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About us

Tomorrow People Organization is a non-profit organization dedicated to helping young people to become educated and ethical, globally aware professionals, committed to inflicting a positive change in the world. Our focus is on leadership and cross-cultural studies. By inspiring young people to develop new ideas and teaching them the skills necessary to put those ideas into action, we are creating new generations of responsible and successful global citizens--future leaders.

Tomorrow People Organization was founded in 2002 by a group of enthusiastic young people in Belgrade, Serbia and by now has grown into an internationally recognized organization with numerous respectful academic partners, references and academic programs held in dozen countries and 4 continents. In its academic programs, Tomorrow People Organization has hosted participants of more than 60 different nationalities, belonging to the worldwide academic elite.

The Tomorrow People Organization provides opportunities for professional improvement and quality international educational and networking programs for undergraduate, graduate and executive levels. I hope you will enjoy learning more about Tomorrow People Organization's activities and that we will have a pleasure to welcome you at some of our programs.

More information on our current projects, missions and goals on our website:

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About WLEC 2007

Belgrade, 07.02.2008

The Women's Leadership and Empowerment Conference 2007 was held from 21st - 23rd June 2007 in Bangkok, Thailand and consisted of three components: study sessions, presentations of submitted papers and open discussions.

The topic of last year's Conference was inspired by fact that women constitute half of the world's population, perform nearly two thirds of its work hours, receive one-tenth of the world's income and still own less than one-hundredth of the world's property.

This Conference aimed at answering multiple questions regarding the role and importance of women in contemporary societies such as: What potential and impact do they have in politics, business, education and public sector? What are the major trends and what are the possible ways for empowerment of their hidden, but huge, potential?

The "Best selection" of the presented papers from the WLEC 2007 was created after careful review and evaluation of the entire group of presentations by our professional reviewing board. The main criteria for the selection was the presented finding or conclusion that had significant potential value to the audience.

Another criteria (particularly for case studies) was paper's value as an example of best practice, methods, capabilities, experience and culture.

We hope the selection will find its way to the worldwide academic elite as well as individuals interested in using the second-hand experience for their professional research and improvement of their home communities.

Thank you and looking forward to your comments and suggestions!

The WLEC 2007 team.

Do Income Generating Programmes Empower Women? A Discussion on the Changing Status of Women in Rural Nepal

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ABSTRACT

In Nepal, policy makers and practitioners have, for many years, expressed their concern over the “position of women” within the country. Women are widely regarded as “disempowered” with attention focused on the disadvantages they face in various spheres of life. One current approach to “empowering” rural women adopted by many development agents in Nepal is through the promotion of Income Generating Programmes (IGPs). Using field data gathered in 2004, this paper examines two cases of externally funded income generation programmes in Mid Hills of Nepal, to assess their impact on women’s empowerment. The findings indicate that while through their participation in IGPs, women became involved in various social, economic and political activities to improve their influence in household and community affairs and increase access to and control over their personal and household income. The study shows that women’s awareness of their rights and capability have increased along with the level of income. Ironically, however, these changes have not ensured economic empowerment, since women were found to be still deprived of control over resources and lacking independent decision-making power.

Keywords: Nepal, social empowerment, economic empowerment, women, income generation.

1 INTRODUCTION

It is widely accepted that women in Nepal in general have a lower socio-economic status when compared to men. In Nepal, women’s status is characterized by the dominant roles of men in the household and community; lower human development level; lack of opportunity for public participation; and lack of access and control over resources (ADB, 1999).

Traditionally, women’s roles are confined to household chores and farming activities, which, in general, engage them for a longer hours than men (14-16 hours compared to men’s 7-9 hours a day) each day (Momsen, 2004; UNDP, 2004; ADB, 1999). A feature of their work is the need to perform multiple activities simultaneously: for example, carrying a child while sweeping up the house, washing clothes, tending animals and cooking food. Women are often required to undertake physically exhausting and time consuming tasks such as collecting fodder, fuel wood and fetching water (Dunsmore, 1998; Saul, 1999). By many standards, it is clear that women carry the heaviest burden of economic and social responsibilities, although their work is seldom properly valued, recognised and rewarded in economic terms (Murthy, 1996; UNDP, 1995). Consequently, women rarely have the opportunity to participate in the public arena. Most women in Nepal (over 70%) are confined to self-employed, unpaid or low paid informal sector activities. Only 8% women are employed in civil services, and 19% hold professional and 13% administrative positions. The participation of women in political affairs is also low as only 19% of candidates of last local elections held in 1998 were women (UNDP, 2004). Women’s literacy rate is low at 43%, but that of rural women is even lower at 25% (Subedi, 2003).

¹ We are grateful to Dr. Kevin Waldie of the University of Reading for sparing considerable time and effort to go through the draft of this paper and providing valuable comments and helping to improve the language.

Men head about 90% of households in Nepal. In this capacity, men have a prerogative in making decisions and controlling economic resources. Women's share in household income is 0.302 (UNDP, 2004) and they have almost no parental property inheritance rights. Even where women are *de facto* heads of household, they cannot buy or sell key assets without their husbands' authorisation. Overall, Nepalese women have less access to and control over resources, knowledge, household decision-making and public participation. They are largely excluded from participation in community decision-making processes and local and central governance systems (Bhasin and Khan, 1999). As a result, Nepal's gender empowerment index is ranked low at 0.391 (UNDP, 2004). This indicates that women are socially, economically and politically disempowered.

The "position of women" has remained an issue of policy concern in Nepal since the 1980's when national policies started to address specifically the needs of women. Until the 1980s, it was wrongly assumed that men and women were equally benefited by development activities (Pyakuryal and Suvedi, 2000). Consequently, women lagged far behind men in all development activities. To address this problem, women development programmes have been progressively developed and implemented by many of the government institutions and various non-governmental organisations since the restoration of democracy in 1990. More recently the Government of Nepal (GON) has shown its continuing commitment to the issue through the creation of a new Women Ministry.

Production Credit for Rural Women (PCRW) was initiated in early 1980s with the objective to improve the socio-economic status of rural women. The programme provided small scale credit to women groups to finance the start up of micro enterprises as a way of earning extra income and by so doing, it was reasoned, achieve improved participation in decision-making at household and community level. In the early 1990s, following the successful launching of PCRW, the government developed another project called Micro Credit Project for Women (MCPW), this time involving NGOs in the implementation process (MGEP, 2002). Since this time, the numbers of NGOs innovating and implementing women's income generation and development programmes have multiplied.

In 1999, the government introduced a nationwide women empowerment programme, *Jagriti*, which also adopted IGP as a main strategy to achieve socio-economic empowerment of rural women. By 2003, the PCRW had spread to all 75 districts in Nepal, serving 114,000 households. It is estimated that that over half a million grassroots groups are now operating in Nepal, with the majority of them identified as "women groups" and implementing income generating activities (Adhikari, 2006). The stated overarching goal of all these large scale programmes is to "empower" rural women. The common method to reach this goal is through the implementation of IGPs. The IGPs aim to provide rural women with an opportunity for independent earning through Income Generating Activities (IGAs). IGPs are designed to help enable socio-political and economic empowerment simultaneously. IGPs are implemented through social mobilisation process, in which rural women are encouraged to organise themselves into a group, through which various educational, capacity and skill development, and income generating activities are carried out. The IGAs commonly include cooperatives development, savings and credit, cash crop production, livestock raising, resource mobilisation and market linkages (Hall, 1992). IGPs seek to provide women with opportunities to earn and manage income, participate and lead group affairs, and contribute to community development (UNICEF, 2001).

Thus for twenty-five years or more, development agencies have continued to focus their efforts on the delivery of IGPs on the broad assumption that the benefits for women are self-evident. However, very little is known about the extent these activities have contributed to the empowerment of the rural women. Critics argue that women development programmes have not really helped rural women to gain resource ownership and power to influence decisions at household and community level (Acharya, 1997). Neupane (1999) argues that IGPs have inbuilt limitations, and that it is impossible to change the economic status of lower class rural women through very small scale IGAs, such as kitchen gardening.

Given this background, it is clear that a better understanding of the possibilities of IGPs to bring about the empowerment of rural women is needed for future policy and practices. This paper intends to begin to fill the gap by

examining influence of two IGPs on social and economic empowerment of rural women who participated in the programmes.

The section below presents details on the method of study, which includes the characteristics of the study sites and case information. This is followed by a presentation and discussion of field data, from which final conclusions are drawn.

2. METHOD AND CASE INFORMATION

This paper is based on data gathered from a field study conducted in two rural Village Development Committees (VDC), namely Bhimpheedi and Tistung of Hill Region of central Nepal in 2004. Using simple quantitative and qualitative tools, data were collected through a semi-structured interview with 62 respondents and seven focus groups discussions. The research process also involved direct observations, in-depth interview with key respondents, and stakeholder interviews.

Plan International started Livelihood Domain Programme, which focused on poor and marginal women and children, in both of the villages in 1996 (Plan Nepal, 2001). Subsequently, a women empowerment programme was initiated in 1998 and various IGAs were implemented through local women's groups. By 2003, altogether 84 women's groups were formed and 1475 women from both study areas were participating in the programme. Women groups were formed from participants residing in the same village, and membership numbers in the group ranged from 9 to 32 (with an average of 18 members). The groups have elected, mostly unanimously, a chairperson, vice chairperson, secretary and treasurer among themselves. Each group meets at least once a month, where they pay monthly (mandatory) savings, sanction credit, collect repayments and discuss issues of community development. The groups in each study sites are federated into a cooperative, which serves as an umbrella body. The cooperative provides internal supports to groups, but also operates as an intermediary to outside institutions, such as donor agencies, NGOs and government institutions as a means to mobilising additional support.

As part of group mobilisation strategy, Plan International provides a series of training and other activities to support the members of women groups (see table 1). Some training sessions are designed purely to provide group and cooperative management and leadership skills. Other learning activities, such as legal literacy and awareness generation, are conducted to enhance capacity, and knowledge and awareness of various social and legal issues such as women rights, sanitation, nutrition, family planning and maternal and child health. A significant number of trainings are also conducted to help local women to earn and manage income which include: skill and knowledge on farm and non-farm income generating activities and business management.

Table 1: List of various training undertaken by respondents

| Types of training | Number of respondents undertaken |
|---|----------------------------------|
| Group management and leadership | 14 (36) |
| Vegetable production | 9 (23) |
| Bee-keeping and vegetable marketing | 6 (15) |
| Cooperative management | 6 (15) |
| Book keeping | 5 (13) |
| Vegetable nursery management | 5 (13) |
| Legal literacy and women's rights | 4 (10) |
| Pest and disease management | 4 (10) |
| Tailoring training (sewing and kitting) | 4 (10) |
| Others ² | 8 (21) |
| Total respondents | 39 |

Figures in parentheses are in percentage

² Health and hygiene, gender analysis, girl trafficking, improved cooking stove and hair dressing

In addition, Plan International provides local cooperatives with “seed money” and various input materials needed for IGAs, which group members receive at a subsidised rate. The accumulated local savings mobilised by the groups under study had reached over two million rupees ³ by 2003.

3. RESULTS

3.1 Social empowerment

The meaning of empowerment is widely debated. However, the conceptual challenges in clarifying its essential meaning cannot, for lack of space, detain us here. For the purposes of this paper, therefore, we shall characterise the empowerment of rural women using the broad parameters suggested by the programmes themselves. From this perspective, the empowerment of women is seen as an enhanced personal and collective position, in subjective and/or objective terms, where they realise, and have recognised, fully or partly, equity in their rights and responsibilities, and, as a result, are able to participate, both at home and in public, in the decision making processes that affect their lives. This is why issues such as leadership development, group management, networks, identity, participation in community and political affairs are considered so important in these programmes.

