement and monitoring by the leadership.

Leadership in the Model of Co-existence

The category, leadership in the model of co-existence was supported by the sub-categories, symbolism in the model, type of leadership and leader in the model. Much of the evaluation of the model focused on getting the leadership right for the model's overall philosophy of co-existence to become established. Essentially, the leader was perceived as being an advocate of this philosophy and leading in a style that was conducive to developing this ethos. Below is an examination of how this category emerged from the data.

Qualities associated with the type of leadership for the model were numerous in all of the participants' responses, some of which are listed below:

> "empowering of others"
> "must be interested in wanting a decent life with family so have sensible working hours"
> "comfortable with whom you are and with what you are doing"
> "letting go of power, handing over power"
> "bring together a great strength because of the skills they have"
> "Believing in everyone else's importance rather than their own."
> "Having a generosity of spirit, recognises team effort and strengths of all."

There was general consensus that the type of leadership for the model would be "people focused" where "collaboration is necessary," where there is "engagement without power," where the "leadership (is) saying, my role is to make the well being of this organisation; males, females, gays lesbians, disabled," and "unless you have got the top person walking it, walking, breathing, living it, then you've got a better chance creating change, if you don't, you've got a problem," as "people's human nature will build the right organisation if it is believed in by the top leaders." Thus the "authenticity of CEOs" was reiterated in this category.

Vision development was discussed by seven participants. For one participant it needed to be a "two way process with ideas speculating up from underneath as well." On the whole, participants saw leadership in this model as being "transformational rather than transactional or command and control." One participant named it as a "servant type of leadership," another "co-leadership" where it was "collaborative." Another saw it as being "distributive." Overall, the leadership was not of any authoritarian derivative and was in general felt to be "not aligned to making money, so leadership (is) not driven by (the) bottom line."

Furthermore, five of the participants added that if "we are all in it together and bring different things to the table and need the organisation to succeed for us to survive," people can have "parallel journeys of complete independence or dependence governed by individuals" whereby "ingredients of success do not just involve money." The change the model could deliver was perceived as being change in the scripts one carries and this would depend on the leadership: "model will change the scripts if the leadership is right"

One participant reflected that such people-focused models of leadership were evident today: "there are emerging management models that I keep seeing in places and that's about making sure people who do manage people do have the right skills."

With regards to women in particular, eight participants exclaimed that the leader needed to have a special awareness of women's issues: "CEO needs to be aware of what the state of affairs is with women. What are the issues? What are the causes, if they are to develop the model of co-existence? As women's inequities are part of the model's roots." Leaders not only needed to be aware themselves but also "need consciousness raising about the issues for women" in others.

Getting the leadership right was observed by all of the participants to be the first step for the model's implementation as summarised by the comment that, "the place to start is with the leader… if the leader is able to create that mind shift of operating under no assumptions, then a leader is more open to going into a workplace and to work with his or her executives at that level." Self evaluation with respect to "what assumptions he or she carries that pertain to men and women and leadership and workplaces and so on" needed to be "unraveled" to see if they are "symbolic of co-existence."

Two participants viewed the model of co-existence as not having any leadership at all: "with the model of co-existence, rule out leadership, have less of it." There was also discussion around the notion of having a male and a female CEO: "same sex sharing leadership," "male and female symbolises co-existence," "co leadership."

However, three of participants disputed this saying that the "model of co-existence will not work as you would need a leader to co-ordinate everything" or that it was not necessary as it was more about "having a female CEO or a male CEO with the right attitudes will bring about change," and that "communication between co-leaders (is) not relative of whether they're male or female. (It) just has to be good," as "sharing the CEO leadership issue (is) not so much (about) sex, but it's how they work together." One participant said, "job sharing strategies can work, if you treat it as a business proposition and review it."

The leadership of the model of co-existence was people driven rather than bottom dollar driven. The leader was seen as the main person who needed to evaluate his or her own scripts and be aware of the situation women faced, if there was to be any change in others. Leadership was about not having power, but sharing power and empowering others to co-exist and achieve their potential and the organisation's goals.

Strengths of the Model of Co-existence

This category included the sub-categories, direction and advancement of the model and its higher purpose. These categories emerged from participants' evaluation of the model of co-existence. Comments from all of the participants such as the ones below demonstrate participants' perceived strengths of the model which appear to be related to the model's direction, purpose and advancement from the current state of affairs in organisations:

> "In equity and diversity circles issues we are always talking about female disadvantage; constructing the problem from that negative mindset."
> "The model (is) going into the frontiers of feminism."
> "The model's movement is forward and onward, away from what is."
> "The model and principles are the better place to be in comparison to what we have today."
> "The model exceeds today's analysis of gender equity even though it is done on many levels within the organisation."

Overall, the model was praised by all of the participants in that it "allows evolution of ideas," and is "not confined by boundaries," but "is open to all forms of change." It "is at an advanced level" and "is very new and innovative" and "deals with human relations that are central to our modern society." It was even said that the model is "timely due to the current religious and political climate of intolerance and terrorism" as it "respects cultures despite their non-conformity."

The model was seen by nine of the participants to be "an important breakthrough, "exemplary," "visionary" such that it "stirs one's higher self," and the "language of (the) principles (is) very inspiring and moving," "beautifully" and "carefully" expressed.

In terms of its overall vision, one participant said that the "vision of the model is utopian." Another critiqued that its "vision (was) only utopian as humans cannot reach that high and usually fall short of best ideals." However, other comments that it was "great to get as close as we can to the model" as it "is good to aim for," and that it was "aspirational" supported its pursuit.

All of the participants were quite emotive in their reaction to the model. Some were "fascinated by (the) model." One participant said that it was "radical" as the "model's direction has not been seen" with processes that are "different to what operates today." They are "not linear processes, but multi-dimensional." Some participants with a background in diversity felt that "current equity and diversity (are) approaching the model's philosophy" but the "model sells, change the culture, in a different way."

Its premise for "engagement" through a "dialogue of co-existence …between men and women…" was valued in general and it was recognised by four of the participants that although the same aspects of working life are found in the model "as what exist today such as work/life balance, the pieces do not fit in the current structures" but fit in the context of the model.

The model's higher purpose was defined by five of the participants in terms of valuing the individuals need to excel, having a wholistic sense of individual's actions impacting each other and shifting the focus from primarily striving for profitability to achieving profitability in the context of personal growth. Below are samples of comments that explicate this:

> "The model is premised by individuals wanting to do excellent work not about being a woman or a man."
> "You are accountable to me and I am accountable to you. What I do makes a difference to all of us."
> "Internal process of evaluation rather than external leads to the becoming of the individual."
> "Metrics around profitability and market realities become the external aims towards which individuals are free to attain in their own way and are responsible to themselves and to each other."
> That "trust is an enabler" was also forwarded by a participant as being the model's higher overarching ethos.

Thus the model appeared to be moving beyond where diversity is at today. It appeared to be doing this by positing a comprehensive framework which dealt with organisational dynamics with an overarching vision of co-existence. The model was perceived to be idealistic and utopian in its pursuit of aims which strive for self growth and harmony between men and women in the context of achieving success for the organisation.

Criticisms of the Model of Co-existence

The category, criticisms of the model of co-existence is evident through the sub-categories: post-structural critique of the model; individual versus collective; seeing the model of co-existence through current day lens; and bottom line versus pleasing all in the model.

That the model is too simplistic because of its "dualism" in that "women (are) generalised" and that the "language" used is "too generalised" are the main post-structural critiques of the model and was not offered by any of the participants, but was raised by the researcher in the interview. These views were gained from the researcher's previous dealings with women who advocated poststructuralism. Although not raised by any of the participants, the views are criticisms of the model and as they were addressed in the interview, have therefore been included in this category.

The reality that "profitability" is a critical factor in the contemporary organisational and economic climate, for five participants, posed difficulties as they felt that it was a fait a compli that "organisations (were) bottom line driven." They, therefore, questioned "the economic validity of the model of co-existence." They viewed the concepts of co-existence and profitability to be mutually exclusive as shown below in some of the comments:

> "The model is not pragmatic as people won't change unless they can see that there is a benefit for them and the bottom dollar is the only thing that matters."
> "Acceptance of model (is) dependent on survival and profitablity of bottom dollar."
> "Achieving (the) bottom line seems to be oppositional to the model."
> "(One) must change the whole basis of capitalistic framework for model to work."
> "Pressures of business in terms of how companies are valued in share price" needed to be addressed in the model.

Seeing the model of co-existence through current day lenses was apparent in five of the participant's responses as their evaluation of it centered on contemporary frameworks which they felt were inevitable and unchangeable. For them, the model was not going to be pervasive as it would have to operate within organisational and societal limitations of leadership. Other than the model's validity being questioned using the contemporary economic framework of profitability and capitalism, it was also questioned in terms of how it would operate in "a masculine framework," whether the model would have "structure" as "people need responsibility and accountability within it," and how would the "outcomes" be "measured." The model's vision of co-existence was questioned in terms of how this would be achieved as it was observed that "getting rid of people who are not in line with your vision is masculine domination."

One participant stipulated that for the model to be useful, it needed "to show evidence that females and males make decisions in different ways…we are socialised in different ways…if you don't show this, then the model is very narrow."

Thus criticisms of the model employed current day mindsets of how would the model of co-existence fit into a context that is bottom dollar driven. Post-structural critiques of the model centred on the language used and the implication that the notions were too stereotypical and dualistic.

Concerns Dealt with by the Model of Co-existence

Concerns that were raised were felt to be dealt with by the model of co-existence as the participants' responses highlighted that currently there were examples of the model that were operating. "Marriage" was posited by one participant as an example where co-existence works as "in a marriage, (ideally) neither woman nor man can overrule anyone or dominate anyone in anyway about any issue." In a marriage, "partnership creates the space to make this work…a marriage of co-existence is outcome focused…a marriage of co-existence has negotiation, sharing and trust."

Co-leadership, according to two participants was said to be found in "community programs" where there are a "group of people working together."

The "police force" was cited by one participant as a place which would suit co-existence as it was "not bottom dollar, but performance driven" and "trusted in society." Another organisation referred to by two participants was a "non-profit organisation with a committee (on an) incorporated basis" as it would not "have the struggle with the bottom dollar."

"Mavrix in South America where people have got huge autonomy, so teams of people appoint people" and "Hewlett Packard…that was built on diversity" were organisations that were named by one participant as examples. In general as one participant put it, "businesses with good diversity frameworks come close to exemplify the model."

Post-structuralism criticism that the model was simplistic as women were generalised with the use of the word "woman" was dealt with the view "…look at what's emerged and take it further

from the perspective of yes, it is limiting, but it opens up a discussion with people as to is there an alternative and can it work?" More than half of the participants agreed with the view, "we've got to use the language that we've got." Another said "every day language is important" and that "language allows one to understand and move forward." It was also said that "language as is, has a lot of truth."

The majority of the participants felt that they needed to "speak in generalisations, but (were) aware of doing so." It was added, "we all know men who possess those qualities and women who have got the fiercest of analytical intellect. When I said women are nurturing and caring and that men were analytical, well of course that is a ridiculous over-simplification. Every generalisation is introfacto and over-simplification." Another view was that "concepts are understood despite their narrowness," and that "poststructuralist meanings (are) not everyday meanings."

Another poststructuralist criticism that the model was simplistic and dualistic was diminished by two participants with comments that the "dichotomies (were) accepted," that "use of the terms man/women" is about starting "where people are at" and basically that, "what poststructuralism is iterating is understood anyway."

One of the participants did not see the value of poststructural feminism as she said "poststructural feminism is not part of the corporate world …corporate world is a pragmatic world." Another view was that the "application of (the) model (is) more important than querying terms."

Ultimately, it was a common view amongst most of the participants that "language is limited to hold the scope of thought, so (it is) best to use what means of language we have."

The view that the model of co-existence did not achieve what it set out to in that the model is for women and men, was countered by participants' views from which the sub-category, balance, not female only utopia, emerged. It was held by five of the participants that "from personal experience (a) female only space does not work" and that what was needed was "balance, not a female only space." One of the participants shared "I don't think that the female model is great for women either from my personal experience, so there is a balance piece."

The criticism of the model of co-existence appeared to have been dealt with in relation to its feasibility and its linguistic and conceptual structure as evaluated by post-structuralism. There

was wide acceptance that the model advanced thinking and that linguistic constraints were acknowledged but did not reduce its significance nor its practicality.