Data shows that the respondents realised a range of social benefits through their participation in IGPs. Respondents were asked to indicate, apart from income generating opportunities, what they have achieved from their participation in the IGPs. The responses are presented in table 2. The highest number of participants mentioned that, due to the participation in the IGP, they have acquired new leadership skills, though access to new information and knowledge (related to issues such as civil rights and duties and provision of services) was also frequently cited. A greater sense of unity, brought about by women group activities was another commonly identified benefit. Some respondents explained that their ability to mobilise resources locally and resolve problems has led them to feel increasingly self-reliant. Due to the increased interaction with outsiders, some women reported that they have gained confidence and have now extended their presence beyond home. Respondents also mentioned improved confidence in speaking to people publicly; ability to work with and mobilise groups; participation in local political affairs; and employment of organised pressure tactics for the better services are some benefits realised by them. Other social benefits mentioned include: increased collective group actions; institutional networking; building confidence; recognition of their roles and identity; and a positive change in men’s attitude towards women.

Table 2: Perceived social benefits through IGP participation

| Forms of social benefits | Frequency mentioned |
|---|---------------------|
| Leadership quality | 33 (53) |
| Access to new knowledge and information | 29 (47) |
| Improved group cohesiveness (unity) | 25 (44) |
| Increased self-reliance | 16 (26) |
| Confident in speaking in public spheres | 13 (21) |
| Confidence in participating local political affairs | 11 (18) |
| Increased mobility and exposure | 10 (16) |
| Ability to work with and mobilise group | 7 (11) |
| Employ organised group pressure | 6 (10) |
| Improve institutional networks | 6 (10) |
| Established recognition and identity | 3 (5) |
| Changed men’s attitude towards women | 2 (3) |
| Other ⁴ | 4 (6) |
| Not sure about the benefits related to public participation | 23 (37) |
| Total respondents | 62 |

³ USD 1 was equivalent to 73 Nepalese Rupees (NRs) on 15 February 2004

⁴ Decreased social violence, increased knowledge of human nutrition, hygiene, etc.

Note: frequency includes more than one benefits indicated by the respondents

Despite the widespread perception of social benefits, it is important to note that not everyone has felt the same way. Indeed, 37% of respondents were uncertain about the achievements related to public participation.

In an attempt to identify any differences in their ability and capacity related to public participation that could be attributed to the IGPs, respondents were asked to indicate their status on the following four aspects: a) exposure to information and knowledge, b) level of participation in common property management, c) access to political participation, and b) mobility for public services. The respondents ranked themselves on the basis of their sense of ability and capacity, and had the choice of high, moderate or low. The results are presented in table 3.

Table 3: Some reported changes to ability and capacity

| Aspects of social change | Before IGP | | After IGP | |
|--|------------|---------|-----------|---------|
| | Moderate | Low | Moderate | Low |
| Exposure to information and knowledge | 25 (40) | 37 (60) | 59 (95) | 3 (5) |
| Level of participation in common property management | 14 (23) | 48 (77) | 37 (61) | 24 (39) |
| Access to political participation | 8 (13) | 54 (87) | 24 (39) | 38 (61) |
| Mobility for public services | 15 (24) | 47 (76) | 57 (92) | 5 (8) |

Note:
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as having high ability in any of the four categories.

The data suggests that women's access to information and knowledge has increased after joining IGPs. Even though none of the women mentioned that they had now attained a high level of access to information and knowledge, their low level access before IGP has significantly shifted towards moderate level.

Similarly, before the IGP intervention, only a small number of women (23%) reported having a moderate level of involvement in the management of common property resources. However, this trend has changed over time and women's participation in the management of common resources has increased. Key informants concurred that women are increasingly recognised in the communities as active agents of change, and the representation from women's groups and their cooperatives were increasingly sought when forming local level social and development committees. The following remarks from a former chairman of local government (VDC) signifies the difference, 'women are becoming so powerful that we cannot ignore their representation in the local committees, such as school management and forest users' committee'.

The majority of respondents (87%) reported that they had low access to political participation before IGP intervention, even though they had voting rights. The data suggests that women's access has increased considerably. Some women members of the groups have already been elected to local government or joined other political activists, and they have attributed this success to their IGP participation.

Mobility, and the freedom to participate in public affairs, brings women new opportunities to gain public exposure, which many women lacked before joining the IGP. The majority of the respondents (76%) perceived that they had low level of access to the public services before the IGP, whereas the majority of respondents now report a moderate level of access to public services. Regarding women's mobility, a high school head teacher at Bhimphedi expressed his views this way: "unlike in the past, women's participation in school's guardian's meeting has been increasing in recent years, especially after they involved in group activities".

3.2 Economic empowerment

The operational definition of economic empowerment adopted in this study, again reflecting IGP objectives, is enhanced access to and control over income and household resources. In this section results related to IGPs' roles in women's economic status are presented.

3.2.1 Access to loan

One significant, though inevitable, change brought about by the IGPs in the lives of participating women is the enhanced accessibility to loans. Before the arrival of the IGPs, it was very difficult for poor women to get a loan. Most financial institutions, such as banks endorsed loans only with collateral, which poor rural women often lacked. For the same reason, moneylenders also hesitated to lend money to women, and besides their rates of interest, up to 84% per annum, invariably proved too high for women to contemplate. However, since 2000 things have changed dramatically. Now groups and cooperatives have considerable local savings, and seed money is available from projects. The data shows 83% of respondents presently use cooperatives to borrow money, while 30% borrow from the women groups.

3.2.2 IGAs and women's earning

Even though there are limited choices for IGAs in the study villages, on the basis of the training, loans and other support from IGPs, almost half of the women members have engaged in income generating activities such as vegetables, livestock (large and small animals) and petty trading.

Earning from women's IGAs was analysed in order to find out the average income and profit pattern from each activity. For example, from vegetable sales, respondents earned average annual net profit of NRs 11,000. With further technical support, some women have shifted towards larger scale vegetable farming. For example, a woman from Tistung started a large scale vegetable production and earned approximately Rs 100,000 of which she made a net profit of Rs 65,000. However, petty trading was considered the most profitable enterprise that women have started in the study villages.

Generally, participation in the IGPs has brought members new earning opportunities and, as a result, their income has increased. It was found that before the IGP participation only 15% respondents were involved in any earning activities, whereas, after the IGP participation, 45% of respondents reported that they had high level of access to earning opportunities. Of the remaining respondents, most reported having shifted from a low to a medium level. This also suggests that along with earning opportunities, there is increasing family permission to involve in IGAs.

However, along with the rise in the level of women's earning, there are increasing concerns about the control over these incomes. This issue is explored in the following sections.

3.2.3 Women's income and ownership

With enhanced accessibility to resources, mainly loans and increase of income, many respondents reported feeling proud to be able to keep personal property and were happy to talk of 'my cow', 'my goats', and 'my vegetable farm'. However, despite the rise in women's earnings, control of income and property did not increase. Inevitably, men often took a close interest in those IGAs that generated significant incomes. The situation remains such that most women cannot ignore men's involvement even if they so wished. For example, lack of marketing skills, is a significant disadvantage to women who are faced with the need to make crucial decisions over their business. They frequently need to depend on other members of family, especially husbands, who have a greater knowledge and experience. Further data gathered during discussion with women groups revealed that the majority of women felt unable to resist husbands who sought to control their income, due to fear of family conflict.

3.2.4 Level of access and control over income from IGA

In order to understand the extent of access and control of the earned income, respondents were asked to indicate their present situation using a simple high, medium and low scale. Figure 1 shows that over three-fourths women had high access to their income, but only two-third had a medium level of control over it. This indicates that women still need to negotiate or seek prior permission from their husband or other male members of the family in order to dispose or use their earnings

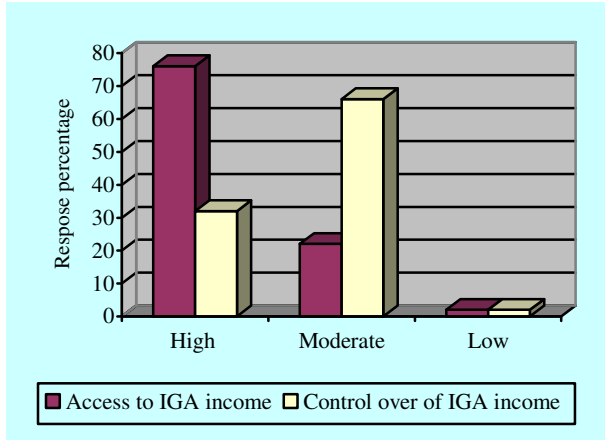


Figure 1: Level of access and control of income of IGAs

The following statement of a member of Ambika WG, Bhimphedi illustrates the situation:

I tell you one unfortunate incidence regarding my husband’s behaviour. I took Rs 4,000 loan from our cooperative and invested it to buy a year old male buffalo calf for fattening. After a year and half, we sold it for Rs 7,500. My husband kept the money and told me that he was going to repay the remaining loan from the cooperative himself. After a month later, I came to know that he had lost the money in gambling instead paying out the loan in the cooperative. I have yet to repay my some amount to cooperative.

3.2.5 Household decision-making

In this section results regarding women’s role in the household decision-making process on the management of consumable items, fixed assets, lending and borrowing, and other issues are presented. Respondents were asked to rank their position in household decision-making on various issues before and after the IGP participation. The results are presented in table 4.

The data suggests that the level of women’s influence in the household decision making has changed positively after participating in the IGPs. Most of the respondents reported that they could influence decisions regarding food items before IGPs and now all of them are able to exert influence on it. Despite considerable changes on the level of influence on decision-making on certain items such as large animals and family clothing, not every respondent could report the same improvement. Furthermore, focus group discussions revealed that increasing influence on the management of certain consumable items, such as foodstuffs and cooking utensils may not directly affect the status of an individual within the household, and rather increasing responsibility here was considered as added burden. The fixed assets, such as land and houses, are considered to be extremely valuable assets in Nepal. Land is the major source of livelihoods, earnings and capital for rural dwellings. Traditionally, decision-making power pertaining to gain, use and disposal of fixed assets ultimately rests with the men. However, the level of influence in the management of fixed assets is changing after the participation in IGPs though more than 50% respondents are still not influential in such decision-making.

Table 4: Women position in household decision-making pre and post IGP

| Type of consumable items | Pre IGP | | Post IGP | |
|--------------------------|-------------|-----------------|-------------|-----------------|
| | Influential | Not Influential | Influential | Not Influential |
| Food items | 61(98) | 1 (2) | 62 (100) | 0 |
| Family clothing | 31(50) | 31 (50) | 48 (77) | 14 (23) |
| Small animals | 56 (90) | 6 (10) | 62 (100) | 0 |
| Large animals | 35 (56) | 27 (44) | 53 (85) | 9 (15) |
| Fixed assets | 16 (26) | 46 (72) | 26 (42) | 36 (58) |
| Borrowing and lending | 23 (37) | 39 (63) | 42 (68) | 20 (32) |

Figures in the parenthesis are expressed in percentage

Until recently, management of lending and borrowing of money required frequent travelling outside the local area, which, in Nepal, is not normally regarded as feasible or appropriate for women. In recent years, however, this trend has changed as women's co-operatives and groups now provide loans to their members on the basis of group guarantee or 'social collateral' (Prihatinah, 2005). Even though there has been some change in the decision making regarding lending or borrowing, findings show that men still play the most significant role and women have to follow them. About one-third respondents do not have any influence on household lending and borrowing.

4 DISCUSSION AND CONCLUSION

The paper has analysed women's status in Nepal and the role of IGPs in the social and economic empowerment of rural women. In the face of the lower status of women in various social, political and economic senses, it has been shown that IGPs can play a role to uplift, to a limited extent, women's status in various ways. Empowerment is a very complex concept and it is difficult to generalise. The extent of empowerment through the development interventions varies by participants and the aspects of empowerment: social and economic. At the same time, it is very difficult to measure the magnitude of any one individual's empowerment. A person empowered in one aspect may or may not be empowered equally in other aspects. The study shows something of this complexity by illustrating the varying level of effect of IGPs in women's social and economic life.

Socially, women are more aware of their rights, appear more articulate and mobile, but this process is gradual and not without barriers. Belonging to an organisation, such as a women's group, is in itself an achievement of organised identity for disempowered women, and it is a significant avenue for them to express their needs and interests. Through mobilising groups, some women have already developed leadership skills and started to participate in community and local political affairs. In this sense, participation in IGPs has set women free from the confinement of their home. Now they feel comfortable to talk about groups and public issues, such as membership, savings and credit, training, IGPs, cooperatives, and other issues of welfare and service delivery in the locality. Through group solidarity, women can also build their social networking by establishing linkages with the government and non-government organisations. With the collective strength, women's role in the local governance is being gradually recognised. IGPs have provided women with a symbolic identity through solidarity, which is useful for the protection of their rights.

The study has also shown that participating women earned additional income through IGAs. However, the level of earnings varied widely among respondents depending upon types and scale of IGAs. For example, earning from petty trading was greater than from other IGAs. In the household, women's increased income has not only made them resourceful to some extent, but has contributed significantly to the livelihood of marginalised families. The savings in groups and cooperatives is only the source of borrowing for women as well as the way of personalising the income. Women feel proud of themselves for being able to have personal savings and earn some income, no matter how small it is.

However, a tendency observed is that when the women's income rises, ownership of the income and property tends to become more problematic. Men often showed an increased interest in economically valuable items and IGAs that generate greater incomes. Therefore, earning through IGAs does not guarantee women's right to control over income nor does it secure control over other resources within the household and in the community. Although there is a positive change in the level of influence in household decisions after IGPs intervention, the majority of women still have limited influence over decisions regarding fixed properties and lending and borrowing in the household.

Despite some gains made in social and economic spheres, a number of issues regarding women participation remained unresolved. The social and cultural complexity and hierarchal position between genders that exists in Nepalese society is directly affecting the manner by which women can benefit from their participation in IGPs. As a result, the improved social and earning status through IGP, whilst significant, are not sufficient to challenge the gender inequalities that characterise household or community.

The study identified four major barriers and weaknesses in the IGPs. Firstly, women's work load has increased. Due to the household drudgery, women could not spare the amount of time required to participate in the IGP development activities. The majority of male members in the households are not prepared to share the domestic

chores whenever women go to participate in a group. As a result, many women were not able to attend group meetings and training on a regular basis, or implement IGAs to the level they would wish. Secondly, literacy classes were not very effective in improving learners' ability to read, write and think critically. Many of the neo-literacy graduates' skills relapsed immediately after training. Thirdly, some women groups and a cooperative have funds greater than the actual demand of borrowing, and there were no programmes to utilise surplus towards promoting relatively larger scale enterprises. Finally, yet importantly, IGPs have no special programmes to influence men's attitude towards women's empowerment. As a result, men continue to influence the decision-making within the household and in the community.

This study shows that IGPs, if properly designed and implemented, have the propensity to bring about changes in women's status. The activities implemented so far have been able to bring changes in social domain and to generate limited income; but these changes have not ensured economic empowerment as women still have not gained a position to influence critical decision making related to their income or valuable household resources. The process of empowerment is very slow, tedious and frustrating. Hence, immediate policy reconsideration is necessary to improve the method and implementation process of IGPs so that empowerment achieved in some aspects of women's lives translates to the empowerment in other aspects. Without due consideration to address the socio-cultural barriers while formulating and implementing the programmes, attempts to empower women through IGPs could be a long haul and a most challenging aspect to development.

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Problems & Difficulties Encountered by Women in the Political and Business Arena and Exemplified by Europe

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Abstract

The paper has foregrounded the problems and obstacles which women encounter in their professional lives and the political arena. The authors highlight contradictions between men and women with respect to professional life. Generally, high education, better professional preparation, ability to face problems and clear goals in career – these are some of women's traits/advantages. Nonetheless, are women on equal bases with men in the professional life or political arena? Unfortunately, a lot of examples prove that this is not the case. Unfair treatment such as lower salaries for women who do the same jobs as men, reluctance to employ women at so called 'productive age' - these things speak volumes. Are there any realistic solutions? Currently, The European Union is seeking many solutions and it rewards interesting projects which aim at improving and strengthening the position of women. Not only is there human empathy behind this approach but there are also economical factors. It is common knowledge that women constitute "the second half" of the human race in the world . This "second half" possesses incredible potentials which put into use could be beneficial for cities, countries and the whole world.

Key words: businesswoman, equality, gender roles, professional life, women-employees

1. Women's and men's entrepreneurship

The main strength of an enterprise is its mobility, resourcefulness of its people, application of unconventional solutions, achieving what is considered unreal and perseverance in reaching targets. "The level of female economic activity is lower than male economic activity. There are 603 economically inactive men per 1000 economically active, while the respective rate for women is 1088. The economically inactive population

is highly feminized as over two thirds of it constitute women. In the period of socio-economic transformation in Europe, a decline in economic activity of both: men and women was observed. Female activity rate decreased from 53.7% in 1992 to 47.9% in 2003, while male activity rate dropped from 69.9% to 62.4% in the same period”⁵.

Women have generally higher education and professional qualifications than men, consciously plan their professional careers, are not afraid of challenges and are humble enough to start their careers with so called “Cinderella-like jobs“, which is not the case with most of the men. Nevertheless, only few women have high and prestigious positions in the economical and political arena. “According to surveys conducted in 34 countries in the world, 73 million people were involved in a star-up enterprise. Approximately 30 million of these people were women (41% of the new entrepreneurs). An average number of women involved in start-up businesses is 39.1% in Peru and only 1.2% in Japan. In each examined country the majority of entrepreneurs were men. The biggest difference regarding business involvement between these two sexes is in the countries with average incomes - 75%, in the countries with high incomes- 33% to women’s disadvantage and in the countries with low incomes - 41%”⁶

2. Women’s business environment in Europe (exemplified by Europe Union countries)

“Typical businesswoman in the European Union community has a good education (usually a university graduate), starts her business before she is 35 years old, has a micro-enterprise (1-9 employed people) and a good family life – partner or husband and children. The reasons for setting up businesses by women in the EU are usually decision-making possibility, financial benefits and self-development.”⁷ The most common problem during setting up a business, which women have to face are financial problems, juggling family life with work and lack of information and advice whereas the main problems in running the business by women are juggling professional duties with family duties and no time for trainings and raising qualifications.

2.1 The problems of women-employees

⁵ Eurochambres Women Network, <http://www.eurochambres.be/activities/women.shtml>, 2005

⁶ Global Entrepreneurship Monitor (GEM), Babson College in Massachusetts and London School of Business, 2004

⁷ Polish Chamber of Commerce sources, www.kig.pl, Warsaw, 2005 – 2007.

One of the main problem, which women experience in her professional life is a maternity. Despite the complex legal regulations concerning employees' rights to have children and look after them and, further, to be able to come back to work after a maternity and childcare leave, women encounter a lot of obstacles while trying to juggle professional life with family life, especially when they have and raise children. "Employers, in accordance with the regulations, usually take on employees after the childcare leave for positions different than those occupied before the childcare leave. A very common practice is to initiate procedures aiming at dismissing an employee who has just come back from a childcare leave. As a result, women give up on the childcare leave in fear of losing their jobs and family income consequently (due to insufficiently developed flexible work and teleworking, there is no possibility to look after children)."⁸ Thus, parenting significantly affects women's professional life.

"A big difference can also be observed in men and women's salaries and their professional positions. Women's salaries are often lower than men's and the former constitute a significant minority in managerial positions. The reason given for the above discrepancy is culturally grounded – the traditional perception of a woman and ascribing her role of raising children. As a consequence, relatively few young women are employed and promoted, which contributes to the high unemployment rate among women. This phenomenon results from the lack of efficient solutions allowing women to juggle family life with their professional life. Such solutions would enable women to look after their children and, further, let employers keep highly qualified employees."⁹

Secondary obstacles in women's promotion in the business and political arena:

1. "Women often find themselves in the political arena by chance
2. Only women in politics show such feelings as: success anxiety, lack of assertiveness, limited aspirations
3. While evaluating successes and failures in politics, women pay attention to the relation between gaining power at a cost of a feeling. Men, on the other hand, accept successes and failures in political terms."¹⁰

Women and men's career records

⁸ Local Democracy Development Foundation, Guide of Project: "Parent –Employee – Parent professional development during unpaid extended post - maternity leave", 5

⁹ Local Democracy Development Foundation, Guide of Project: "Parent –Employee – Parent professional development during unpaid extended post - maternity leave", 6

¹⁰ Budzowska Bogusława, Duch Danuta, Titkow Anna, Institute of Public Affairs (2003), *Szklany sufit: bariery i ograniczenia karier polskich kobiet, Warsaw 2003, 86*

“Women and men’s career records seem to be less diverse:

1. Reasons for starting a business are similar for both men and women (financial, configuration of life events)
2. Crucial moments for a woman in her career are: realizing their traits and needs, risk at work, job interview. Crucial moments for men, on the other hand, embrace the change of professional field or starting an independent work
3. Women, unlike men, are hardly ever supported by their families in their careers
4. Both businessmen and businesswomen share the opinion that in order to pursue business career one has to sacrifice family life and its quality
5. Psychological side of successes is important for women - for example: overcoming of inner barriers. Some women blame themselves for lack of capacity, creativity and aggression (which is characteristic of men).”

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“*Women’s barriers to promotion*

1. Ascribing women traditional roles. Maternity is a common obstacle for women but support for men
2. Stereotypes of women. Delicate, gentle, sensitive, not having the courage to articulate her needs, feeling fear of the occupied managerial position, lack of assertiveness
3. Men’s attitude to women during cooperation. Women know that in order to be well evaluated they must be better than men. They are aware of the constant necessity to prove their values, they are evaluated both in terms of their factual knowledge and cultural aspect. Women feel they are patronized by men who show disrespect, envy and jealousy towards them as well as they take credits for women’s achievements. Women’s common feeling is that they are typecast for simple work and household jobs.
4. Common perceptions of male/female bosses. Female bosses are more focused on work organization than men and they are team-oriented- combination of personal and task-based orientations. However, there is a common belief that female bosses often use non-factual arguments. A lot of women do not realize that it is them who manage men.
5. Status of male/female solidarity. One of the biggest barriers to women’s promotion: there is a sound male solidarity and lack thereof among women. It is rooted in the history when men used to communicate with each other in the non-professional sphere and women were banned from politics and business.”¹²

2.2 Advantages of entrepreneurial women- businesswomen

¹¹ Budzowska Bogusława, Duch Danuta, Titkow Anna, Institute of Public Affairs (2003), *Szklany sufit: bariery i ograniczenia karier polskich kobiet, Warsaw 200, 87*

¹² Budzowska Bogusława, Duch Danuta, Titkow Anna, Institute of Public Affairs (2003), *Szklany sufit: bariery i ograniczenia karier polskich kobiet, Warsaw 200, 87*

A contemporary manager needs big and sound knowledge of the market, law as well as efficient management. In addition to that, he/she must be able to articulate his/her thoughts and plans in a clear way. What is indispensable in this - is intuition- women's! Natural and innate female traits meet the needs of contemporary market. "Women in business can be described as follows:

1. They implement cooperative style of management- they use the group synergy.
2. They ally employees instead of grouping them
3. They find it easy to establish and maintain good rapport
4. Division of power is treated by women as success not a failure
5. They are willing to provide information
6. They are able to use intuition as well as rational thinking at work
7. They gain trust quickly"¹³
8. "They often rely on personal strengths and charisma instead of formal privileges which go with an occupied position
9. They often try to change personal interests of other people into common goals instead of taking advantages of them
10. They are more democratic and put a lot of effort to get other people involved in a common task."¹⁴
11. They are better at paying off credits
12. While setting up their own businesses, women do not abandon their employers at once
13. Prior to setting up their businesses, women get to know other businesswomen.