Society is the Impediment for the Model

The category, society is the impediment for the model was explicated by sub-categories consisting of: society; influence of religion; expectations of women; men's struggles and hopelessness of change.

Society was by the majority of the participants described to be "powered," "male dominated," and "values social capital." Society had "masculinist assumptions" of "work," and "gender," for example, "woman, will be married, have children, look after the home, do all of those jobs." Whilst men are "socialised to last the distance and tough it out." One participant summarised that for a man, the progression is, "married, father, chief breadwinner, work profession, career develop opportunity." Women are seen to be the "carers" but society does not value "caring." Participants felt that society's "culture (is) not inclusive," but was one of "tolerance." One participant added that the ethos of tolerance was rooted in "Christianity."

Social perceptions govern how women and men behave according to five of the participants. "Women rule themselves out from the leadership pool due to socialisation" due to being "in workplaces (where) you don't trust people," and where "caring" isn't valued.

It was also commonly said by six of the participants that given there are so many intrinsic biased expectations of women in society, the model would be impossible to establish. Biases against women were perceived by the participants to be demonstrable in the "policies we have around kids" that "government sees relieving childcare arrangements as a company problem" that the "expectations for women (are) to stay home and rear children" and that the "traditional model of the wife" is still accepted today as being "cooking dinner, and picking up the kids, and doing all that men don't." In summation, against this social context, participants asked, "how can such a model be implemented in society?" particularly where as one participant put it, "masculinist assumptions work, so why change." The existing "capitalistic paradigm (is) not akin to emotional unobjective decision making."

The "expectation that leading women are obliged to help other women reach leadership if they make it," and that "women that support other women" are expected to "have a conscious understanding of people that have supported them on the way" was also seen by four of the participants as being biased and relegating the issue of inequity to women. Against this context, "self leadership (was) not the answer to getting into leadership positions" as it was felt that there are many "systemic disadvantages" against women, according to seven participants.

Two participants also acknowledged men's struggles in that, "20 years ago the culture was shocking not just for women, but men too." Education, nursing and the police were cited as examples where there are "barriers for men" in terms of the "status" of the occupation in the wider community," and "the salary."

Change in the current framework was viewed by two participants to be "hopeless." Claiming "fifty percent of parliament" is already made up of women, but "women have not achieved the change." There has only been a "very slow growth of women in senior numbers."

Society was observed to be significant to the establishment of the model of co-existence as it was perceived to be based on a capitalistic paradigm that supported biased assumptions of women and men and thus reduced the effectiveness of any contemporary efforts of diversity and equity to eradicate inequities in an organisational or social context.

Comprehensive Model of Co-existence Moving into New Realms

The category, comprehensive model of co-existence moving into new realms is evident in the data through the number of questions that all of the participants raised, most of which called for developing its practical application for general and specific organisational aspects:

> "Demonstrate a practical application of it, recruitment for example."
> "Set up a hypothetical situation to show how principles work."
> "Need to pick up case studies."
> "Contextualise the model's principles - what would one do in practice."
> "…showing how that might work in an organisation, what does that look like…what is an example of that? What does that mean on the ground?"

Below is a list of questions all of the participants asked for the model to be further developed to address specific organisational aspects in a pragmatic way.

> "How can such a model be implemented in your organisation or in society?"
> "How will the principles lead to performance for an organisation not driven by the bottom line?"
> "This is an aspiration, but what are the things you need to do?"
> "What would it be like in systems and practices?"
> "What role would people play?"
> "If I am a woman in this space what is my duty? It's to speak out, it's to be heard, it's to be heard at the moment when women play victim roles or fighting roles, and men just tune out."
> "What does it mean that your contribution is valued?"
> "What does a model of co-existence look like from a cultural perspective, from a leadership perspective, from an individual perspective?"
> "How do we truly make flexibility in the way we do things in all our roles?"
> "What types of organisations does the model suit, for example, non-profit vs. profit?"
> "Will co-existence work with the non-profit system?"
> "Can an organisation pursue multiple visions? And encourage hearing what visions people have for the organisation and then help make them all happen? Is this what co-existence is asking?"
> "How is diversity moving towards the model?"

To a lesser extent, questions were also asked by four participants about the model's broader implications for women and society. These questions demonstrate that some of the participants see the model as going beyond the organisational context. Participants raised that the model needed to include the "whole paradigm of society" which "supports limitations of women that in turn lead to organisational, educational, family, personal and community limitations." To "change this model within an organisation, (one) needs to change the whole paradigm in society."

Questions that reflected participants' consideration of broader implications of the model are:

> "Does this model go beyond feminism?"

> "Is this model saying that it moves beyond the reactionary to what could be something that men and women pursue – maybe another way of being cohesive and coexisting?"
> "How would co-existence look in the school?"
> "What would co-existence look like in the home?"
> "Is home a scenario of co-existence?"

In terms of the key questions that the model asks in order to establish change, four participants identified the following:

> "This is the product we wish to create. How would you like to go about it? What would you like to do?"
> "There are no structures. There's no systems in place. This is the bottom line, and what would you like to do? How would you contribute to it?"
> "If this is what we would like to create, how would you like to go about it?"
> "Can I imagine this person at the leadership table?" needs to change to "What can this person bring to the leadership table?"
> "Are you accessing the contributions of the workforce?"
> "Are you accessing the potential of the workforce?"

Participants wanted to work on the specifics of the model to develop it as a comprehensive framework that would replace existing organisational frameworks. Collectively, the participants wanted society, education, home life and personal relationships to reflect the ethos of co-existence as defined by the model. This aim incorporated the desire to eradicate inequitable and capitalistic frameworks that underlie society and replace it with the model's.

A Tentative Schema for the Relationship Between the Categories

Figure 4: Relationship of the Categories Arising from Open Coding of the Interview Transcripts of Phase 2 Interviews shows a tentative schema for the relationship between the categories identified. The categories were mapped out in Figure 4 to represent the relationships between the categories in terms of how they are linked. The categories are represented in squares. The arrows represent how the categories influence or are influenced by other categories.

If one is to explain what Figure 4 is presenting diagrammatically, a qualitative summation is as follows. It can be surmised that systemic inequities appear to have at its core, masculinism, from which emerges gender inequity that leads to women's inequities on a broader scale in an organisational context. Organisational strategies have been put in place to resolve the systemic inequities women face. Despite this, inequities persist resulting in many women exiting organisations. This and the efforts of the women's movement have not created the changes needed for women to become leaders and develop their leadership potential. Change has only been incremental and slow. Thus the time for change has come to re-evaluate the entire discourse and question its premise and direction. From an exploration of women's abandoning the masculine domain of leadership, a model of co-existence has emerged that defines how women and men can think, value, and be in organisations. The crucial factor is leadership for the establishment of the model in any workplace and there are specific strategies for how this model can be implemented. The model has a number of strengths and deals effectively with criticisms that emerge from "old ways of thinking" and poststructuralism. Ultimately, the model seeks for details so that it can comprehensively address as many spheres of organisational life. Given that its institution would be in the broader social framework of capitalism and its associated masculinist values, the model does allude to higher aims of replacing capitalistic frameworks which govern society, so that its success within organisations is reinforced by what is happening outside organisations, all of which ultimately permeate organisational dynamics.

On the whole, this schema was reflected in the direction the interviews took and how the participants reasoned through their understanding of current contexts and their evaluation of the model, its establishment, impact and influence on society. The majority of the participants viewed the model as taking off from where diversity is at today. They saw it as launching into unchartered territory with a good grounding of what the limitations currently are for women and the range of current attempts to resolve the inequities women face. Society was constantly observed as the overarching impediment that framed the context in which the model would be operating. However, there was much enthusiasm for the notion that the model need not just apply to organisations, but could be introduced as a basis that society could operate on and that this would lead to transformation on a macro scale in an unprecedented way. Some of the participants, as discussed previously, saw the ethos of co-existence already existing in society, for example, in the institution of marriage.

Results of Selective Coding

Core Category: Transformation at All Levels

Axial coding resulted in the relating of the categories and sub-categories identified during open coding of phase 1 interview transcripts. Following axial coding, in grounded theory construction, selective coding proceeds in which the core category is selected. Strauss et al. define selective coding as "the process of selecting the core category, systematically relating it to the other categories, validating those relationships, and filling in categories that need further refinement and development" (Strauss et al., 1990, p 116).

Selective coding is considered the final step between creating a list of concepts and producing a theory. As a result of the selective coding process described above and in chapter 3, the core category is **transformation at all levels**. This category appears to encapsulate the intangible results of pursuing a way forward identified as being the model of co-existence. The transformation that results is not superficial, but in-depth as it applies to changing the underlying philosophy of organisations that are centred on profitability and achieving the bottom line. As was shown by the model of patriarchy (Figure 3 in chapter 5) which represents how contemporary organisations operate, the differences the model of co-existence pursues span many areas and address specific issues. Overall, they are qualitatively of a higher order for those experiencing organisational life.

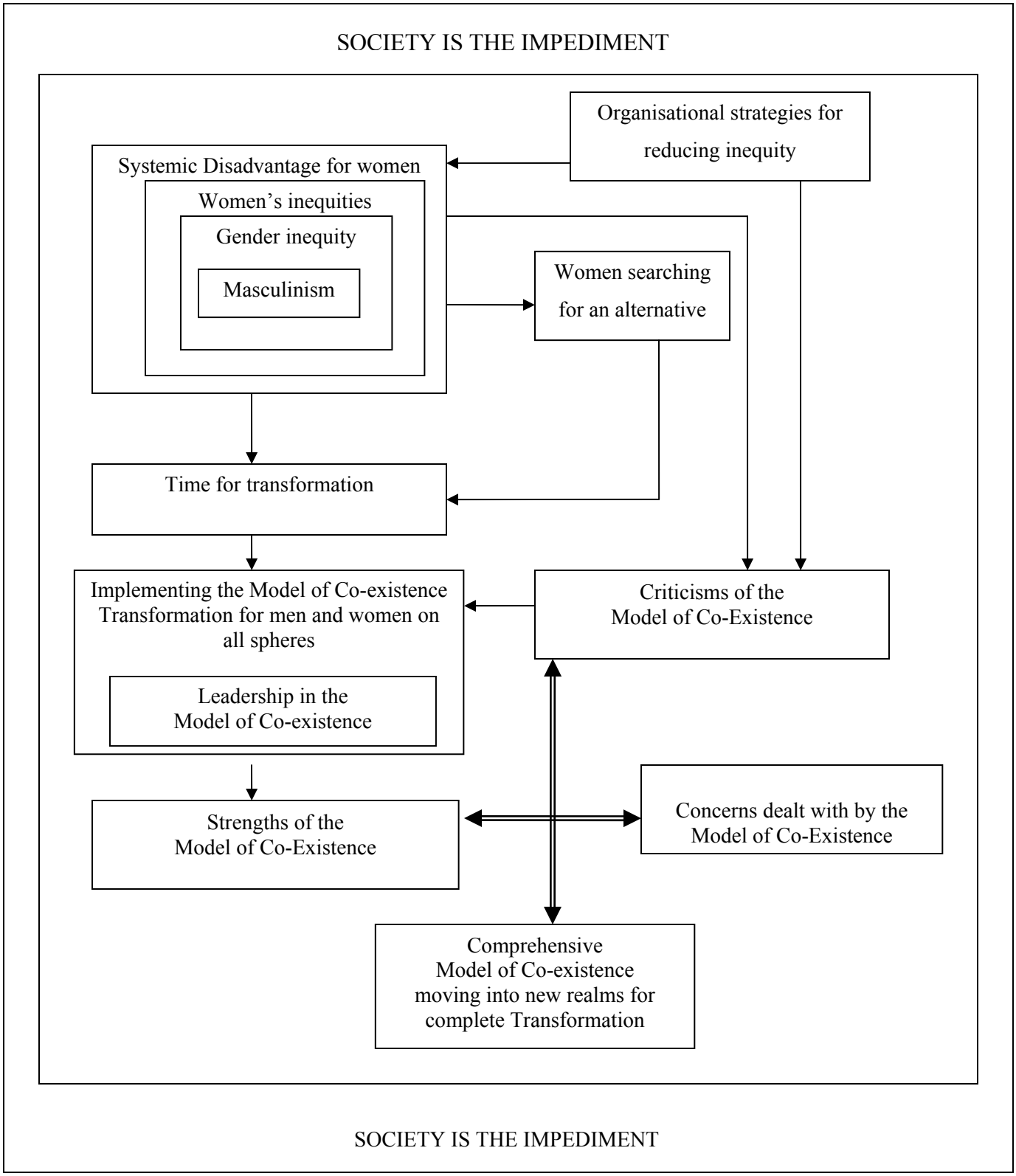
The model of co-existence is transformation for women and men. As iterated in the principles of the model of co-existence, the transformation reaches in to many spheres of what women and men do, value and think. Questioning current limited agendas that frame perceptions of leadership, women's inequities and strategies to eradicate inequities has transformed the discourse and shaken its foundations, resulting in a new theory that in itself is a re-evaluation of women and men's being, valuing and doing.

The model of co-existence has transformed the focus from leadership being one of the key domains in which women's inequities are observed to a focus on existential ways of being and becoming with the ethos of co-existence. The model sanctions how aspirations to lead by women and men can still be practised, but within a framework which is void of masculinism, and gender bias, in which systemic inequities are rooted.

The transformation is far reaching as it is hoped that the model of co-existence will infiltrate society. Although it is acknowledged that society with its capitalistic ideology will still be the broader context in which the model is to be practiced in, the hope that society's underpinnings may be transformed to that of co-existence is present in the results of the coding process.

The model indirectly challenges the existence of the women's movement as it removes the premise for its basis. With the model replacing capitalism with co-existence, the hope is that as women are not aggrieved by experiences of inequity, the need to voice women's frustrations and rights will no longer be necessary. Ideally, if the model of co-existence was adopted by society as a whole, conflict between women and men and each other would no longer exist.

Figure 4: Relationship of the Categories Arising from Open Coding of the Transcripts of Phase 2 Interviews



Open, axial and selective coding as defined by the grounded theory of Strauss et al. (1990) have delineated the workings of the model of co-existence, issues that need addressing to make the model more detailed and comprehensive strategies for its implementation. The coding processes have shown the validity of the model in terms of the context that has given rise to it and how it theoretically is advancement from existing strategies and mindsets. Grounded theory has shown in a logical and rational way, the relationships that exist between the various threads of discussion of the participants and the emerging significance of a new mindset that withstands criticisms. Moreover, the coding process has reflected the power of implementing the new mindset of co-existence, if one appreciates that its ultimate result will be unprecedented transformation for organisations and perhaps even for society.

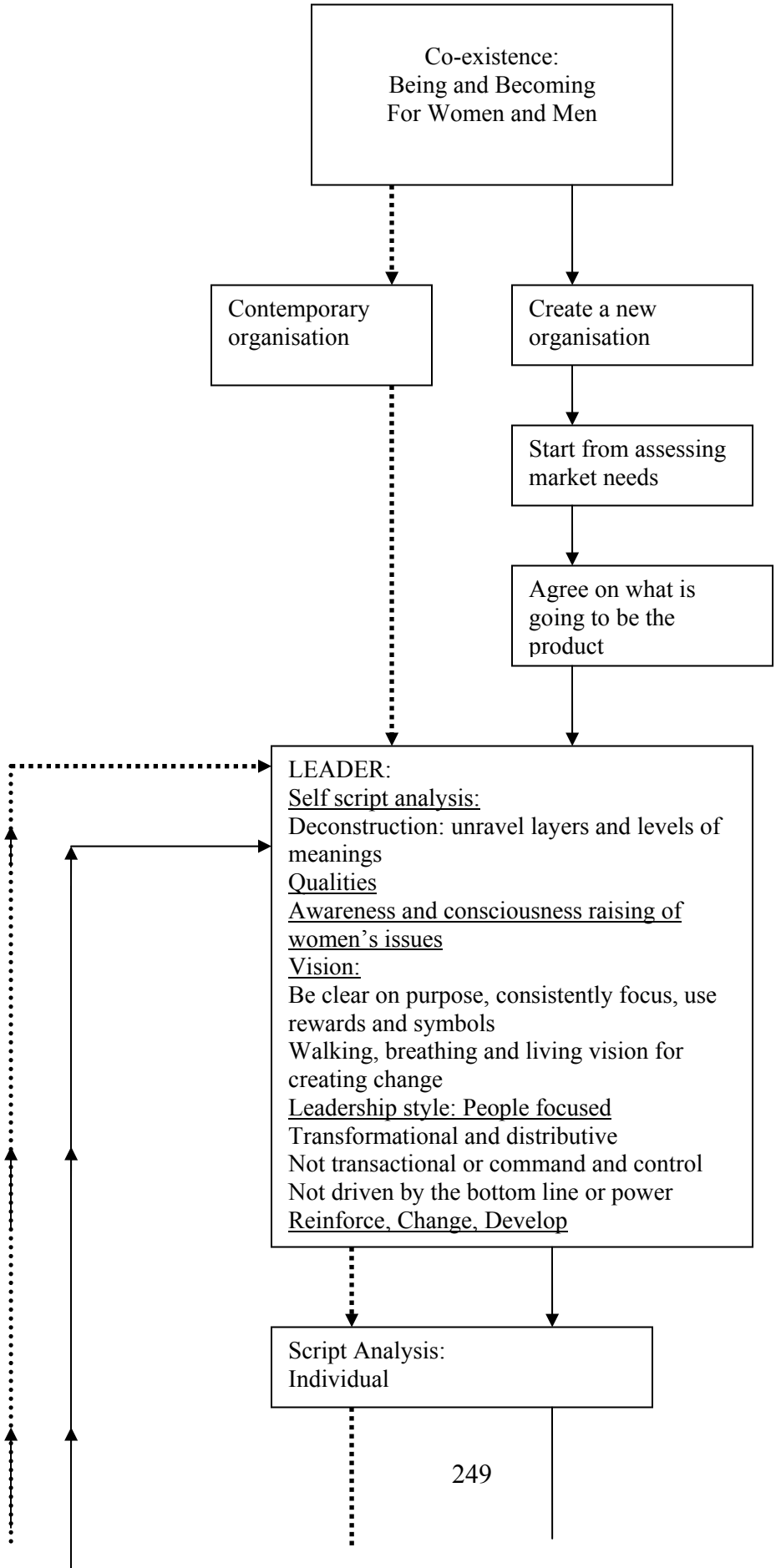
A Tentative Plan for Implementing the Model of Co-existence

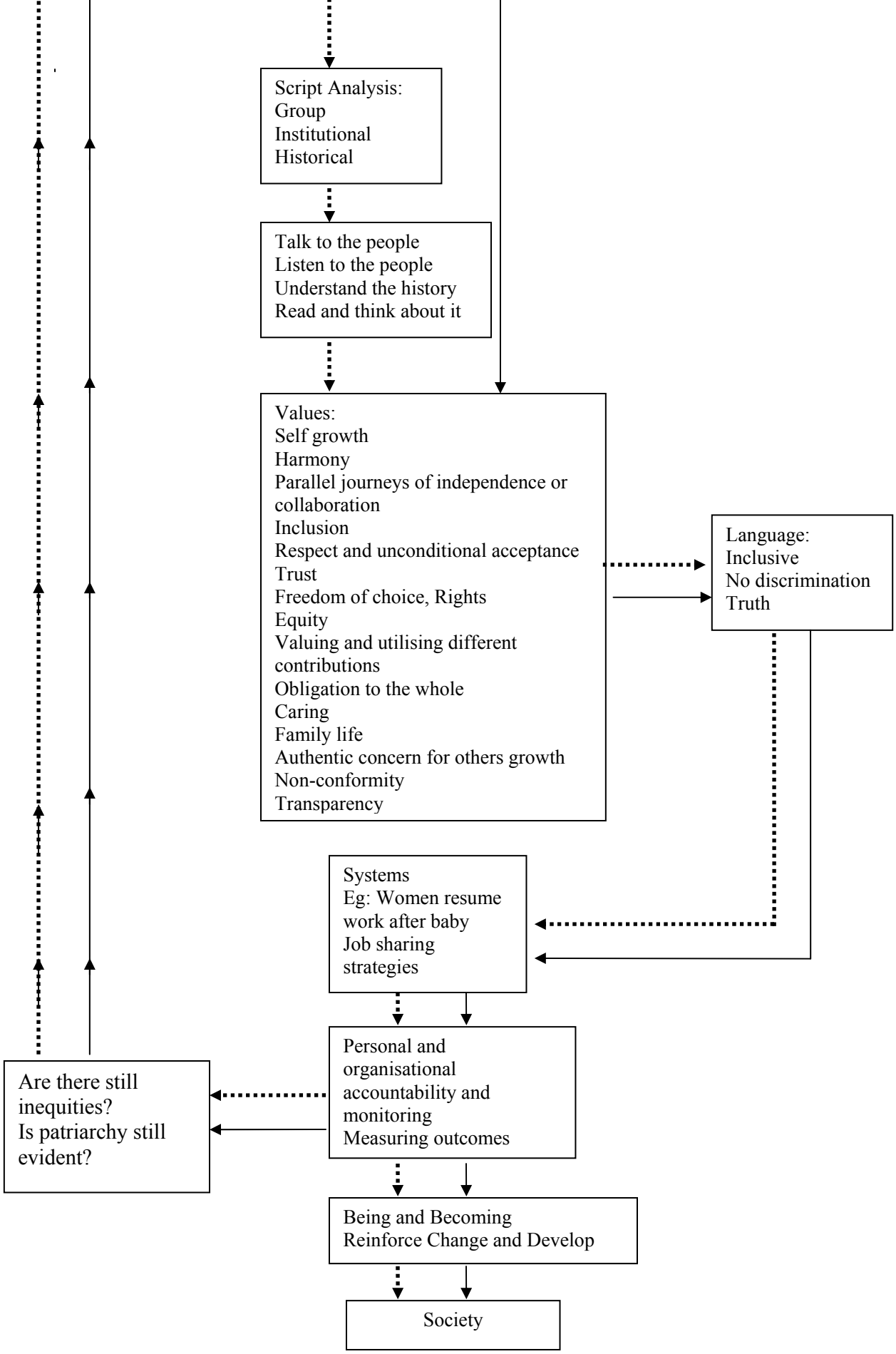
Figure 5: A Plan for Implementing the Model of Co-existence is a flow chart which shows the tentative plan that was developed to show the steps that need to be undertaken for the implementation of the model of co-existence in an existing contemporary organisation or in a newly created organisation. The tentative plan emerged from the coding processes of grounded theory and is further refinement of the model of co-existence.

Figure 5 shows what needs to be done in two scenarios to implement the model of co-existence. The first scenario is that of an existing contemporary organisation and is indicated by the dashed line. The second is that of a newly created organisation or business and is indicated by an undashed line.

Figure 5: A Plan for Implementing the Model of Co-existence

Figure 5 extends on two pages and is to be read as a continuation of the same diagram with page 241 following on from page 240.




Script Analysis:
Group
Institutional
Historical
Talk to the people
Listen to the people
Understand the history
Read and think about it
Values:
Self growth
Harmony
Parallel journeys of independence or collaboration
Inclusion
Respect and unconditional acceptance
Trust
Freedom of choice, Rights
Equity
Valuing and utilising different contributions
Obligation to the whole
Caring
Family life
Authentic concern for others growth
Non-conformity
Transparency
Language:
Inclusive
No discrimination
Truth
Systems
Eg: Women resume work after baby
Job sharing strategies
Personal and organisational accountability and monitoring
Measuring outcomes
Are there still inequities?
Is patriarchy still evident?
Being and Becoming
Reinforce Change and Develop
Society

Primary to both scenarios is the philosophy of co-existence that is about being and becoming for women and men. For an organisation that is to be created, within the context of the model's philosophy, the first steps are to assess the market needs and agree on the product to be developed by the organisation.

For an existing organisation and in the newly developed organisation, to implement the model of co-existence, the next crucial stage is to get the leadership right. A number of features were identified as being necessary for a leader to possess and practice within the context of the model. The leader was seen as having a range of qualities such as "empowering of others" "believing in everyone else's importance rather than their own" "having a generosity of spirit, recognises team effort and strengths of all." Additionally, the leader needs to have self-awareness and engage in consciousness raising of women's issues, have a clarity of vision that is lived and reinforced, a transformational and distributive style of leadership, not driven by the bottom line or motivated by power and an openness to reinforce what is working, change what is not and keep developing in line with their vision.