2.3 Women's real chances and their restrictions

"Women encounter and experience discrimination on the job market but they do not voice it. Some men's attitude to discrimination is reserved and hypocritical. This is reflected in perceiving women as auxiliary staff and their low salaries. Awareness of one's strengths and weaknesses- its dissonance. According to a large number of women, women are capable of performing managerial duties. They pay attention to honesty and respect regarding other people as well as tolerance, patience, conscientiousness and straight-to-the-point attitude.

Awareness of one's weaknesses (modesty) can also be women's strength. In order to overcome "the glass ceiling", women should work on reducing the dissonance caused by:

- high evaluation from outside and low self-evaluation

¹³ Fisher Helena, Rosner Judy, ,, The first sex: The Natural Talent of Woman and How They are changing the Word" Random House Publishing Group, February 2000, USA.

¹⁴ Robert F. Bruner, MBA Kompendium, One Press Publishing Group, Warsaw, 2006.

- awareness of one's strengths vs. the feeling of uncertainty in the factual field
- awareness of big creative and organizational capabilities vs. competence fear.”¹⁵

3. What does the future hold?

“According to American research, while the American private enterprises grew by 6% between 1997-2003, the “women’s enterprises” grew by 11%. While employment in enterprises grew by 8%, the employment in “women’s enterprises” grew 18%. While the average sales in private enterprises between 1997-2002 grew by 24%, in “women’s enterprises” it grew by 32%. Nowadays in the US almost half of the private enterprises (46%) belong to women. These enterprises provide 18.2 million posts and have revenues exceeding 2.3 billion dollars. If this trend is to continue, Europe will see feminization of economy.”¹⁶

4. The Gender Equality Programme by European Union

The European Union has a long-standing commitment to promoting gender equality, enshrined in the Treaty since 1957. In June 2000, the European Commission adopted a Framework Strategy on Gender Equality, which focused on the five fields of intervention of the framework strategy, namely:

1. **Economic life.** The aims are to increase the employment rate of women, to reduce unemployment rates among women and to the reconciliation of work with family life;
2. **Equal participation and representation.** The actions deal with strategies and instruments to promote women in political, economic and social decision-making at all levels, including activities in external relations and development cooperation;
3. **Social rights:** This actions concern social protection in the areas of parental leave, maternity protection and working time, and at finding ways and means of more easily reconciling family and working life (i.e. improved provision of childcare and care for the elderly);
4. **Civil life.** The actions include promoting the recognition of human rights of women, enforcing equal opportunity rights and strengthening the fight against gender related violence and trafficking in women;

¹⁵ Budzowska Bogusława, Duch Danuta, Titkow Anna, Institute of Public Affairs (2003), *Szklany sufit: bariery i ograniczenia karier polskich kobiet*, Warsaw 2003, 91-92

¹⁶ Center for Women's Business Research, USA, 2003

5. **Gender roles and stereotypes.** This area addresses the stereotyped images of women and men and the need to change behaviour, attitudes, norms and values to take account of the evolution of the roles of men and women in society.

5. Examples of actions and projects to support women in their professional carriers, carried out by chambers of commerce in EU.

The authors are involved in many actions and projects, which aim is to support women in their professional carrier and help to eliminate problems which women in business and women entrepreneurs have to face. The authors work in the Lower Silesian Chamber of Commerce and the Polish Chamber of Commerce in Poland and they have been dealing with active promotion of women in Poland as well as abroad for years. As a result, they have a sound insight in this matter. Lower Silesian Chamber of Commerce (LSCC) represents about 400 companies. It is a non-profit organization and acts on the basis of the law on chambers of commerce and on its own Statutes and By-laws. It represents and promotes its members companies operating in manufacturing, trade construction as well as in numerous kinds of services.

Polish Chamber of Commerce (PCC) is the largest economic self-government institution in Poland. It groups above 130 business organizations encompassing approximately 300 thousand of Polish enterprises. PCC organizes and supports any and all activities in favor of development and increased competitiveness of the Polish economy and represents interests of the Polish entrepreneurs abroad and vis-a-vis the President of the Republic of Poland, the Parliament, the Government and local self-governments, in particular, through issuance of opinions on draft statutes pertaining to economy. It supports the entrepreneurial spirit based on high ethical standards and fair competition, promote brand products, and organize courses and training programs/sessions. The Polish Chamber of Commerce is a member of EUROCHAMBRES, Association of the European Chambers of Industry and Commerce, which groups the European chambers of commerce, and the International Chamber of Commerce (ICC) in Paris.

5.1 Project KIGNET - the chamber system of providing support to competitiveness of the Polish enterprises

“One of the LSCC and the PCC very important activities is project KIGNET. It is the chamber system of providing support to competitiveness of the Polish enterprises, which is realized as a part of sub-activity 1.1.2 of the Sector Operational Program – Increased Competitiveness of Enterprises, and is co-funded out of the European Fund for Regional Development. This project supports the competitiveness of Polish companies, especially small and medium-size, and its system operations are based on institutions of entrepreneurship support – mainly chambers of

commerce. Services which are offered to enterprises are elaborated by institutions belonging to the KIGNET network, associated in essential and functional divisions.

One of the most essential division of this European Union project is KIGNET Career Development for Women Division, which the authors are very active member. The main objective of this division is to create, in as many as possible chambers of commerce in Poland, – so called Business Advice Centres for Women. Through these centers will be offered consultation services such as:

1. Commencing and pursuing business activity, also re-entering the job market (including the unemployed)
2. Conducting training, lectures and courses for women's competence development
3. Doing research and performing analyses regarding the professional situation and entrepreneurship of women.
4. Identifying and promoting good practices regarding career development of women as part of the network of the Chambers in Poland and abroad.
5. Creating special Internet services devoted to women e.g. www.aktywnakobieta.pl (English translation: Active Woman Portal)¹⁷

5.2 Project CH.A.S.E. - Chambers Against Stereotypes in Employment.

The authors were also actively involved in EU – project called: “ CH.A.S.E. Chambers Against Stereotypes in Employment. The project was targeted at chambers of commerce and industry on the one hand, and at school girls and young women who were about to make their professional choices on the other hand.

The main objectives of the CH.A.S.E project where:

1. To raise and increase awareness with chambers of commerce and their male and female business members of the benefits of the full inclusion of women in the economy through a balanced participation of women in seemingly male professions/sectors,
2. To improve and enhance the capabilities of chambers to become active organizations in the promotion of the female labour capital
3. To identify existing cultural prejudices and societal stereotypes that prevent women from accessing typical male professions,
4. To create positive role models that will help women to overcome stereotypes
5. To promote women's participation in the labour market in areas that are traditionally male-dominated,

The results of the project show that women quite often deal with specific stereotypes about their skills, competencies, knowledge, achievements and potential. These stereotypes can affect their business advancement and

¹⁷ Polish Chamber of Commerce sources, www.kig.pl, Warsaw, 2005 – 2007.

narrow their professional choices. There are three key moments, which can determine a woman's career: their choice of studies, their entry in the professional world, and their decision to become an entrepreneur or not. The only way of helping women to overcome gender stereotypes that still persist in employment, is guiding them through these crucial moments in their professional life. It is a common belief that stereotypes towards women in the economic environment negatively affect their employment. According to the conclusions of a recent research implemented by the European Commission, the continuation of the inequalities between men and women at European level is expected to have a negative impact on the Lisbon targets - those targets referred to a women's employment rate of 60% by 2010.

Women and men do not differ concerning their underlying intellectual abilities, but they do differ in their attitudes towards work, with a large share of them continuing to attach importance to traditional gender roles. To be more precise, while recognizing the utility of the preference theory in emphasizing values, attitudes and personal preferences as potentially important determinants of women's employment choices, it must be noted that this behaviour is influenced by learned cultural and social values that may lead to the discrimination of women (and sometimes men) by stereotyping certain work and life styles as "male" and "female".

The outputs of the CH.A.S.E. project where:

1. The provision of supporting services directly by the business representative organisations to the young students during their professional choices
2. The motivation of young women to follow professional and educational paths that they initially did not intend to - a widening of their professional and educational choices
3. The motivation of chambers to become active organisations in the promotion of the female labour capital .

5.3 Future projects under European Union Funds

The authors has recently worked out the project and applied for funds (under EEA Financial Mechanism – Democracy and Civil Society) to organize the trainings for women. The project is to activate women in work and business and to help them to reconcile other duties with their professional careers within 5 months comprehensive trainings, which will be conducted regarding advanced management knowledge and skills and perfecting foreign language competence.

Meeting the needs of local business environment and market demands, the authors are going to prepare another project, under European Social Fund Programme, concerning proexport businesswomen meetings. The project will envisage regular business meetings attended by women entrepreneurs and women, who are thinking about their own enterprises, chambers of commerce, institutions supporting the promotion and development of export from Poland and European Union countries, Polish government agencies, diplomatic representatives from EU countries, as well as European Parliament representatives.

The idea of the meetings is to answer the current participants' needs in the context of export economy, legal and custom regulations, including different aspects of labour law, goods and service exchange, and business strategy for export activities. The main aim of the meetings is establishing business contacts between companies, especially run by women, describing the conditions of investing and running business operations in particular countries, and meeting the authorities of individual regions. The program of these trainings will also call the participants' attention to cultural differences in business, human resources management in international projects and raising union funds for business missions, fair and international exhibitions.

6. Summary

High education, better professional preparation, ability to face problems and clear goals in career – these are some of women's traits and advantages. Nonetheless, women are not on equal bases with men in the professional life and only few women have high and prestigious positions in the economical and political arena.. Women encounter a lot of obstacles while trying to juggle professional life with family life, especially when they have and raise children. A big difference can also be observed in men and women's salaries and their professional positions. Women's salaries are often lower than men's and the former constitute a significant minority in managerial positions. Women encounter and experience discrimination on the job market but they do not voice it. That's why the European Union is seeking many solutions and it rewards interesting projects which aim at improving and strengthening the position of women, who possesses incredible potentials. Women know that in order to be well evaluated they must be better than men.

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The Art and Practice of Conscious Leadership

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ABSTRACT

Conscious leaders are those who are charismatic, are able to make powerful and successful decisions that defy logic, are innovative in the ways they address issues, have a major impact on the expansiveness of their organisation and the people affected by the organisation.