Of great significance is the engagement of the leader in self analysis of the scripts he or she carries in order to unravel layers and levels of meanings in their thinking and actions that promote gender bias and as a consequence inequity. For both scenarios, deconstruction of scripts is not only needed at the leadership level, but also at an individual, group and organisational level. Moreover, historical footprints of bias need to be deconstructed for co-existence to replace traditional philosophies of patriarchy and masculinism.

In an existing organisation so that the leader can gauge the status of the organisation in terms of how entrenched systemic inequities are, talking to the people, listening to them, understanding their history and reflecting on it will assist the leader to identify the problem areas from which the emergence of inequities are the strongest.

In both scenarios, the leader will aim to develop values that are conducive to and encourage co-existence. The values are listed in Figure 5. Language that embodies these values in the organisation contributes to the development of a culture of co-existence and further instils its ethos, all of which will underlie the organisational systems that form in a new organisation or those which are in place in an existing organisation.

To ensure that co-existence is in place in the organisation at a micro and macro scale, personal and organisational accountabilities need to be undertaken and evaluated. Furthermore, as the organisation is still operating within a capitalistic framework, outcomes need to be measured so that the organisation's product continues to sustain the organisation financially.

If this is being managed, then the focus on being and becoming to reflect self-fulfillment within the context of creating the product for the organisation continues in both scenarios, ultimately filtering through to society with the hope of a wider application of co-existence.

However, for both scenarios, if there is evidence that patriarchy and inequities prevail, when accountabilities are evaluated, then one needs to go back to get the leadership right and start again as the leadership must exude, inspire, encourage and sustain co-existence, if its implementation is to be of overall success in an organisation.

In outlining the various steps needed for the implementation of co-existence, one can see that they bear similarities to what is done when people in the field of diversity and equity try to break through gender stereotypes by talking with people and identifying their biases and engendering in them an awareness of women's inequities. However, this model goes beyond the work that is currently being done in diversity as the purpose of deconstruction in this model's implementation plan is to replace patriarchy with co-existence, whereas in current diversity circles, the purpose is about tackling attitudes and assumptions without changing the broader framework that produces the bias.

In addition, this model's implementation plan does more than just create equity for women and men. It is transformation on all levels of every sector in the organisation. Deconstruction is a key strategy to achieve co-existence, but is one of the stages in the overall plan in which leadership is the key factor responsible for the implementation being successful.

The grounded theory analysis of phase 2 has developed the model of co-existence further in leading to the development of a plan for how the model can be implemented in an existing organisation or in one that is created. The coding processes have delineated the need for the model in the context of what the situation is and has drawn out the various dimensions of the model. Grounded theory has also elicited a higher achievement of the model in pointing to its potential for transformation at all levels of an organisation. The systematic application of the

coding processes has resulted in the refinement of the model in the pragmatism that it has defined for the model.

In the next and concluding chapter, the implications of this study will be considered on many fronts and suggestions will be offered for what further research can be done to advance the findings of this study.

CHAPTER VII

CONCLUSION

The study adopted a phenomenological, feminist and grounded theory methodology as it attempted to capture multiple realities of diverse women and men who advocate for women's empowerment, in relation to how they perceive and experience the phenomenon of leadership and explore what is possible for women, beyond the masculinist boundaries of leadership.

In-depth interviews with ten prominent Australian women of ages ranging from 30 to 70 years from different workplaces comprised phase 1 of this study. Phase 2, determined by the emergent model of co-existence, comprised seven prominent women and three men from different workplaces, ranging in age from 40 to 70 years. It aimed to ascertain participants' reactions to the emergent model of co-existence and the model of patriarchy to further refine the model of co-existence and develop strategies to implement it in an organisation.

Analysis of Phase 1

Utilising grounded theory techniques in the manner outlined by Strauss et al. (1990) transcriptions of the 30-50 minutes audio-taped interviews were analysed. Open coding yielded an array of concepts from which categories were formed by grouping concepts that were found to be related. The categories that resulted from doing this were: patriarchy; inequalities for women; leadership; women's leadership; leadership development of women; women need to develop certain capacities; feminism; co-existence; difficulty for co-existence; co-existence is possible and essential.

When the categories were mapped to represent the relationships between them, the force that appeared to be at the core was patriarchy which was seen to govern the dynamics of leadership in defining its nature in terms of what and who it includes and excludes, and more broadly the societal framework that contextualises the roles women and men do; their thinking, attitudes and values. Emanating as a reaction against patriarchy was feminism which fought and continues to fight against the inequalities it has prevailed upon women. Patriarchy also emerged as the power opposing the development of a new and alternative way of being, that of co-existence.

The mapping of the relationships between the categories demonstrated that although, within the patriarchal confines of leadership, women have developed their leadership potential through mentoring, role-modelling, support from other women and their reflexive insights, women's forays of leadership are always compared and benchmarked against men's. The inequities are systemic and underpinned by a patriarchal ideology that favours men. The mapping demonstrated co-existence as the new way forward with the potential to dismantle patriarchy and replace it with a co-existential way of being for men and women, in their being and becoming in all areas in society. Co-existence was found to be an advance from feminism as it transforms the agenda and refocuses on a new aim rather than continuing to fight against patriarchy. It advances from diversity and equity which aims to include those who are marginalised, but are additive measures within masculine dominated and masculinist frameworks.

The selective coding process of phase 1 resulted in the core category of 'co-existence versus patriarchy' as both had emerged as significant forces inextricably connected and inherently oppositional to each other as was further demonstrated in the theoretical models of patriarchy and co-existence. Co-existence seeks a peaceful, respectful relationship between women and men and for both, the right to be, whatever that might be, and the right to do, whatever one chooses. Whilst patriarchy loyally favours one sex over the other, co-existence seeks to align both. Power, tolerance of those who are different to whatever is determined to be the norm, exclusion, equality and uniformity characterise the model of patriarchy whilst an absence of power, inclusion, equity, diversity, valuing contributions, parallel and divergent journeys, trust, freedom to be and respecting everyone's rights characterise co-existence. The 20 principles of the model of co-existence, framed by what patriarchy is not, reflected what the participants ideally liked the new conceptual space to have for women and men.

Analysis of Phase 2

Transcriptions of the 30-50 minutes audio-taped interviews of phase 2 were analysed utilising grounded theory techniques in the manner outlined by Strauss et al. (1990) and generated a range of concepts which were categorised in axial coding to produce the following categories: women's inequities; gender inequity; systemic disadvantage for women; masculinism; organisational strategies for reducing inequity; women searching for an alternative; time for the next phase; implementing the model of co-existence; leadership in the model of co-existence; strengths of the model of co-existence; comprehensive model of co-existence moving into new realms; criticisms

of the model of co-existence; concerns dealt with by the model of co-existence; and society is the impediment for the model.

Mapping the relationship between the categories showed that systemic inequities have at its core, masculinism, from which emerges gender inequity that leads to women's inequities on a broader scale in an organisational context. The mapping showed that organisational strategies have been put in place to resolve the systemic inequities women face resulting in small incremental changes for women. As inequities persist, women are exiting organisations. The impetus and momentum for a time for real change is evident in the mapping. Indicating a justification for the study's direction of women abandoning the masculine domain of leadership, the mapping showed the emergent model of co-existence for women and men to be predicated on the right leadership for the establishment of the model. Juxtapositioning the model's strengths with criticisms of it, the mapping showed that the model can sustain the criticisms and forge ahead to achieve not just change for women in workplaces, but also transform the capitalistic framework underlying society.

Whilst the mapping of axial coded categories in phase 1 focused on the force of patriarchy as the core force which creates and influences mindsets, attitudes and beliefs of men, women and society as a whole, the mapping of phase 2 categories, delved into what takes place in organisations, pinpointing masuclinism as the core force. Although masculinsim and capitalism are connected inextricably with patriarchy, phase 1 mapping appears to dwell on the macro picture of co-existence emerging as another force to patriarchy that is able to sustain the challenges patriarchy raises for its downfall. Phase 2 mapping of axial coded categories appears to dwell on how the model of co-existence can work in an organisational context and specified that the time to implement it is beckoning because strategies to curtail the effects of masculinism have not succeeded.

From the selective coding in phase 2, it can be seen that the core category of 'transformation at all levels' promises extensive and profound change as it is change pursued on many fronts outlined in its 20 principles, all of which ultimately aims to challenge the underlying capitalistic and patriarchal philosophy of organisations centred on profitability and achieving the bottom line.

The tentative plan to implement the model of co-existence in an organisational setting emerged from the grounded theory coding processes of phase 2. With the philosophy of co-existence

centering on being and becoming for women and men, the plan outlined a series of sequential steps needed to be taken in a newly created or in an established organisation. The implementation plan's key tenets within the context of producing a product are: the leadership; script analysis; values; systems; and accountabilities all of which support the ethos of co-existence for women and men. Deconstruction of gender stereotypes through script analysis is significant in the plan. However, leadership is the key factor responsible for the implementation being successful, because without the right leadership that exemplifies co-existence, the model will fail to be upheld and sustained.

The implementation plan illuminated a link to currently operating diversity and equity initiatives in that they attempt to break through gender stereotypes by talking with people and identifying their biases and creating in them an awareness of women's inequities. However, the model of co-existence and its implementation through deconstruction has the potential to replace patriarchy rather than tinkering with the edges of patriarchy.

Implications of the Model of Co-existence

Leadership

In terms of the organisational implications of the model of co-existence, leadership would no longer be defined by models emanating from patriarchy, but would be about self-truth, self-evaluation and self-governance. Acting from a point of 'zero level prejudice' the leader, female or male, would have deconstructed and keep deconstructing notions of women and men which are judgemental and based on their expectations. The relationship between a leader and an employee would focus on discovering what each would like to do for the organisation and how could this be supported by the organisation. The leader would support the employee's being and becoming within the context of the workplace whilst respecting their rights, valuing their contributions and supporting the process they chose to enact their contribution. Trust, honesty and respect would characterise relationships between the leader and the employee, between the employees, between the people of the organisation and the people whom the organisation services. Regardless of the size of the organisation, what would be vital would be leaders working closely with individuals so that they are able to know each other and support them to realise their potential. If the organisation is very large, such that there are many levels of leadership or that there is a flat structure of leadership, within the context of co-existence, it is not domination that would shape

these groupings, but authentic linkages between people who want to create, learn, share and thrive in the context of producing something that is useful for others and is ethically produced and resourced. Diversity, not uniformity would be valued. Thus conflict would be scarce. Empowering others and sustaining life would be valued above getting the highest profit. Thus what is produced would be in terms of what is needed rather than what is wanted, reducing consumerism and the irresponsible use of resources from the environment. On the whole, organisations would be places where individuals explore another dimension of themselves in their being and becoming. Organisations would not govern roles individual take on outside the organisation, as they would be free to be and become as they choose in an environment of co-existence.

This type of leadership could be said to be transformational or trait like in that it focuses on the whole person and relies on people oriented qualities and skills. The objective here, however, is not to focus on the leadership as the sole point of attention, but to focus on co-existence and how the leader can bring this about and maintain it. Whilst classical theories of leadership focused on the leader rather than on patriarchy, in this alternative perspective, it is co-existence that takes centre stage and leadership is seen as being one of the dynamics that will have the opportunity to create it. As co-existence crosses the boundaries of organisations and has the potential to unhinge the foundations of patriarchy, how individuals exist and develop is of greater significance. Perhaps this is so as the model of co-existence has only recently been birthed through phase 1 whilst patriarchy is centuries old and has surreptitiously influenced the collective conscious leaving us to tackle its visible shoots in the sphere of leadership. Nevertheless, that current leadership has predominantly succeeded to such an extent in maintaining the rules of patriarchy and excluding women, there is hope that the model of co-existence could in turn, in the distant future, if implemented in the present, achieve such prolific positive influence and in doing so, eradicate patriarchy.

Women

Successful and sustained implementation of the model of co-existence will also mean that women will no longer be inequitably treated by men and by women. Systemic inequities will cease. Gender stereotyping will desist. As women will no longer be aggrieved with co-existence replacing capitalism, the need to voice women's frustrations and rights will no longer be necessary. Men will be supportive of women and women of men. Moreover, an individual will be

supportive of another in the pursuit of being and becoming. With these high aspirations, women and men will co-exist in the absence of power, domination and subservience.