Conscious leadership is a choice. It is not a personality trait. It is not about male or female. You begin to become a conscious leader at the moment when you choose for yourself to live with conscious awareness. Your consciousness always determines your conditions and circumstance. Consciousness resides inside each of us as an infinite reservoir of intuitive knowing, wisdom and acumen. If claimed, owned and embraced wholeheartedly and sincerely, “consciousness” allows leaders to revel in their own greatness and extraordinariness without superiority or hierarchy. This article explores the myths of leadership and women, and how women can choose leadership with greater awareness.

KEY-WORDS

Leadership, consciousness, myths, women, empowerment

RÉSUMÉ

Chutisa Bowman

Chutisa has embraced a career as an international advisor and facilitator in the field of transpersonal counseling, ergonomics, behavioral self management, and stress intervention. A former senior executive at a number of the Australia's largest publicly listed retail corporations and senior consultant with one of Australia's most prominent usability and human factors specialist consulting firms, Chutisa perceives and knows from first-hand experience what businesses and leaders need to do to become more effective and conscious.

Qualifications

Trained as both a transpersonal and conventional psychophysical change facilitator, Chutisa received her undergraduate qualification from the IKON institute in Transpersonal counseling, her post-graduate degree from La Trobe University in Ergonomics and Human Factors, and she is in the process of completing a Master degree in counseling at Monash University. Chutisa has gone beyond her traditional academic training, however, by acquiring depth and breadth of knowledge in a number of fields, including ACCESS Energy for Transformation, behavioral medicine, stress and well-being, HeartMath processes, meditation, consciousness, creativity and the great spiritual traditions of the world.

Professional Memberships

Human Factors and Ergonomics Society of Australia
Certified HeartMath Facilitator - Institute of HeartMath, USA.

Steven Bowman

Steve is sought after as an expert advisor to leading businesses worldwide on conscious leadership, strategic innovation and awakening the power of consciousness within organizations. Steve is a leading Governance and Senior Executive Team specialist, having previously held positions as National Executive Director of the Australasian Institute of Banking and Finance, Chief Executive Officer of the Finance and Treasury Association, General Manager of ExpoHire (Australia) Pty Ltd, Assistant Director of the Australian Society of CPAs, Director of the American College of Health Care Administrators, and Managing Director of Enterprise Care Not for Profit Services. He is a past President of the Australian Society of Association Executives, and has held numerous other Board positions. He has authored and co-authored over 14 books on Governance and Executive Leadership. He was the founder and Associate Program Director of the Certificate and Advanced Certificate in Association Management at Monash Mt Eliza Business School for 11 years. He currently

works with over 1,000 Not for Profit and corporate organizations each year in Australia and New Zealand in Governance, Executive Leadership and Consciousness at work.

Qualifications

Trained in both organizational management and as a behavioral scientist, Steve received his undergraduate degree in Applied Science: Speech Pathology from La Trobe University, where he also completed a post-graduate degree in Communication Disorders, and completed his Master degree from the George Washington University Washington DC in Speech Pathology where he also completed a Master of Association Management. He also earned a Certificate in Association Management and Advanced Certificate in Association Management at the Mt Eliza Business School.

Professional Memberships

Fellow-Australian Institute of Company Directors

Fellow- Corporate Law and Accountability Research Group Monash University

1. WOMEN'S LEADERSHIP AND EMPOWERMENT

1.1 The empowerment of women

Modern women are choosing to enter all facets of public life in greater and greater numbers. Advancement of women into high power positions evokes many reactions from both men and women. Even though it's perceived as appropriate development, it also met with apprehension and undeclared doubts. The need for empowerment has been endorsed as the key ingredient to remedy the situation.

There is much misidentification and misapplication around the idea of empowerment. Contrary to what most people think, empowerment is not about just a set of skills and learned behaviour. It is not something that can be bestowed, awarded, appointed, presented as part of the job, and it's not about having power over people. It does not originate from outside oneself. It comes from within oneself and it cannot be given to another.

1.2 The key to empowerment

The key to empowerment is the willingness to take a conscious leadership role in your life. This is about cultivating the beingness of conscious leadership. Accepting this role means letting go of the follower position that so many of us have found comforting and safe. This means you have to give up creating you as the source of limitation. You have to give up the idea that there is something wrong with you. You have to come out of judgment of yourself. You have to give up victim hood. You have to give up being an effect of life. You have to give up living a life scripted or prescribed by others. You have to be willing to let go of these self imposed limitations.

1.3 Consciousness is a choice, just as unconscious and anti-conscious are choices.

You can choose to be a conscious leader, or choose to function in the realm of unconscious, or anti-conscious. To become a conscious leader of your own life all you have to do is choose "consciousness". Conscious leadership is a choice. It is not a personality trait. You begin to become a conscious leader at the moment when you choose for yourself to live with conscious awareness. Conscious leadership is an art, not a gimmick. It is inner potency, once you know how to access it with continuity. A conscious leader's ability does not rest on systems or process or training.

To embody and be a conscious leader, you have to step up and become more than you have been willing to be. You would have to be willing choose to become aware of things that you have been creating unconsciously. They can then choose to take action to transform the quality of your work and life. This is about cultivating the beingness of conscious leadership. This means you must be willing to be more in every respect. It is important for women to distinguish the difference between true conscious leadership and leadership that is done from control, force and effort. There is a huge difference between "being" a leader, and "doing" leadership.

2. WHAT IS CONSCIOUSNESS?

Consciousness is the awareness, the perception, the receiving, and the being of all things without judgment. Awareness is the capacity to know everything. It is a continuous, ever moving, ever expanding possibility.

Awareness is something that you have every moment of every day and it's something most people refuse and deny to have in order to create a life that fits into this polarized reality. In order to live in this reality and to live under that pretence of what this reality is, you must cut off your awareness. Being conscious is an experience of expanding our awareness beyond its present limits. It is a state of flexible awareness, with no fixed points of view.

2.1 Harmonic Entrainment

Women who embody the beingness of conscious leadership emanate an energy field of healing, caring, nurturing, creativity, joyfulness, fun, expansiveness, and an intensity of awareness. This is what we perceive as palpable presence or charisma or magnetism.

This energy field has what is known as a harmonic entrainment frequency which strongly affects others around the conscious leader. This is the source of the conscious leaders' vibrational energy, commonly known as magnetism or charisma. This harmonic entrainment frequency has been shown to have an almost telepathic effect on others and on the environment.

Recent scientific research, including chaos theory and quantum mechanics, has shown that everything and everyone in the universe, every thought and every attitude gives off a vibration, a frequency, and that they are all connected through energy. We all are broadcasting stations radiating our energetic signals to the world. Each person has a particular frequency or vibration – a consciousness or energetic signal, which we radiate or transmit to the environment and other people. It is a composite of the particular frequency or vibration of our body, our mind, our heart, and our consciousness. Each being has the ability to control their own vibration. Just as you adjust your radio to a particular station by adjusting its frequency, you can attune to higher energetic vibrations by expanding your consciousness. A completely expanded being is what we call a conscious being. When we are completely expanded, we have a feeling of total awareness, of being one with life.

Being conscious is the very process of expansion. It has nothing to do with new age concepts, the latest fads, or any “should” or “shouldn't” beliefs. It is the capacity to perceive, know, be and receive everything and to include everything without judgment.

2.2 Stop buying into the common myths of leadership

Accepting the role of conscious leadership means you have to stop buying into the common myths of leadership. You have to be willing to let go of the notion of leadership that is based on old concepts of power and choose to look at leadership from a different place and from a different point of view.

A myth is something that is false, but believed to be true. There are many misidentifications, misapplications and myths that women assume about leaders and leadership. Unfortunately, these myths prevent many women from rising to the top.

Myth 1: Leadership is based on Position. Most people think that when they have been given a title of CEO, or director or general manager or supervisor, that they are automatically leaders. These people often get appointed into their position because of their expertise in their field, many of whom have worked their way up the hierarchy. Due to their position of authority, they become “the Boss” and have the power that allows them to be in command of and direct their staff. Staff would not necessarily voluntarily follow “the Boss” in the normal course of events, but are expected to carry out directions and obey the dictums of “the Boss”. Truly extraordinary leadership is not based on position or rank. It is based on the beingness, performance, ability, and effectiveness.

Myth 2: You have to be tough to be a leader. This myth produces the conventional characteristics of the successful, tough and commanding masculine behaviour that is identified almost exclusively with male traits. Many women have bought this myth and assume that it is not possible for them to become leaders because they are not tough enough. Some women leaders misidentify that they need to become more aggressive in order to be respected by their male colleagues. They desperately need to prove their value and believe that the only way they can succeed is to stand toe-to-toe with their male counterparts. With this belief in place, they often act like a man by suppressing their femininity and they often come across as men in women's bodies.

Myth 3: Leadership is a rare ability and you either have it or you don't. This myth spawns from more than two thousand years of literature emphasising the role of the hero as leader. The hero is distinguished from fellow men and women by innate superior strength, courage, wisdom, physical attractiveness, and virtue. Many people who

have bought this myth as truth still think leaders are born, not made, and there is nothing you can do about it. It is destiny.

Myth 4: Leadership is about knowledge, technical skills, and education.

Many people in management believe that they can become leaders in their organisation or field of expertise because they know so much about the business, their extensive experience in the field, superior technical knowledge and excellent process management skills. This is often not the case. Educational degrees may mean you have a good education and cognitive abilities, but it doesn't necessarily mean you can lead.

Myth 5: Leadership is all about styles, tools and techniques for leading people.

Most traditional leadership gurus talk about leadership styles, tools and techniques for leading people. Many of these leadership models require leaders to sustain a controlled structure in which staff follow specified directives and perform them efficiently and in the approved manner. The tools and techniques that these leadership gurus often recommend are effectively the instruments that can be used to control and have power over people. These tools and techniques simply provide great psychological methods to enable the exertion of control. In this way, leadership is perceived to be power-based.

Myth 6: Glass ceiling. In the late '80s and early '90s, leadership training often instructed women to break through glass ceilings by acting more like men. Executive women were advised, that to become adept leaders, they had to use sports and military analogies to act like men and to dress more like men, to "play hardball" and to fit in. Too many women in positions of leadership today still buy the erroneous point of view that female leaders can never be considered as worthy as male counterparts. When you buy this point of view as real and true you spend your time trying to prove you are valuable. This belief is a judgment and a fixed point of view. How many beliefs do you have that are creating the limitation you call your life right now?

Myth 7: Leadership is based on control, authority and power. This traditional point of view on leadership has conditioned many female leaders to believe that they need to create their reality and their lives from judgment and from control, force, and effort. Contrary to what a lot of people think, leadership is not about controlling or managing. It's not about having power over people. Truly conscious leadership is about the ability to create change and transformation, and the ability to inspire and influence others to choose to change and transform. Unfortunately, many people who call themselves leaders do a pitiful job of creating change and transform. In truth, these people often never create any positive change.

3. WHO CAN BE A CONSCIOUS LEADER?

The truth is that every woman has conscious leadership potential. The key to becoming a conscious leader is the willingness to perceive that it is possible for you, and then choose to claim and own it. If you sincerely choose to become a conscious leader, you would have to:

- Acknowledge that women lead differently to men, nevertheless are equally valuable, innovative and expansive.
- Be willing to perceive, know, be and receive that it is possible for a woman to become truly powerful, inspiring and a conscious leader without compromising her femininity.

Truly conscious leadership is about the ability to create change and transformation and the willingness to inspire and influence others to choose to change and transform. Conscious leadership is developed daily, not in a day, not overnight, and it is not static. Conscious leadership is not an outcome of leadership training. It is not just about learning to be a leader. It comes from you having a sincerity and willingness to allow your inner leadership qualities to come forth. Conscious leadership is a process of "Being" rather than "Doing". It requires choice, enthusiasm, absolute tenacity and self awareness.

3.1 Conscious Leadership is not about superiority or competition.

Being conscious does not make you more superior, it just makes you more aware. With awareness, you can know the potential future, you can perceive the possibilities, you can perceive the limitations and you can see everything that's going to happen. What differentiates the conscious leader from an unconscious or anti-conscious leader is that the conscious leader doesn't have the necessity of proving that they are more superior or are greater than anyone else.

Whenever you are in the presence of a truly conscious leader, you will find the following essences:

- **Intensity of Awareness** - Intensity of awareness is the capacity to perceive, know, be and receive everything and to include everything without judgment. With intensity of awareness you are able to function from your knowing without having to take on any images or pretences. Intensity of awareness allows women to function from a whole new level of power and renewal by actualizing much talked about empowerment and consciousness.
- **The Joy of Being** - The joy of being is the 'fluidity of beingness' – being ease, being joy and being an exuberant expression of life and abundance in all things. When you have the joy of being, you have total capacity to move with ease and joy and glory through life.
- **Generosity of spirit** - Generosity of spirit – being joyful in the expansion of other peoples lives. Conscious leaders are joyful when other people are successful, when they are doing well. No resentment for anyone. Generosity of spirit comes from an inner attitude of gratitude. It is about living with gratitude.
- **Choice and Infinite Possibility** - As women leaders choose conscious leadership, they recognize that everything is choice, and everything is infinite possibility. They are empowered from within, and choose to lead the way in business with conscious awareness.

3.2 Harnessing Conscious Leadership

The key to harnessing conscious leadership involves a shift in the way you function in the world and the way you perceive and create your reality. While there are no rules for doing this, there are tools and techniques to help you develop and expand your conscious leadership qualities. These tools do not require force and effort, they do not require copious hours of practice or withdrawal from your life or the world. This can be part of your way of being and living.

These are three of the most powerful tools you can use in your daily life:

1. Living as the question and being the question
2. Allowance and being interesting point of view
3. Receiving everything without judgment.

3.2.1 Living as the question and being the question

Living as the question is the ability to function consciously and productively, rather than reactively and unconsciously. When we live as the question, our orientation shifts from one of answers and opinion, to one of question, inspiration, wakefulness and curiosity. Living as the question means using questions to bypass the limited answers our mind provides.

Albert Einstein once said: *"If I had an hour to solve a problem and my life depended on the solution, I would spend the first fifty-five minutes determining the proper question to ask, for once I knew the proper question, I could solve the problem in less than five minutes. Many people are looking for answers and not asking the wisest questions."*

Questions open our minds, connect us to each other, and shake outdated and limited paradigms. A question creates the possibilities of things, not the limitations. It allows us to see beyond conventional concepts. It helps us make better decisions. By being the question, we are able to be totally present, able to function in the simultaneity of past, present and future and thus not be influenced unconsciously by past events or future concerns.

3.2.2 Allowance and being interesting point of view

When you are in total allowance of all things, you are in a place of no judgment. You will be able to observe what is going on with other people. When you are willing to be in total allowance, everything is just an interesting point of view, even all the annoyance, disturbance and tragedy. You do not accept it, you do not resist it. It just is.

Allowance is more important than acceptance. In acceptance, you either align and agree, which is the positive polarity, or you resist and react, which is the negative polarity.

Every point of view that you have created about anything creates the limitations and parameters from which you receive it. Cultivating a frame of mind of “everything is just an interesting point of view” will allow you to perceive beyond a fixed and limited view of reality. Each time you adopt being in allowance of whatever accosts you, you have shifted the consciousness of the world because you have not bought it, you have not resisted it, you have not reacted to it, and you have not made it reality. You have allowed reality to shift and change. Being interesting point of view generates the power necessary to change behaviour patterns. This allows you to lead with more coherence and with conscious awareness.

Women leaders who are able to function from “everything is an interesting point of view” have seen profound improvement in personal interactions, in leadership ability and in family relations.

3.2.3 Receiving everything without judgement

Receiving is the ability to be in allowance of everything and everyone as they are, without judgment or buying their judgment of you or of themselves. Willingness to receive everything without judgment involves letting go of all resistance to any energy, to thoughts, feelings and emotions. It means to have no resistance, no rejection, no negation and no refusal of any concept or relationship. This means no judgment in your mind and willingness to be aware fully of anything possible.

The limitations, trauma, and drama that occur in your life are based on what you are unwilling to receive. In order to create any kind of limitation, you have to cut off your receiving. It is only what you have decided you cannot receive that can limit what you can have in life. Emotional upheaval and turmoil is the insidious consequence of unwillingness to receive anything that you have judged to be wrong, bad, harmful and unpleasant. Here are some examples of unconstructive situations, sentiments, viewpoints and things that may initiate unwillingness to receive for you.

- Not wanting to deal with the crisis
- Resisting having, being, or doing something
- Fretting about how things ought to be
- Predicting the future and mind reading
- Not wanting to make mistakes
- Overestimating the chances of failure and misfortune
- Things in your life or business you don't like and want to change
- Being stuck with a problem and feeling fearful of the consequences

It is necessary to recognise that ‘willingness to receive everything’ does not mean you have to allow others to control you or have power over you. Every time you let go of the feeling of unwillingness to receive, you have more power with less exertion and greater emotional sovereignty and resilience.

3.3 If you choose to become a conscious leader, follow these action points:

Action point 1. Challenge your justification: Even while you are saying YES to having a sincere aspiration and willingness to be a conscious leader, you may have some shadows of fear and doubt lurking in the background. These are common justifications and excuses that many women have constructed to substantiate why their lives are not what they would wish it to be. These justifications include: too much responsibility, wrong job, not enough education, too shy, not enough time, afraid of failure etc.

To cultivate conscious leadership, one of the action points must be to challenge and let go of any tendency to make justifications and excuses. If you have a lot of reasons why you cannot be an extraordinary and conscious leader, or even just an ordinary leader, would you be willing to recognize that they are just excuses that you have created to prevent you from being all that you can be? All of these excuses need to be challenged and uncreated if you would like to truly become an extraordinary leader. So, would you be willing to destroy these shadows of fear and doubt that are preventing you from creating conscious leadership?

Action point 2. Destroy your judgment and conclusion about what is possible: Your points of view and your judgment about what is possible always determines your conditions and circumstances. Whenever you make a decision, judgment, or conclusion about anything, nothing that doesn't match that judgment or conclusion can come into your awareness. For example, if you decide that women cannot become leaders in your organization, you will not be able to see when the opportunity is opening up for you. Your personal viewpoints, decisions you have made, and any points of view which are fixed can hold judgments in place. Judgment is a primary source for creating limitation. It is not an inherent reality. It is always a choice one makes.

If you believe that women have to take on the traditional masculine model to achieve status as leaders, you have placed value on attributes seen as typically male. These include rationality, independence, aggressiveness and competitive spirit. So, if you are not like that, you go into serious judgment of your value. You are not really willing to see the true value of yourself. You are not able to have the awareness of you and what you are contributing. Looking for your value always involves a comparison, and you spend your life competing with everybody around you. You go into calibration and proof, and you continuously try to prove you have value, rather than knowing you do.

Action point 3. Personal Responsibility: To become an extraordinary leader you have to start by consciously choosing to transform your life and make a demand of yourself to choose to lead your life with conscious awareness no matter what it takes. Personal responsibility is the key that unlocks the door and allows you to express and manifest your potential and receive infinite possibilities.

What prevents a lot of women from becoming leaders and having extraordinary careers, success and abundance in their life? The answer is generally focused around the belief that becoming a leader is not a possibility. Many women create various barriers in their mind that keep them from choosing to go for the career that would allow them to become leaders. Making the conscious choice to begin on a conscious leadership path is the starting point for becoming an extraordinary leader. By making a conscious choice, you set in motion the creation of your own reality. You can only bring about change by making a choice to change.

Action point 4. Demand of yourself: You must make a demand of yourself with your whole being. 'Demand' is the fuel that propels you toward your choice and influences your behaviour and actions. When you are able to make a demand of yourself, you empower yourself to do anything that is appropriate for you, with no slip back, no relapse, no ifs, no buts, and no apprehension. Your situation will not magically change if you do not make a demand of yourself to bust your limitations. Experience has substantiated to us that the power to embody and be a conscious leader depends entirely on your sincere fortitude to make a demand of yourself.

Choosing to make a demand of yourself to be a conscious leader is completely internal. That is, it has nothing to do with anything or anyone else except you. It is the dedication to yourself that you never let yourself live by anyone else's judgment and reality ever again, no matter what – not even your own judgment, whatever it takes. This, of course, works only if you are sincere and willing to be aware, and awareness is the key to consciousness.

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ATTITUDES OF STUDENTS OF JORDAN UNIVERSITY OF SCIENCE AND TECHNOLOGY (JUST) TOWARDS THE HIJAB "VEIL"

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ABSTRACT

This study aims to get acquainted with the attitudes of students of the Jordan University of Science and Technology (JUST) towards the Hijab in the Jordanian society. The study sample included 510 students, a questionnaire was also designed in this concern, containing all the economic, social and demographic variables related to the student and his family.

To answer study questions and test hypotheses, the statistical ANOVA analysis and descriptive analysis were used. The results indicated that there are discrepancies in students' attitudes at a 95% moral level; this is due to the differences in economic, social and demographic variables. These results showed no discrepancies due to the differences in other variables.

The study's most distinguished result was the students support for the concept social liberalization from their parental authorities constraints and their support to others right to impose restrictions to wear Hijab as per their society's circumstances, in addition to the girl's right to wear or take the Hijab off whenever she likes. Finally, the study recommended the refusal of what is called moral guardianship or parental authority over the girl towards the Hijab.

KEY-WORDS :- Hijab(veil), Islam, Jordan, and Social change.

INTRODUCTION:

The issue of the Hijab is currently considered as of the utmost importance for individuals and societies. Despite big differences in the general attitudes towards this issue, whether positive or negative, there is a big controversy inside these societies with regard to the Hijab. This comes from different motives; some are merely ideological, some due to inherent norms and traditions while others are false conceptions fostered out of a false understanding of some divine religious teachings.

The woman, with her body, has constituted a considerable challenge and bargain for some social categories in Arab and Islamic countries as it is the case of some other societies. So, a pattern of human relations was set with the other sex, and the result was the appearance of thoughts of what is allowed and not allowed to be shown from the woman's body, leading to accumulation of prohibition forces with burdens of sin constraints and feelings of pain. Due to this, the woman, has suffered under all religious and civil authorities throughout history. This suffering varied according to the prevailing civilization and society's awareness level. With the passing of time, however, an intellectual movement towards woman's role in the society has appeared, regardless whether this has come from the woman herself or from society. Woman's aspiration, throughout history and still is to reach complete equality with men as they are like them human beings.

In our Arab world, despite that the number of women is half of the society, their role is still being hindered by the constraints of inherent traditions and concepts, which some consider as eternal. This in fact is not confirmed by the big development witnessed by the Arab societies. Starting from the rule of Mamluki until that of the Ottomans, there has been a downward tendency towards the look of the woman,

leading to more ignorance and backwardness. The social look since that time has been that of a masculine society, a reality which we are currently witnessing.