If the model of co-existence is to be achieved, it would seem that all who advocate for such a transformation to become a reality need to begin to adopt, assert and live this mindset challenging existing systems, mindsets, attitudes and beliefs and explicating the model and principles of co-existence with its profound benefits for women and men. A change of direction is therefore needed in the women's movement so that the model of co-existence can be pursued. This change is a higher ideal to aim for than the angst, justifiable as it might be against patriarchy and its derivatives of capitalism and masculinism, that has for so long fuelled the women's movement. Putting down the baton is invalidating the existence of patriarchy as an unjust and unethical system that is not worthy of further engagement. Pursuing an agenda outside this system that aims to overhaul it and assert that there is another framework that is more valid to who we are and who we want to be would deliver the benefits of co-existence.

Men

Needless to say that this is not only a pursuit for women, but also for men who are aware of the current framework being inequitable and realise that it is irredeemable for equity to be achieved. The model not only ushers women beyond feminism; it ushers men beyond masulinism as it calls for men to pursue a new agenda to appreciate, value and implement co-existence and aspire towards the attainment of replicating the paradigm of patriarchy with co-existence in society as a whole. Men need to challenge other men who are happy with the biased organisational cultures and structures that support it and need to bring into the workplace the ideals of co-existence advocating its benefits for men and women. An open dialogue that compares the model of co-existence with the model of patriarchy that operates today and evaluates the pros and cons of each is a start to challenging the established paradigm and questioning its effects, validity and ethics.

Governments

Governments and politicians need to as leaders of the country closely examine the model of co-existence, being aware of the inadequacies of current attempts, both legislative and non-legislative, to achieve real parity for women. They need to put in place in parliament the principles of the model of co-existence so that they are able to ascertain the value of such

transformation and then advocate it to the nation. Given that such undertakings may take time to implement and thoroughly evaluate, it is believed that for such expansive change to be achieved, incremental implementation of the model and realised changes are essential for an alternative future to the one we appear to be heading towards which is further entrenched in patriarchy and capitalism.

The Individual

The most significant outcome of the implementation of the model of co-existence is not the equity between both sexes, because following the model of co-existence means there is no need for any comparisons or benchmarks between the sexes as the focus of the model is not about the disparity between the sexes, but about self-fulfillment for each person. In a culture of freedom to be, become, change, converge, diverge, and do whatever, provided it is not harmful to another, the model of co-existence engages individuals to honour the being and becoming of each other, and in so doing, does more than just distil the existing gendered disparities and inequities between the sexes. Self-fulfillment is beyond profit margins and share indexes. It is personal and collective as each individual exerts the right to be and let others be without exerting power over another. The "active process of gendering" that reinforced a masculinist paradigm (Olsson, 2002, p 143) ceases with the model of co-existence. Butler's (1990) notion that gender is a continuous process, a becoming, an identity tenuously constituted in time with masculinity and femininity being continually constructed and negotiated within regulative discourses (Butler, 1990, p 15) is valid in the context of co-existence insofar that it is also about a continuous process of becoming. However, this becoming is not confined by any regulative discourse of patriarchy. An individual is free to be and become without any constraints in a context that upholds their rights, validates their contribution and is conducive to their self-fulfillment.

Education

For a discourse to be about co-existence, it is imperative that it is enacted in all levels of education particularly so that children understand it, practice it and witness it in educational and family contexts. As patriarchy dominates history and its documentation and other subject areas, educators need to enable children and adults to use lenses to ascertain the effects of patriarchy, its ideological undercurrents and what could have occurred if the context was co-existential.

Education is perceived to be an extremely significant dimension in achieving a society of co-existence as it is the children who will ultimately steer the future of the world.

New Contexts

Can the pursuit of individual self-fulfilment achieve the organisation's creation and satisfaction of the end product? Yes, because the goal posts, so to speak have changed along with the co-existential direction of being and becoming. Being the wealthiest company and 'greatest' leader at the expense of others, sustaining consumerism in society for profits, creating products whilst disparaging the environment for all, are values which fade as valuing each other, their being and becoming are all that matter in a world that is conducive to everyone's self-fulfilment.

Recognising that women are child-bearers non-judgementally and that by virtue of this have different needs in an organisational context becomes a matter of course in a co-existential world where women's choice to have or not have children, parent or not parent, work or not work, have child care or not have child care and do or not do all the other numerous choices a woman could make are appreciated in light of what each woman needs or wants to do based on her being and becoming. Each woman's journey is recognised as being different as is each man's in relation to all aspects of life including children and parenting which is void of societal pressures and norms, organisational limitations and stipulations, as is the case in the existing framework of patriarchy.

Chance of success of the Model of Co-existence

Can such an ideal context be reached? The institution of marriage was raised as being an example that is based on co-existence where domination and subservience have no place. For that matter, any relationship which is characterised by the freedom to be and become, the ongoing negotiation of new levels of connectedness, the valuing of each other, oneself and the child that is created, if the partner/s want a child, are about co-existence.

Community contexts, raised in phase 2 where the goals are to improve the existing situation by collaborating with others and creating a shared vision are about co-existence as they are not bottom line driven, but are motivated by the desire to do good for others.

It can also be said that in contemporary organisations which operate in a patriarchal framework, it has become evident that what differentiates successful companies from those that are not are independent employees choosing how to contribute towards the company bottom line. Hamel, (2007) studied three companies, Whole Foods, W.L. Gore and Google with unusual management structures and identified a "spirit of radical decentralization in every component of the Whole Foods management model… Small teams are responsible for all key operating decisions, including pricing, ordering, staffing, and in-store promotion…Team leaders, in consultation with their store manager, are free to stock whatever products they feel will appeal to local customers" (Hamel, 2007). At W.L. Gore, Hamel states "there are no management layers and there is no organisational chart. Few people have titles and no one has a boss. As at Whole Foods, the core operating units are small, self-managing teams, all of which share two common goals: "to make money and have fun" (Hamel, 2007). In Google, Hamel found that "roughly half of Google's 10,000 employees - all those involved in product development - work in small teams, with an average of three engineers per team. Even a large project such as Gmail, which might occupy 30 people, is broken into teams of three or four, each of which works on a specific service enhancement, such as building spam filters or improving the forwarding feature. Each team has an "über-tech leader," a responsibility that rotates among team members depending on shifting project requirements. Most engineers work on more than one team, and no one needs the HR department's permission to switch teams (Hamel, 2007). Shona Brown, Google's Vice President for operations is reported by Hamel as saying "if at all possible, we want people to commit to things rather than be assigned to things…you see an opportunity, go for it."

Thus self-autonomy, self-governance and freedom to contribute in ways that befit one's individuality appear to be at the heart of these successful firms.

Shifts are also occurring globally in terms of women being recognised as "not just the target of special measures to promote development" but as "the driving force to overcome poverty, reduce hunger, fight illiteracy, heal the sick, prevent the spread of disease and promote stability" (UN, 2008). United Nations Secretary-General Ban Ki-moon's remarks to the event hosted by Liberia and Denmark for Millennium Development Goal 3: promoting gender equality and empowering women, in New York, on 25 September, 2008 clearly enunciate the magnitude and enormity of the role women play in society:

> "Women are not just poor beneficiaries of foreign aid -- they are lawmakers, police, mothers, farm workers, sisters, teachers and stewards of our environment. They are diplomats and they are presidents. They have the power to rebuild war-torn societies and solidify lasting peace. If you empower a woman, you empower her children, her community and her country" (UN, 2008).

Before one asks for more examples to qualify the pursuit of the model of co-existence, it must be recognised that searching for examples to prove that the model of co-existence is attainable, is to join with those who do not see its value because the lenses they are using are patriarchal and entrenched in the current day's framework which does not entertain alternative frameworks or with those whose lenses see the inequitable effects of patriarchy, but believe that patriarchy will become equitable. If the model of co-existence and its principles are intellectually appreciated in terms of the profound benefits it has the potential to deliver for individuals, women, men and society, then what should one be waiting for? As one participant in phase 1 expressed:

> "…I think it's really empowering to have a notion, to have a vision of what could be and how it might work and I think that's where you're … at least one step ahead of me because I think I'm so used to working within an established paradise that I don't think beyond that. I certainly think in terms of the exciting opportunities and potential for women in terms of greater equality, greater respect and opportunities, but not quite outside the circle. Very much bound within, I guess maybe on the one hand it's me recognising this is what we've got, we've got to make it work and that involves a justice and changes and reform and campaigning and a lot of fighting as well. And in some respects, yes it sounds very attractive, the idea of look let's just get up on that. But it's just negative and draining and all the rest…Try another way try a different discourse, try a different environment or culture… But in itself I think as you change a society you do create something new. I'm not sure what the best comparisons are. I suppose in the 80's and 90's one viable example of where you radically changed society would be South Africa. And you just look at it; it's not without its problems I might say, but you look at it now and you realise extraordinary change is possible within a lifetime and I guess that has to continue to compel me and drive me."

Further research

Further research of the model of co-existence is welcomed with much fervour so that the model continues to be alive in academic circles and its tenets are studied in action and refined. One of the best ways to examine the model is to implement it using the implementation plan discussed in chapter 6, in a range of established organisational settings, differing in size and industry, to see if the plan works and what the outcomes are.

Another option is to as an experiment create an organisation using the implementation plan. The second option could be a better way to examine the model as the plan enables working with the leader right from the start before others are employed. As the leadership is a critical factor for the success of the model, this option might be more effective. An established organisational setting, might pose challenges for the examination of the model, due to the sheer size of the organisation translating into much time being used for working with each individual. This is not to be taken as being a problem for implementing the model in an established organisation, but merely as being a challenge for its experimental study.

Surveying people to gauge their reaction to the model is not seen as an effective direction to undertake because it comes back to the lenses that individuals use to critique a new framework are influenced by the existing patriarchal ideology. It is felt that finding a leader who believes in the model and is interested in implementing it, is the best person to collaborate with for further evaluation of the model and suggestions for its implementation in established settings.

Ultimately, the more the model of co-existence and its principles are discussed, studied, challenged and expanded on, the closer one comes to shaking the entrenched masculinist discourse of leadership, workplace systems, inequities and change. As the model of co-existence is verbalised, a new discourse emerges, inviting others to abandon the patriarchal domain of existence and see an alternative way of life.

Reflections

The original intent of this thesis being about abandoning the masculine domain of leadership and identifying a new space for women's being, doing and valuing has evolved to the above invitation of abandoning the patriarchal domain of existence and seeing an alternative way of life in the

model of co-existence. This shift reflects the evolution in the researcher's thinking of what would resolve the current inequitable situation for women. The original intent shadowed the researcher's angst of the lack of any real change of women in the sphere of leadership, the realisation that women needed to change the underlying agenda and the resolve that the only way to bring about change for women was to have a space just for them, outside of any masculinist power. This resolve shifted for the researcher as a greater value was placed on co-existence rather than a separate existence for women which was recognised to be elitist, isolating and unworkable.

That the solution is not to ask women to assimilate to the existing masculinist structure, or that the existing structure be changed to accommodate women or that the organisational culture become one that celebrates women's unique strengths, but that existing organisational systems can be reinvented by men and women is a claim made by Meyerson et al. (2000) in response to their insight that it is not the ceiling that's holding women back, but the whole structure of the organisations in which we work comprising the foundation, the beams, the walls and the very air. They asked leaders to act as thoughtful architects and reconstruct buildings beam by beam, room by room, and rebuild with practices that are stronger and more equitable for all people. It could be said that this study's findings do not reconstruct the framework of patriarchy to create equity, but shows that it is possible to demolish the entire framework and start anew to develop humanity and in the everyday to bring individuals closer to actualising their potential and engaging with others to strengthen the collective, and ultimately create a social narrative that is about respect and truth.

If patriarchy has taught one that value is determined by how beneficial it is to the bottom line, then perhaps the need to consider the model of co-existence is near at hand in light of the skills and labour shortage in Australia, with a looming ageing population and the effects of this on the bottom line. Valuing women who have been marginalised will require a change in mindsets, but only so that the bottom dollar can be maintained. This would be the thrust in the country's future. This study, however, seeks the moral ground for persuading leaders, women, men, organisations and nations to look at what is happening and where things are heading in the economic, social, and other spheres of human activity and consider the alternative paradigm of co-existence which unlike patriarchy is just, centred on humanity and not profitability, and promises a peaceful and self-fulfilled existence for all.