The woman, in the daily life, still suffers from the absolute convictions consolidated by inheritance and tradition, as the constraints of her social status by the norms and traditions have almost become part of her faith. Women have even begun to raise their children with the same traditions, despite her dissatisfaction therefore she has become prisoner of such false traditions and thereby entrapping the future generations. If this description is a picture of most women in our Arab world, some have an aspiration and ability to improve their reality within the limits of their environment. The woman wishes to break what is obligatory and inherent through the love for science and education, trust, good conduct with ability to deal prudently with the society's actions, originally based upon prevailing traditions. There is, however, a minority of intellectual and educated women, each having an understanding personality able to interact and face the false norms and wrong traditions, and try to refuse them and to work in accordance with her culture and informative surrounding developed gradually that leads her often to social action which might result eventually into positive change and hence enhancing her social position.

As our Arab societies are often male-controlled with regard to continued preservation of traditions and living styles, the society has been controlled by many false traditions and norms, such as the man's right of control and command, non assimilation of some religions traditions and the misinterpretation of the honor issue in the society as well as the conclusion which is not subject to absolute correct or false principle in ideologies. Also, the nature of Arab societies, often dominated by sect or clan dimension, has led to deterioration in the social awareness level and marginalization of civil society institutions and supremacy of logic and law with regard to the woman's different issues.

THE WOMAN IN ANCIENT CIVILIZATIONS:

There has been a differentiation in women's status throughout the different ancient civilizations due to the difference in the level of each civilization. One can say that the Egyptian civilization was the first to give a woman legal status recognized by the state and nation at that time, thus gaining rights in family and society. Therefore, she performed distinguished roles in the ancient Egyptian civilizations creativity due to her superior status in social reality and the privilege which she enjoyed as an inevitable result of the civilization's progress (Taha, 2004).

In the ancient Iraqi civilization, the woman in the Sumerian doctrines were a man's right, he can dispose of her as he pleases whether by killing or selling her as a slave to compensate his debts, thus she became man's property. In the ancient times, man's ethical conduct was different from that of the woman, for example when a man practices sexual intercourse, this is considered as a fancy which can be neglected whereas this is not the case for the married woman. The heritage was distributed to the males only, unless there were none to distributed (AL-Samharani, 1989).

As in the case of the Assyrians family was less coherent, the husband can visit his wife at her father's house to give her whatever she desires, he could divorce her without compensation or resorting to courts and the husband could advance his girlfriend to the rank of wife (Qabis, 1995).

In China's ancient civilization, the prevailing feudal system had lessened woman's political and economic status as married sons, their wives and children used to live with the family's oldest member, the father could sell his wives and sons! It was forbidden for her to get married, when he dies, his wife must burn herself as gratitude for him. Women lived in a certain pavilion in the house, rarely meeting with men. Although the woman in ancient China were subject to men, she used to practice her rights in limited ways, by using her tongue in order to rebuke the man or impose her point of view (Petis, 1995).

The woman in ancient Indian civilization had no independent right from her father or husband, as crystallized by the "Mano" tradition which had a downward concept towards women as being a religious philosophy which considers the woman as the sin source for men. In the same manner, Buddha looked suspiciously towards woman, accusing her of being a source for the end, so the man must be aware and be as far away from her as he possibly can (Taha, 2005; Samharani, 1995).

Women in the ancient Greek civilizations were deprived of all there rights and used to live in isolation similar to her oriental counterparts. She was not respected by men, they looked upon her with humiliation. Even though the look to women had developed with the advancement of the Greek ages, women did not assume, during the Hilini era, any superior positions. Hazioh confined women to their houses comparing them to plows and oxen as he numerated the things recommended for farmers. He described her

as a curse from the god “Zeus” for mankind when he was angered and described them as the origin for all evil on earth. Many literal texts considered women at that time as being inferior in status when compared with men and that they were a purpose not a means (Qabisi, 1995).

The Romans later considered women as of lesser status than men, they were required to remain under their power and control, despite the women’s participation at some public activities. The Roman viewed women as a source of enjoyment for men, so they were forced to marry at a young age “the political rights exclusively referred to men, woman used to get married without any consultation, they even were hindered from practicing their religious rights” (Al-Sam Harani, 1989).

The woman, in the Arab pre-Islam civilization, had been distinguished, since that time, by her private economic independence thus giving her some freedom. The woman at that time used to practice some professions, such as medicine and as priest and in wars through incitation for fighting. Despite this, the Arab woman was increasingly threatened with the development of slaves (Qabaisi, 1995). The Arab woman, nevertheless, had a distinguished and limited political role, so some Arab women were crowned at the top of the political hierarchy, such as Zanobia, Queen of Tadmor who inherited her husband “Otheina” in 2698 BC as well as Balkis Queen of Sabaa (Al-Gafri, 1996).

THE WOMAN & THE HIJAB IN ISLAM:

During ancient civilizations, the look at the woman concentrated on being a means for enjoyment, away from noble humanitarian values, she was described as a source for sedition and corruption. With the emergence of Islam, a fundamental thinking in the look for woman appeared, embodied by the message received to its civilization. The Quran refers to the wisdom of Balkis, Queen of Sabaa to conduct matters and in the adoption of the consultation principle and her intelligence in sending a gift to Prophet Suleiman, her clear thinking and wisdom as she followed the right path when she recognized it. This has been embodied in Surat Al-Namel (verses 32-44). In verses 51-52 of Surat Yousef, this was also mentioned as she submitted to the right path after a struggle with her instinct and intelligence whether positive or negative (Taha, 2004).

Another example to glorify woman in the Quran was mentioned in the case of Assia, wife of the Pharaoh , meant as an example for good conduct and maturity as she refused the Pharaoh’s proposal to kill Prophet Moses, then her animosity to the Pharaoh and his supporters belief (Al-Tahrim sura, verse 11). Allah also allocated a Sura named after the Virgin, mother of the Christ after being repeatedly mentioned in other Suras, in order to give enlightening to the others, whether they be male or female.

When the revelation was first uttered to the Prophet Mohammad, Mrs. Khadija Bent Khoweiled, the Prophet’s first wife stood by him and supported him in a great manner (Mo’nes, 1988). Mrs. Khadija who was the first to believe in Islam, supported him psychologically, materially, socially, morally and politically.

Woman’s role in Arab and Islamic history has passed through different periods which widely reflected the historical development of the Arab world. Occasionally women are treated in a demeaning fashion although this situation is still dominant, especially because of the fact that they are not given the same privileges as men due to their lack of educational opportunities, thus reducing their possibility of being given a job or participation in daily life.

In the Arabic dictionary, the Hijab is every thing which hinders something from another. In the Quran it means that the body’s private parts should not be disclosed. What is significant in the Hijab for the woman who wears it is that it reflects a distinguished relationship between her and the Hijab.

It is important to note that there are not too many texts which talk about the Hijab so it is considered a factor of intellectual and symbolic atmosphere to create a sort of symbolic distinction between the one who wears it and the one who does not (Dyab, 2005).

With regard to the importance of the Hijab in Islam, it is mentioned in Islamic teachings, that it signifies faith and belief. All these meanings were mentioned in the Quran and the Prophet’s instructions. Contrary to the Hijab is the grooming against which Islam has warned because it violates Allah and his Prophet’s instructions, which may bring curse and dismiss mercy by the part of Allah. Grooming is a characteristic of those who will be put in hell on the Day of Judgment; it is flagrant hypocrisy, sandal and disgrace. All these bad meanings were mentioned in Quran and Prophet’s instructions.

GOALS OF THE STUDY:

This study generally aims to get acquainted with the attitudes of the Jordan University of Science and Technology's students towards Hijab in the Jordanian society. We will try to answer the following questions:

- 1- Are there differences statistically significance on a 5% level towards the Hijab among students of the Jordan University of Science and Technology due to a difference in :
 - Student's gender
 - Academic level
 - Functional status
 - Nationality
 - Marital status
 - Number of family members.
 - Family's monthly income.
 - Residential Area.
 - Admission method university (ordinary, parallel)
- 2- Is there a statistically significance differences on a 5% level towards the Hijab among students of Jordan University of Science and Technology towards some Hijab –related cases?

METHOD:

1- Population and sample

The study included all students of the Jordan University of Science and Technology, regardless of their academic levels “doctorate, master, bachelor”. There are about 19000 students in the academic year 2005/2006, including 16500 at the bachelor stage and 1500 in graduate studies. However, the number of actual registered students by the end of second semester was about 13000 students.

The study's sample was randomly chosen from each of the university's colleges, constituting about 21% of the total registered students at the time when the questionnaire was distributed, i.e., second semester 2005/2006. That means that the study included 510 samples, 30 of which were excluded for incomplete answers.

2- Instrument

Both of the researchers prepared a questionnaire covering all the variables and cases related to the Hijab in the Jordanian society to achieve the questionnaire's goals. It included all the main economic, social and demographic variables related to the student to whom the questionnaire is addressed as well as his family (see annex No. 1).

The instrument was verified after being submitted to “10” referee specialists in the field of social sciences to express their opinions on whether the questionnaire's paragraphs satisfied the study's aims since they were amended before distribution.

3- Data processing

In order to answer the study's questions, the descriptive statistical analysis method to display the results was used, through using percentages, repetitions and standard deviations, then the conclusion whether or not there are differences in the students general attitudes with regard to the Hijab in the Jordanian society.

4- Hypotheses

The study attempted to test the following two hypotheses:

- 1- There were no statistically relevant differences on a 5% level towards the Hijab among students of the Jordan University of Science and Technology due to their differences in economic, social and demographic variables.
- 2- There are no statistically relevant differences on a 5% level among students of the Jordan University of Science and Technology with regard to some Hijab –related cases.

In order to answer the study questions and test its hypotheses, the researchers consider that it was beneficial to discuss the Hagen theory (Hagen, 1962) which confirms that there are two types of societies; the first is traditional where Hagen considered the personality as far from development,

renewal and creation. He also said that this is due to the fact that the young boys and girls see the world as restrictive and arbitrary, that it does not submit to analysis and control, indicating that the personal relations are based upon traditional power. The second society is the modern civilization, where personality is developed, creative and aspiring, it does not depend upon matters taken for granted, view new and creative solutions and sees the world as rational & can be understood.

Hagen thought that fixed traditional societies can change to modern ones when there are some individuals who are satisfied that the goals and values respected by the individuals who do not receive the same respect by some of the segments of that society. Therefore such individuals withdraw and move to other societies (Vago, 1989).

RESULTS:

On the light of the above mentioned method logic and by using the social sciences-related statistical programming (SPSS), the data collected from the questionnaire's distributed to the sample were analyzed.

The following are the results:

First: Personal data of respondents:

- A- It was indicated that 52.2% of the sample were males, against 47.8% females. This percentage is an approximate with those of Jordan society as per general census for population and households for the year 2004 which indicated that the percentage of male's in the Jordanian society is about 52%.
- B- The biggest percentage of those to whom the questionnaire was addressed, 72.0% were those in the bachelor stage students who were admitted to the normal program, against 25.7% in the opposite one, i.e., the percentage of graduate study students did not exceed 3.4%.
- C- The study results indicated that the sample mean age is 19.82, the 20-23 year category was the most repeated one with 60.6%.
- D- It was confirmed that the sample's majority (93.9%) were unemployed, against 6.1% employed.
- E- Jordanian citizens constituted 85.9% of the sample's total, 12.0% Arab and 2.2% non Arab citizens.
- F- The average family number of those to whom questionnaire was addressed 7.3% individuals, of whom 3.8% males and 3.5% females.
- G- 83.9% of family heads of those to whom the questionnaire was addressed, are workers or pensioners against 61.1% non workers. As for women family heads only 21.2% were workers.
- H- With regard to the educational level of family heads, 26.7% were under secondary school level, 61.6% have bachelor degree and 13% graduated studies. As for women family heads, the percentage was 36.5%, 80% and 4.7% consecutively.
- I- The study results indicated that 29% of the sample study were born in a city, 41% live currently in cities and 66.1% were born in a village against 57.1% currently living in a village. 3.1% were born in the Badia against 1.4% who are currently living in Badia, 1.8% born in Palestinian refugee camps, against 50% currently living in the camps.