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APPENDICES

APPENDIX 1

MATERNITY/PARENTAL LEAVE MILESTONES IN AUSTRALIA

Source: National Foundation for Australian Women

http://nfaw.org/paid-maternity-leave/

1973	Paid maternity leave introduced for Commonwealth public servants (12 weeks plus 40 weeks unpaid leave) under the Maternity Leave (Commonwealth Employees) Act 1973. This was intended to be a 'pace-setter' to be emulated by the private sector.
1979	The Australian Conciliation and Arbitration Commission handed down the Maternity Leave Test Case providing Australian employees with the right to 52 weeks unpaid maternity leave. This has continued in subsequent forms of Australian Industrial Relations legislation.
1979	The United Nations General Assembly accepted the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) resulting in an international discussion of a right to paid maternity leave as a fundamental human right.
1980	Australia signed the International Convention on the Elimination of All Forms of Discrimination Against Women - CEDAW (ratified in 1983).
1984	Federal Sex Discrimination Act 1984 (Commonwealth): reflecting Australia's international obligations under CEDAW and ILO Convention 1958 (ILO No 111), both of which denote the importance of a workplace free from discrimination.
1999	HREOC recognises the importance of paid maternity leave to Australian women and recommends a review of funding options to assess the viability and consequences of introducing a national scheme in its report .
2000	The ILO revised the Maternity Protection Convention, recommending 14 weeks paid leave, two weeks longer than the standard set in 1952. Australia, New Zealand and the USA were the only ILO countries that refused to ratify this convention.
2002	Unpaid parental leave in Australia was extended to cover casual employees (previously legislated in NSW and Queensland)
2002	New Zealand introduced paid parental leave.
2002	HREOC recommended Government fund a national paid maternity leave scheme
2004	Australian government introduced the one-off Maternity Payment of $3,000 to replace Maternity Allowance and the Baby Bonus.
2006	The Maternity Payment was increased to $4,000.
2007	HREOC recommended a national paid maternity leave scheme be funded by the federal Government

APPENDIX 2

SAMPLE LETTER OF INVITATION FOR PHASE 1 TO POTENTIAL PARTICIPANTS

University of Wollongong

Mr/Ms X[19]
Diann Rodgers-Healey
Dear Mr/Ms X

Associate Professor Narottam Bhindi from the Centre for Educational Leadership at Wollongong University is my primary Supervisor for my Masters in Education/Doctor of Philosophy studies at Wollongong University. With his recommendation and support, I am writing to you to ask if you would be interested in being a Participant in my research study.

As you are aware, it is widely accepted that leadership has been and is predominantly a masculine concept. Women face many difficulties in acquiring leadership positions, sustaining leadership positions, being perceived as leaders or as individuals with potential leadership qualities, and being part of the discourse of leadership in an equally significant way as men are. Although women's presence in leadership positions continue to increase, the increase is no where comparable to the rate of increase of men. I am conducting a study that aims to engage women to make an exodus from the masculinist sphere of leadership, intellectually and emotionally, and identify a new space that is imbued with principles of women's being, doing and valuing.

There will be two phases in my study. Phase 1 will be to fulfil the Masters of Education (Research) component of this research and will involve interviewing participants and working collaboratively to map out a new model for women. A subsequent Phase 2 of this study, to fulfil a PhD component of this research, will comprise two stages. Stage 1 will involve interviewing the same 5 participants of Phase 1 to validate the emergent model and develop the model further. Stage 2 will involve electronically surveying other women to gauge what they think about the emergent model which will be published for a certain period on my Leadership website, the Australian virtual Centre for Leadership for women at (www.leadershipforwomen.com.au).

The insights provided by this research have the potential to constructively empower women to make a departure from the entrenched masculinist discourse and practice of leadership, and conceptually traverse a model for women that is premiered by this study. This model could become accepted in established frameworks in professional sectors.

I would like to invite you to be a participant in this study. Participation involves being interviewed for Phase 1, and Stage 1 of Phase 2 for this study. In Phase 1 you will be asked to give your opinions and perspectives in relation to your own experiences about leadership and suggest your ideas for how a new identity for women that incorporates feminine philosophies of being, valuing and doing can be envisioned. In Stage 1 of Phase 2 you will be asked for your opinion of the emergent model from Phase 1 and any changes you would like to make to it. The

[19] Personal contact details have been removed or changed in the items in the appendices.

interview for Phase 1 and Stage 1 of Phase 2 should take about 30 to 50 minutes and will be done by myself in person or on the phone depending on your availability and location.

In terms of my background, my previous qualifications include a Bachelor of Arts degree from Sydney University, a Diploma in Education from Alexander Mackie College and a Masters of Education in Pastoral Guidance from the Australian Catholic University. I also work in the area of women and leadership.

I hope that you will be able to take part in this research. Your contribution will be very much appreciated. If you wish for your participation to be confidential, your identity will not be disclosed in any way and at any time. Your responses will be taped and a transcription of your responses, without any identifying details, will only be shown to my supervisors, Associate Professor Narottam Bhindi and Professor Stephen Dinham. Only parts of your responses without any identifying data will be published in my thesis or any subsequent journal article or book. If you do not wish to remain CONFIDENTIAL, your identity will be cited in any report of the research or in any transcriptions of their responses and will be published in my thesis or any subsequent journal article or book.

You will be free to withdraw from this study at any stage of the study. The collected data from this study will be held in a locked secure file at the University of Wollongong with my supervisors, Associate Professor Narottam Bhindi or Professor Stephen Dinham for a minimum of 5 years.

If you would like to take part, please email me to let me know before 8 March 2007 and also sign the attached consent form and return to me by email (diann@leadershipforwomen.com.au) or mail before 8 March 2007. I would like to interview you towards the end of March or early April 07 and will email you to discuss a suitable time. Stage 1 of Phase 2 interviews will be organised as soon as the analysis is complete of Phase 1.

Thank you for considering this invitation. I look forward to hearing from you.

Yours sincerely

Diann (Rodgers-Healey)

APPENDIX 3

INFORMATION SHEET FOR PARTICIPANTS FOR PHASE 1

University of Wollongong

INFORMATION SHEET FOR PARTICIPANTS
UNIVERSITY OF WOLLONGONG

PRINCIPAL INVESTIGATOR	Diann Rodgers-Healey
STUDY TITLE	Abandoning the masculine domain of leadership to identify a new space for women's being, valuing and doing
FACULTY	Education, University of Wollongong
CONTACT DETAILS	Mail: Diann Rodgers-Healey, 8 Smithy Avenue, Kiara, NSW 1234 Email**:**dmrh631@uow.edu.au diann@leadershipforwomen.com.au Phone: 02 1234123
OTHER CONTACT DETAILS	Associate Narottam Bhindi: 02 4221 5477 Professor Stephen Dinham: 02 4221 4967

COMPLAINTS ABOUT THIS STUDY: Complaints Officer, Human Research Ethics Committee,
Research Services Office, University of Wollongong:
Telephone: 4221 4457.

Aims of the study:
This study aims to engage women to make an exodus from the masculinist sphere of leadership, intellectually and emotionally, and identify a new space that is imbued with principles of women's being, doing and valuing. The insights provided by this research have the potential to constructively empower women to make a departure from the entrenched masculinist discourse and practice of leadership, and conceptually be aligned to a model for women that is premiered by this study. It is hoped that this model could become accepted in established frameworks in professional sectors.

Scope of the study:
There will be two phases in my study. Phase 1 will be to fulfil the Masters of Education (Research) component of this research and will involve interviewing participants and working collaboratively to map out a new model for women. It is anticipated that a subsequent Phase 2 of this study, to fulfil a PhD component of this research, will comprise two stages. Stage 1 will involve interviewing the same 5 participants of Phase 1 to validate the emergent model and

develop the model further. Stage 2 will involve electronically surveying other women to gauge what they think about the emergent model which will be published for a certain period on this researcher's Leadership website for women (www.leadershipforwomen.com.au).

Participant's Involvement:
Participation involves being interviewed for Phase 1, and Stage 1 of Phase 2 for this study. In Phase 1 participants will be asked to give their opinions and perspectives in relation to their own experiences about leadership and suggest their ideas for how a new identity for women that incorporates feminine philosophies of being, valuing and doing can be envisioned. In Stage 1 of Phase 2 the same participants will be asked for their opinion of the emergent model from Phase 1 and any changes they would like to make to it. The interview for Phase 1 and Stage 1 of Phase 2 should take about 30 to 50 minutes and will be done by myself in person or on the phone depending on the availability of participants.

If participants wish to remain CONFIDENTIAL, their identity will not be cited in any report of the research or in any transcriptions of their responses. False names will be given to their transcriptions. Only parts of their responses without any identifying data will be published in my thesis or any subsequent journal article or book. If participants do not wish to remain CONFIDENTIAL, their identity will be cited in any report of the research or in any transcriptions of their responses and will be published in my thesis or any subsequent journal article or book.

Participants' responses will be audio taped and a transcription of their responses will only be shown to my supervisors, Associate Professor Narottam Bhindi and Professor Stephen Dinham. If participants chose to remain CONFIDENTIAL, then the transcription will be without any identifying data and will have a false name.

Participants will be free to withdraw their consent from this study at any stage of the study without that refusal or withdrawal affecting their relationship with the University of Wollongong.

Storage of collected data:
The collected data from this study will be held in a locked secure file at the University of Wollongong with my supervisors, Associate Professor Narottam Bhindi or Professor Stephen Dinham for a minimum of 5 years.

Significance of this study: The insights provided by this research have the potential to constructively empower women to make a departure from the entrenched masculinist discourse and practice of leadership, and conceptually traverse a model for women that is premiered by this study. This model could become accepted in established frameworks in professional sectors.

Dates/Times for Interviews for Phase 1 will be set for late March to early April 2007. If you would like to participate in this study, please email me at diann@leadershipforwomen.com.au and I will then email you to to arrange a suitable time. Please also return this signed Consent Form to me by 8 March 2007 at: 8 Smithy Avenue, Kiara NSW 1234. Stage 1 of Phase 2 interviews will be organised as soon as the analysis is complete of Phase 1.

Ethics Review and Complaints:
This study has been reviewed by the Human Research Ethics Committee of the University of Wollongong. If you have any concerns or complaints regarding the way this research has been conducted, you can contact the University of Wollongong Ethics Officer on (02) 4221 4457.

Thank you very much for your interest in this study.

APPENDIX 4

INFORMED CONSENT FORM FOR PARTICIPANTS FOR PHASE 1

University of Wollongong

INFORMED CONSENT FORM FOR PARTICIPANTS

RESEARCH TITLE	Abandoning the masculine domain of leadership to identify a new space for women's being, valuing and doing
RESEARCHER'S NAME	Diann Rodgers-Healey

I have been given information about *Abandoning the masculine domain of leadership to identify a new space for women's being, valuing and doing* and discussed the research project with Diann Rodgers-Healey who is conducting this research as part of a Masters of Education (Research) supervised by A/PR Narottam Bhindi & Professor Stephen Dinham in the department of Education at the University of Wollongong.

I understand that my participation in this research is voluntary, I am free to refuse to participate and I am free to withdraw from the research at any time. My refusal to participate or withdrawal of consent will not affect my relationship with the Department of Education or my relationship with the University of Wollongong.

If I have any enquiries about the research, I can contact Diann Rodgers-Healey (02 1234123) and A/PR Narottam Bhindi (Telephone: 02 4221 5477) and Professor Stephen Dinham (Telephone: 02 4221 5626) or if I have any concerns or complaints regarding the way the research is or has been conducted, I can contact the Ethics Officer, Human Research Ethics Committee, Office of Research, University of Wollongong on 4221 4457.

By signing below I am indicating my consent to be interviewed for Phase 1, and Stage 1 of Phase 2 for this study. In Phase 1, I will be asked to give my opinions and perspectives in relation to your own experiences about leadership. I will also be invited to suggest my ideas for how a new identity for women that incorporates women's philosophies of being, valuing and doing can be envisioned. In Stage 1 of Phase 2, I will be asked for my opinion of the emergent model from Phase 1 and any changes I would like to make to it.

I understand that if I wish to remain CONFIDENTIAL, my identity will not be cited in any report of the research or in any transcriptions of my responses. Only parts of my responses without any identifying data will be published in Diann Rodgers-Healey's thesis or any subsequent journal article or book. If I do not wish to remain CONFIDENTIAL, my identity will be cited in any report of the research or in any transcriptions of my responses and will be published in Diann Rodgers-Healey's thesis or any subsequent journal article or book.
I therefore choose the option ticked below:
Please Tick one:

I understand that any information I give will be kept strictly confidential and that no names will be used to identify me with this study or published in any format without my approval. I

understand that only parts of my responses without any identifying data will be published in a thesis or any subsequent journal article or book.

I give approval for my name to be used to identify me with this study and to be cited in any report of the research or in any transcriptions of my responses which will be published in a thesis or any subsequent journal article or book.

Dates/Times for Interviews for Phase 1 will be set for late March to early April 2007. Stage 1 of Phase 2 interviews will be organised as soon as the analysis is complete of Phase 1.

If you would like to participate in this study, please email me at diann@leadershipforwomen.com.au and I will email you back to arrange a suitable time. Please also return this signed Consent Form to me by post or email by 8 March 2007:
Postal Address: 8 Smithy Avenue, Kiara NSW 1234
Thank you very much.

Signed **Date**

..../...../.....

Name (please print)
.....

Telephone: ……
Email:……

APPENDIX 5

INFORMATION SHEET FOR PARTICIPANTS FOR PHASE 2

University of Wollongong

PARTICIPANT INFORMATION SHEET FOR THE STUDY:

Abandoning the masculine domain of leadership to identify a new space for women's being, valuing and doing

PRINCIPAL INVESTIGATOR
Diann Rodgers-Healey
Mail: Diann Rodgers-Healey, 8 Smithy Avenue, Kiara, NSW 1232 Email**:**dmrh631@uow.edu.au
diann@leadershipforwomen.com.au
Phone: 02 123245

SUPERVISORS:
Associate Professor Narottam Bhindi Tel:02 4221 5477 ; Email: nbhindi@uow.edu.au
Professor Stephen Dinham: 02 4221 4967 Tel: 02 4221 4967
Email: sdinham@uow.edu.au

FACULTY: Education, University of Wollongong

FOR COMPLAINTS ABOUT THIS STUDY: Complaints Officer, Human Research Ethics Committee, Research Services Office, University of Wollongong: Telephone: 4221 4457.

Aims of this study:

Leadership theories and practice in various sectors show that leadership has been and is predominantly a masculine concept. An empirical and theoretical review of the literature show that women are excluded from leadership discourse and practice and this is also reflected in the history of women's voices as they have reacted to this inequality and sought to demonstrate their own leadership potential and even develop their own style of leadership. Despite small advances of women breaking through the glass ceiling of leadership barriers in Australia, for the majority of women, inequities persist as evident in a range of statistical reports in Australia.

Phase 1 of this study aimed to engage women to make an exodus from the masculinist sphere of leadership, intellectually and emotionally, and identify a new space that is imbued with principles of women's being, doing and valuing, Phase 1 of this study was completed in April 2007.

An analysis of the findings led to the development of a Model of Co-existence (see attached). The emergent Model of Co-Existence defines the identity of a new society that goes beyond the masculine domain of leadership and society as it is today. This model not only incorporates

feminine philosophies of being, valuing and doing but comprises philosophies of being, valuing and doing for men and women.

Phase 2 of this study aims to validate and further develop the Model of Co-existence. In particular, it aims to explore how the emergent Model of Co-existence can be implemented in an organisational or societal context.

Participant's Involvement in Phase 2:
Participation involves being interviewed once for 30 to 60 minutes for Phase 2 of this study. Participants will be asked to give their opinions and perspectives in relation to the emergent Model of Co-existence and a set of Principles for the Model of Co-existence (see Attachment 1) and how it can be implemented in an organisation or in society. Other areas that will be discussed will include Masculinism and Feminism in society and moving beyond them; and comparison of the emergent Model with the Model of Male Dominance (see Attachment 2) that operates today.

The interview will be done by myself in person. If this is not possible due to accessibility, participants will be interviewed on the phone.

Participants' responses will be audio taped and a transcription of their responses will only be shown to my supervisors, Associate Professor Narottam Bhindi and Professor Stephen Dinham.

Participants will be free to withdraw their consent from this study at any stage of the study without that refusal or withdrawal affecting their relationship with the University of Wollongong.

Confidentiality of participant's identity
All participants' identity will be kept CONFIDENTIAL and will not be cited in any report of the research or in any transcriptions of their responses. False names will be given to their transcriptions. Only parts of their responses without any identifying data will be published in my thesis or any subsequent journal article or book.

Interviews for Phase 2 will focus on:
- Masculinism and Feminism in society and moving beyond them
- The emergent Model of Co-existence
- Comparison with the Male Dominance that operates today
- Advantages of the Model of Co-existence
- Limitations of the Model of Co-existence
- Amendments to the Model of Co-existence
- How the Model of Co-existence can be put in place in the organisation / sector

Sample List of Questions for the interview for Phase 2

1. What do you think of the model that has emerged so far?
2. What do you like and dislike about the model?
3. What amendments would you like to see made to the model?
4. How can such a model be implemented in your organisation or in society?
5. What would need to change in your organisation or in society if the model could be implemented?

Storage of collected data:

The collected data from this study will be held in a locked secure file at the University of Wollongong with my supervisors, Associate Professor Narottam Bhindi or Professor Stephen Dinham for a minimum of 5 years.

Significance of this study: This study will provide women with a direction that takes them beyond feminism. It will shift the focus from engaging within a masculine dominated framework that underpins leadership and other organisational and societal frameworks to developing and engaging in a new framework where co-existence is the essential principle. The significance of this study thus not only lies in the conceptualisation of the Model of Co-existence but in delineating what would be necessary for this model to be implemented in organisations and in society thus offering an alternative dynamic that will subsequently lead to a different way of being, doing and valuing for both women and men.

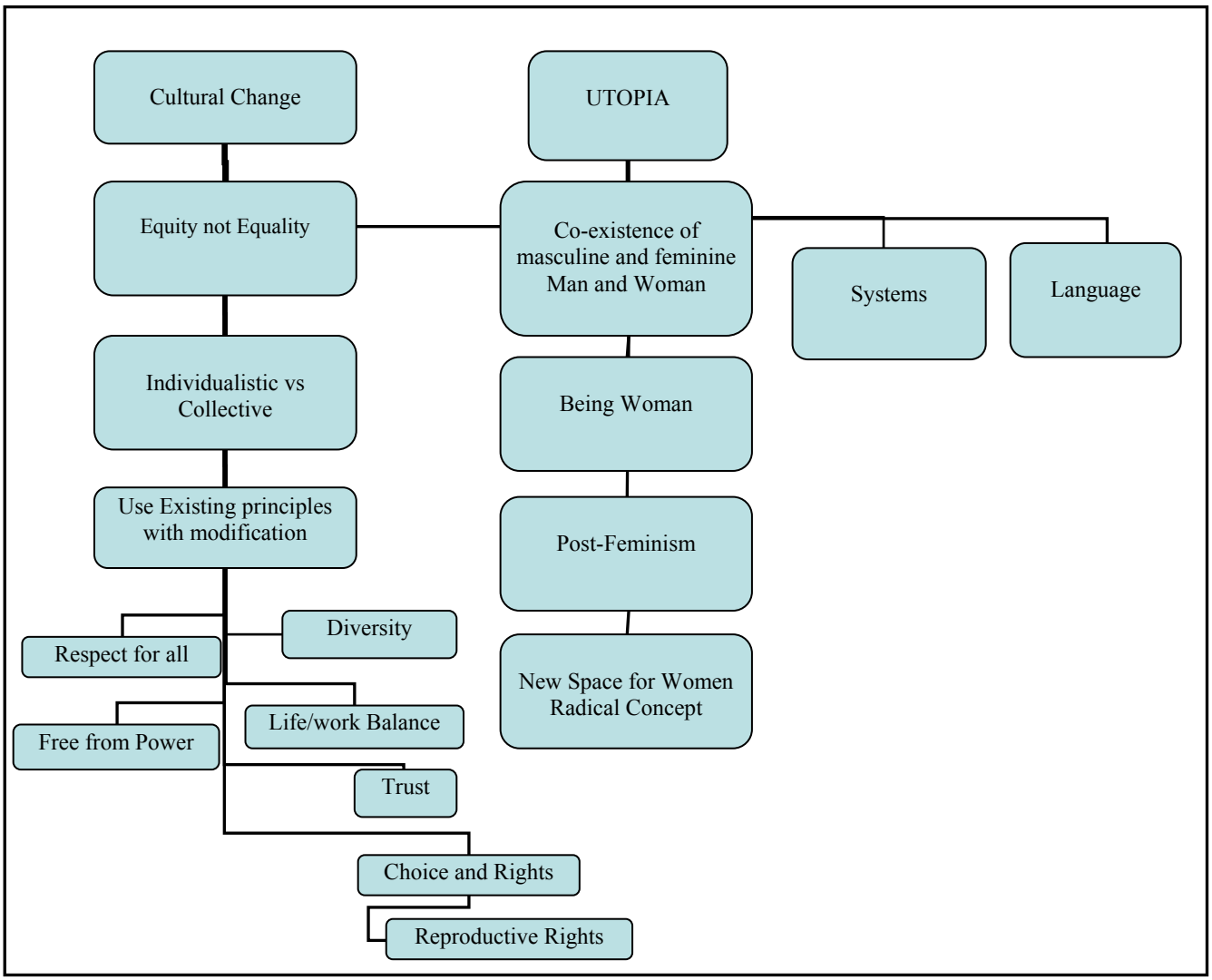
Dates/Times for Interviews for Phase 2 will be set for 1 July 2007 to 31 October 2007. If you would like to participate in this study, please email me at diann@leadershipforwomen.com.au and I will then email you to to arrange a suitable time. Please also return this signed Consent Form to me by 1 July 2007 at: 8 Girrawheen Avenue, Kiama NSW 2533.

Ethics Review and Complaints:
This study has been reviewed by the Human Research Ethics Committee of the University of Wollongong. If you have any concerns or complaints regarding the way this research has been conducted, you can contact the University of Wollongong Ethics Officer on (02) 4221 4457.

Should you have any questions about this Study, you can contact Diann Rodgers-Healey via email or phone: Email**:**dmrh631@uow.edu.au diann@leadershipforwomen.com.au
Phone: 02 123212

Thank you very much for your interest in this study.

Attachment 1
Model of Co-Existence
(Emerged from the analysis of Phase 1 of this Study)



PRINCIPLES OF CO-EXISTENCE BASED ON THE MODEL OF CO-EXISTENCE

1. Co-existence is woman and man being free to be and do as they choose within the law, without any conditions or judgments.

2. Co-existence is partnership.

3. Co-existence is collaboration between males and females.

4. Co-existence is collaboration between the masculine and the feminine.
5. Co-existence is women and men trusting each other to uphold their commitments so that a collaborative partnership achieves shared outcomes and becomes the basis for trust that is sustained thus developing engagements of integrity and authenticity.

6. Co-existence is complementarity between males and females, and between masculine and feminine.

7. Co-existence is having a consciousness of the collective and a connectedness to the individual.

8. Co-existence is being an individual and being an individual who is conscious of the collective and how she or he is a part of the collective. It is about accepting responsibility for individual and collective actions.

9. Co-existence is engagement without power.
    - Neither woman nor man can overrule anyone, or dominate anyone in any way about any issue.
    - Engagement is always non-violent.

10. Co-existence is engagement with respect.
    - Women and men respect each other for who they are and who they want to be without any judgment of the choices they make. This mutual respect is unconditional. It is not dependent on title, experience, qualification or anything else.

11. Co-existence is equality and moving beyond equality.
    - Women and men have the opportunity to equally share the governing of the task at hand, be it leadership, development and implementation of a vision if they choose to.
    - Women and men move beyond equality if women and men choose to just be and do without stopping at the benchmarks of equality but actualising their own potential and desires if they choose.

12. Co-existence is a fair go for all people.
    - In a social and organisational context.

13. Co-existence is equity for all.

14. Co-existence is respect.
    - Women's reproductive rights are a matter of their choice.
        - Women have the choice to have or not to have children.

- Women have the choice to rear their children by themselves or use child care options which must be accessible and affordable for all.
- Women's career progress must not be affected if they choose to have or not have children, rear their children, or use child-care options to assist them in rearing their children.

15. Co-existence is diversity and not uniformity.
    - Diversity in the way women and men think, in the way women and men work, in the way women and men manage, motivate and lead people is valued and encouraged. Uniformity is no longer valued.

16. Co-existence is women and men having a work/life balance to fulfil their needs and wants in work and in their own life so that they can combine work and life choices rather than choose one or the other.

17. Co-existence is women and men traversing career paths to get to where they want to be without any barriers stopping them for attaining their career goals. Women and men have paths of career progression that are based on equity and opportunity and on the individual's choice to actualise their potential.

18. Co-existence is using language to name reality rather than disguise it. It is using language to include women and men regardless of any criteria such as race and age. It is not excluding women and men, which in doing so, is exerting power over them.

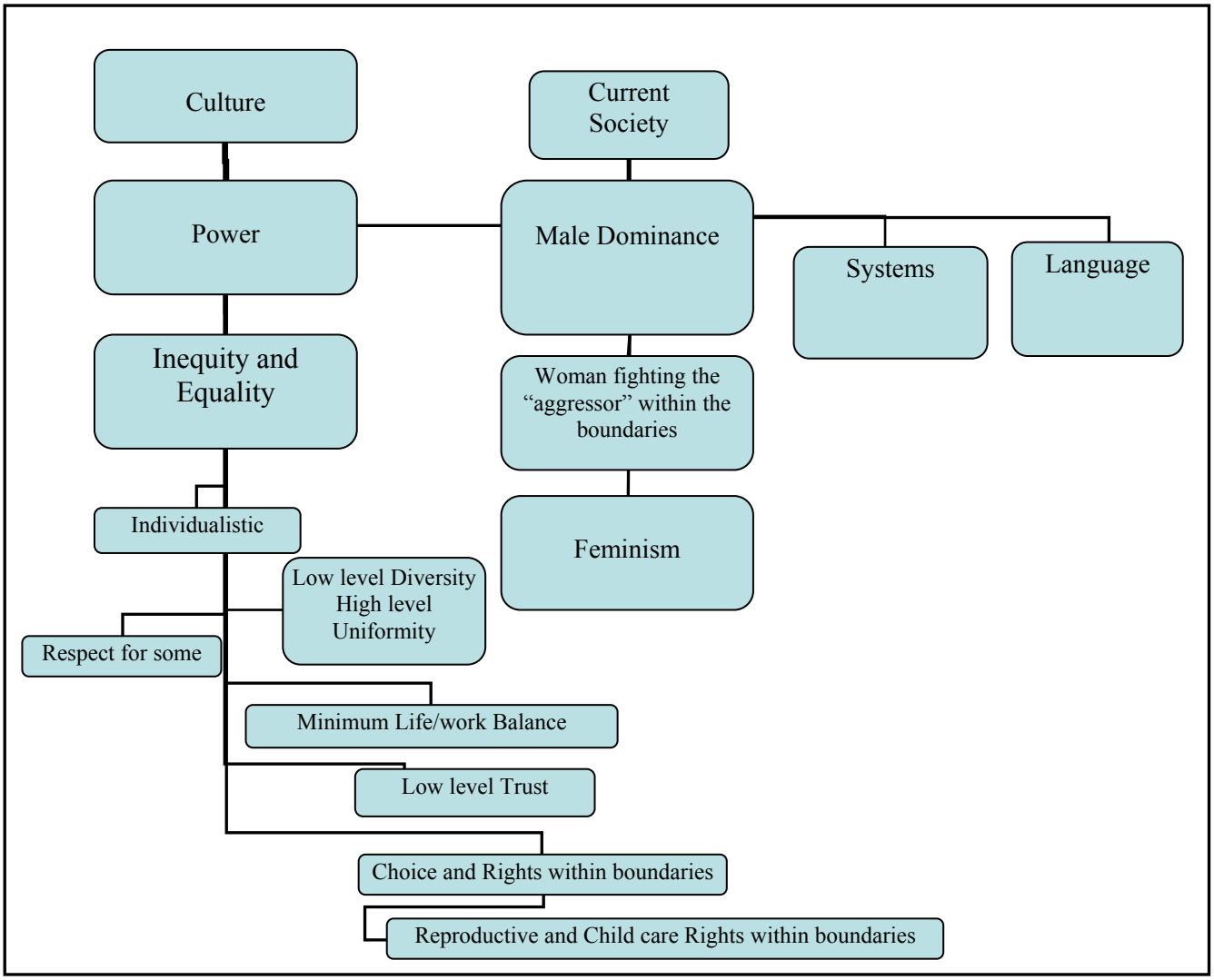
19. Beliefs, attitudes and actions of women and men must be principled by co-existence so that a culture of co-existence prevails and is manifested in the language used by women and men, and in the formal and informal structures for women and men, and in the engagement between women and men.

20. Co-existence recognises the foundation of Feminism for women with its struggle for and achievement of equality in certain facets. Encompassing this, the model moves beyond Feminism to forge how women and men co-exist to be, value and do.

Attachment 2

Model of Male Dominance

(How the emergent Model of Co-existence compared with what operates today was extrapolated in the Diagram below. Today's Model appears to be one of Male Dominance with a culture of Power, Inequity and Equality and women struggling within its boundaries. Whilst there is a move to achieve Diversity, Equality, Reproductive and Child rearing rights what is being achieved is limited to and governed by the overall structure of Male Dominance.**)**



APPENDIX 6

CONSENT FORM FOR PARTICIPANTS FOR PHASE 2

University of Wollongong

CONSENT FORM FOR PARTICIPANTS

RESEARCH TITLE	Abandoning the masculine domain of leadership to identify a new space for women's being, valuing and doing
RESEARCHER'S NAME	Diann Rodgers-Healey

I have been given information about *Abandoning the masculine domain of leadership to identify a new space for women's being, valuing and doing* and discussed the research project with Diann Rodgers-Healey who is conducting this research as part of a Doctor of Philosophy degree supervised by A/PR Narottam Bhindi & Professor Stephen Dinham in the department of Education at the University of Wollongong.

I understand that my participation in this research is voluntary, I am free to refuse to participate and I am free to withdraw from the research at any time. My refusal to participate or withdrawal of consent will not affect my relationship with the Department of Education or my relationship with the University of Wollongong.

If I have any enquiries about the research, I can contact Diann Rodgers-Healey (02 43121212) and A/PR Narottam Bhindi (Telephone: 02 4221 5477) and Professor Stephen Dinham (Telephone: 02 4221 5626) or if I have any concerns or complaints regarding the way the research is or has been conducted, I can contact the Ethics Officer, Human Research Ethics Committee, Office of Research, University of Wollongong on 4221 4457.

By signing below I am indicating my consent to be interviewed for Phase 2 for this study. In Phase 2, I will be asked to give my opinions and perspectives in relation to the emergent Model of Co-existence and how it can be implemented in an organisation or in society. Other areas that will be discussed will include Masculinism and Feminism in society and moving beyond them; and comparison of the emergent Model with the Male Dominance Model that operates today.

I understand that my identity will be kept CONFIDENTIAL and will not be cited in any report of the research or in any transcriptions of my responses. Only parts of my responses without any identifying data will be published in Diann Rodgers-Healey's thesis or any subsequent journal article or book.

Dates/Times for Interviews for Phase 2 will be set for 1 July 2007 to 31 October 2007.

If you would like to participate in this study, please email me at diann@leadershipforwomen.com.au and I will email you back to arrange a suitable time. Please also return this signed Consent Form to me by post or email by 1 July 2007:
Postal Address: 9 Smithy Avenue, Kiara NSW 1234
Thank you very much.

Signed **Date**

..../...../.....

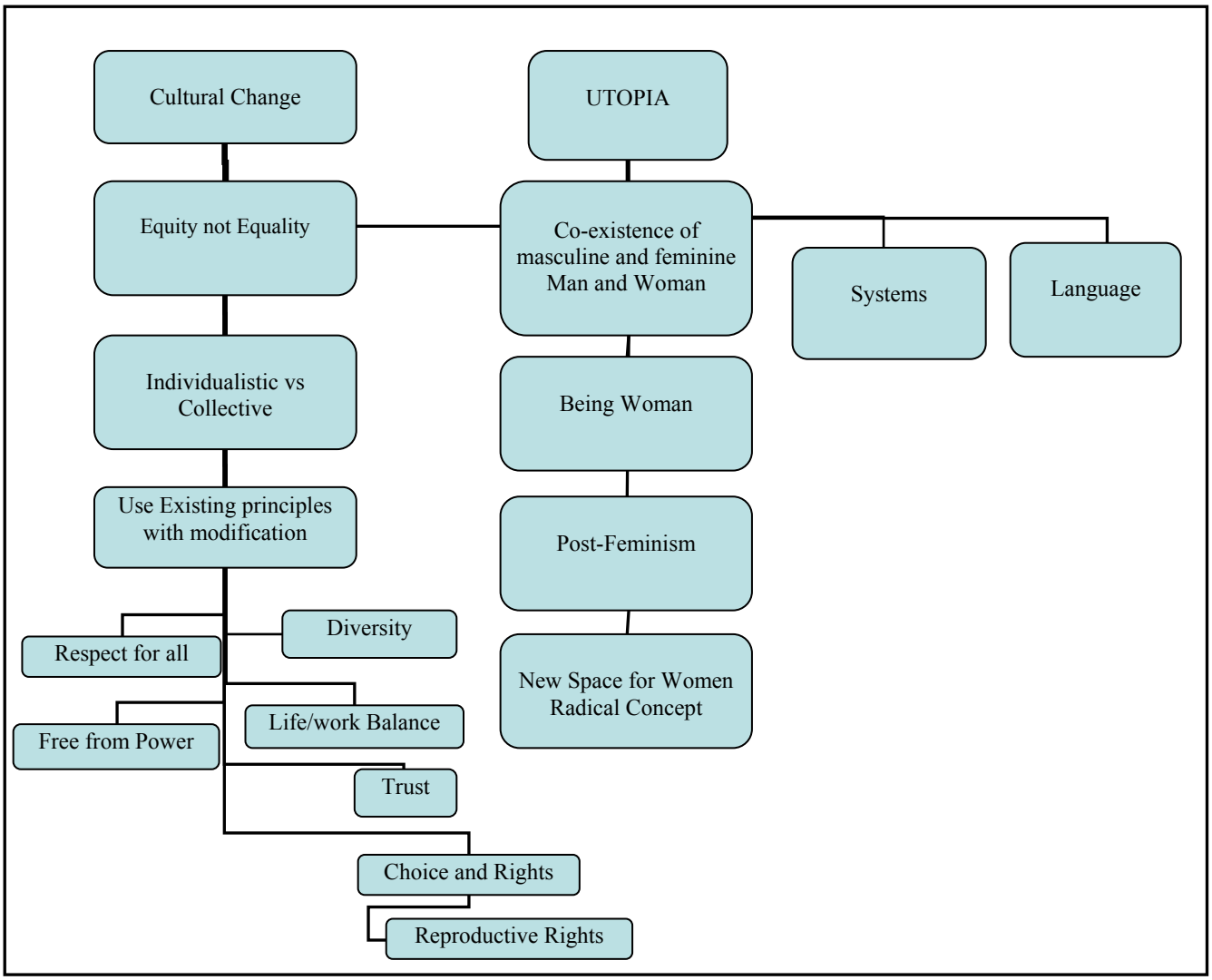
Name (please print) .....

Telephone: …….....

Email:……

APPENDIX 7

MODEL OF CO-EXISTENCE AS PRESENTED TO PARTICIPANTS FOR PHASE 2 INTERVIEWS



APPENDIX 7

MODEL OF MALE DOMINANCE AS PRESENTED TO PARTICIPANTS FOR PHASE 2 INTERVIEWS WITH FORWARDING NOTE.

(How the emergent Model of Co-existence compared with what operates today was extrapolated in the Diagram below. Today's Model appears to be one of Male Dominance with a culture of Power, Inequity and Equality and women struggling within its boundaries. Whilst there is a move to achieve Diversity, Equality, Reproductive and Child rearing rights what is being achieved is limited to and governed by the overall structure of Male Dominance.)