Second: Respondents' attitudes towards Hijab:

The study results indicated that there are essentially differences in the general attitudes of those to whom the questionnaire was addressed towards some of the paragraphs mentioned in it. In return, the study showed similarities and this analysis will concentrate on the five most similar paragraphs and the five most discrepant ones. For analysis purposes, these were analyzed according to the Likert scale, 1-5 paragraphs were included, and so the mean (3) expresses neutrality of the person to whom the questionnaire was addressed with regard to the paragraph concerned. A null standard deviation expresses complete similarity in the sample's attitudes towards the paragraph concerned, the lesser attitudes similarities the more standard deviation value.

In this study, the most mean admitted paragraphs by the sample was 4.51, the lowest was 1.92, and the highest standard deviation was 2.86 whereas the lowest was 0.93.

A- The paragraphs showing positive compatibility:

They are listed hereunder in a downward manner, from most to least compatible. Paragraph 16 "I think some societies have the right to impose legislation to forbid wearing the Hijab" was the most

compatible, statistically confirmed through the standard deviation value which was low (0.98). Paragraph 12 “those wearing the Hijab have mere political affiliations” came second in computability with a mean of 4.06 and low standard deviation of 0.97. There is also paragraph 7 “the girl must have freedom not to wear the Hijab” with a mean of 3.77 and deviation standard of 1.14. Furthermore, there is paragraph 19 “The Hijab in the Jordanian society expresses man’s power over women”. There is consensus by the sample, which was indicated in paragraph 6, that those wearing Hijab at an early age tend to take it off later “and this expresses non objection by the part of some wearing Hijab with regard to this”. We also find in paragraph 10 indication that some girls wear the Hijab to cover a deficiency, such as not being beautiful, low scientific education and like the mean 3.42, and relatively high standard deviation 1.26 thus an indication of a discrepancy in sample’s attitudes.

B- Paragraphs showing negative compatibility:

They are arranged upwards, from highest to lowest. The sample’s attitudes were negative regarding paragraph 22 “does the society look positively to the woman wearing the Hijab” with a mean of 1.92. This high negative trend was accompanied by some compatibility by the part of the sample with standard deviation to the same paragraph (0.96) a relatively low average. The sample did not confirm that the information and media revolution has hastened cultural breakthrough and westernization of the Arab girl, or such a revolution has contributed to the lessening of the Hijab’s importance, with paragraph 13’s mean of 1.98 and a standard deviation of 1.00. The sample did not pay attention to society’s conservative and inherent traditions as a result of the Hijab, with paragraph 4 having a mean of 2.07 and standard deviation 0.93. This lessens environment’s importance in determining whether or not to wear the Hijab, compared with other motives, whether personal or family. Paragraph 5 showed that the sample did not confirm that the wearing of the Hijab at an early age is something good. However, this trend was accompanied by clear discrepancy in the sample, with high standard deviation for this paragraph which came second when compared with the questionnaire paragraphs (1.24) and this is in conformity with the result of paragraph 6 which indicated that the girls wearing the Hijab at an early age have a tendency to take it off later. The results of paragraph 1 did not indicate that Hijab expresses the girl’s commitment and deep understanding of the religion with mean for this paragraph (3.33) and the highest standard deviation(1.34), i.e., it is controversial, expressed by sample’s attitudes.

Third: Hypotheses testing:

For purposes of testing the study’s two main hypotheses, the ANOVA analysis was used. It indicates whether there are differences in sample’s responses due to the factors related to each hypothesis and which statistically relevant factor has such discrepancy. The study’s results did not absolutely confirm or refuse any of such hypotheses. There is, however, a partial acceptance due to the statistically significant differences at 5% level, resulting from differences in sample’s responses and its attitudes.

- 1- The analysis results indicated that there are statistically significant differences at a 5% level towards the Hijab among the students due to the variety in the following study stage, nationality, head of family’s educational qualification, woman head of family’s scientific level and dwelling place. No statistically relevant differences have been found at the same level towards the Hijab among the students with regard to age, sample’s functional status, mean of the amount of family members, head of family’s functional status “man and woman” as well as their place of birth.
- 2- The analysis results have shown statistically significance differences at a 5% level among the students towards some Hijab – related cases. The following are the paragraphs which witnessed differences: 1,3,5,8,10,11,17,19, whereas those without such differences are 2,4,7,9,12,13,14,15,16,18,20,21,22,23. It is noted here that the majority of the sample’s paragraphs have no differences, therefore we can generally say that the study’s hypothesis was accepted.

Fourth: Policy implications

Through checking the analysis results, it was found that sex has a role in the difference in a university’s general attitude towards the Hijab. This partial result confirms that there are differences in males thinking patterns compared with those of females. This may be a reflection of what is dominant in the Jordanian society and may be in Arab societies as well. This was confirmed by some studies about northern Jordan where the Jordan University of Science and Technology is located (Al-Zaghal, 2003).

Some differences were due to nationality, i.e., the country and student's geographic area were reflected in the general attitude towards some issues, such as the Hijab. Also some of the students originated from non Arab countries.

The cultural and educational environment played an important role in the difference of sample's attitudes towards the Hijab. This was reflected in differences due to the students academic level in the field of scientific qualification for the head of the family "man or woman". This clearly indicates the family's role as a vessel for social raising, concepts and value formations.

The place "city, village, Badia, camp" has an effect in the sample's discrepancy, thus indicating differences of social characteristics of the kingdom's different areas despite some studies which confirmed that there are no differences with regard to social and economic background of the labor market (Al-Zaghal, 2004).

It can be indicated that the attitudes towards the Hijab are firm, as other important demographic variables have no role, such as age, number of family members and economic situation such as functional status of family head "man or woman". This is due to social raising factors, parental power and family cohesion, as these are stronger than the changing dynamics inside the family and the society, regardless of the individual's age or his marital status "married, single", in such a manner as his attitudes continue whatever the number of family members or the economic conditions.

On the other another hand, taking into consideration the study paragraphs which showed differences in the sample's attitudes, we find that the students' viewpoint of the Hijab expresses a commitment and their deep understanding of the religion is something controversial due to their difference in concepts and obligations. The sample also differed to consider the pressures brought on by the family as an important factor behind wearing the Hijab. This clearly indicates that there are other important factors causing the girl to wear the Hijab. In fact, there is controversy with regard to the appropriate age for the girl to wear the Hijab. There are essential differences with regard to the age for a girl to wear the Hijab and whether she must be looked at with or without respect. The paragraph also showed that women wear the Hijab to cover a physical or mental deficiency. The sample did not confirm that the Hijab expresses individual behavior and conviction. The analysis results showed an important discrepancy at sample's attitudes that the Hijab reflects male dominance over woman. Despite the high calculation mean of responses to these paragraphs (2, 3) and relative high standard deviation for responses (0.29), a controversy arose in this regard.

There was concern at sample's attitudes with regard to other paragraphs which did not show any statistically relevant discrepancies. Here, some paragraphs which did not show any statistically relevant discrepancies, some paragraphs can be mentioned such as 4 which confirm that the society's conservation and inherent traditions are an important factor for wearing the Hijab. Also paragraph 7 showed that is it possible for the girl wearing the Hijab to take it off as she pleases. Paragraph 12 indicates that wearing the Hijab is due to mere political affiliations, whereas paragraph 13 confirms the role of world information and Cultural Revolution made a breakthrough and lessens the importance of the Hijab. Also paragraph 16 shows that some societies have the right to forbid wearing the Hijab. This paragraph obtained the highest calculation mean (4.51) against low standard deviation (0.98) whereas paragraph 21 confirms that the Hijab does not necessarily reflect the girl's adhesion to moral values.

The last six paragraphs of the sample confirm the idea of social liberalization from parental power constraints despite acknowledgement that such phenomenon exists in Jordan and Arab Societies. The sample's attitudes confirm the other's right to impose constraints to wearing the Hijab as per the society's circumstances and norms. It also confirms the girl's right to take the Hijab off whenever she likes and that some wear it for mere political reasons. It also acknowledges that change is undoubted in the society especially for environmentally – related reasons especially those whose source is the media and world informatics development.

Finally, it can be concluded that the university society is ready for change with regard to its attitudes towards the issue of the Hijab, in such a manner as to confirm the necessity to give freedom to the girl inside and outside the university, whether or not to wear it, that controversial issues about it such as interpretations and explanations must not affect others freedom or impose parental power to wear it. This comes in conformity with the Hagen theory (Hagen, 1962) that some parts of the society is headed for change, by withdrawing from traditional society which does not acknowledge development and modernization. This was confirmed by the study's results about students of the Jordan University of Science and Technology, as their attitudes have become free from traditional pattern of thinking and judgment.

This was also confirmed by the sample's confirmation that some peoples and societies have the right to impose legislations to forbid wearing the Hijab in their countries and this was the highest paragraph accepted by the samples.

RECOMMENDATIONS:

The society must be left to show its orientations, norms and value system with regard to various issues, including that of the Hijab. No method must be imposed, including what is called moral guardianship or parental power against the girl to unjustly orient her behavior, in such a manner as arbitration among family or society members must be based upon freedom, dialogue, understanding the other and not to politicize personal matters related to man's behavior and his daily life, as this may lead to backwardness and loss of logic to deal with others. Therefore, the instinctive behavior of the individual or society must be given priority, as per the law and norms with a high freedom and responsibility horizon, especially the study sample represents one of the most important universities in the Arab region from which intellectual and opinion leaders will graduate.

Annex No. "1"
Proportional distribution of the sample according to personal data

| Variable | No. | (%) |
|--|-----|------|
| Sex : Male | 266 | 52.2 |
| Female | 244 | 47.8 |
| Age (year): 17-19 | 151 | 2.6 |
| 20-22 | 309 | 60.6 |
| 24 and more | 50 | 9.8 |
| Study stage : Doctorate | 1 | 0.2 |
| Master | 11 | 2.2 |
| Bachelor "normal" | 367 | 72.2 |
| Bachelor "Parallel" | 131 | 25.7 |
| Employment status : Employed | 31 | 6.1 |
| Unemployed | 479 | 93.9 |
| Nationality : Jordanian | 438 | 85.9 |
| Arab non Jordanian | 61 | 12.0 |
| Others | 11 | 2.2 |
| Mean of number of family members: Males | 3.8 | 000 |
| Females | 3.5 | 000 |
| Employment status of family head by male: Employed | 428 | 83.9 |
| Unemployed | 82 | 16.1 |
| Employment status of family head by female: Employed | 108 | 21.2 |
| Unemployed | 402 | 78.8 |
| Scientific qualification of family head by male: | | |
| Below secondary school | 136 | 26.7 |
| Secondary school | 146 | 28.6 |
| Community college diploma | 32 | 6.3 |
| Bachelor | 130 | 25.5 |
| Higher diploma | 24 | 4.7 |
| Master | 30 | 5.9 |
| Doctorate | 12 | 2.4 |
| Scientific qualification of family head by female: | | |
| Below secondary school | 186 | 36.5 |
| Secondary school | 148 | 29.0 |
| Community college diploma | 74 | 14.5 |
| Bachelor | 78 | 15.3 |
| Higher diploma | 14 | 2.7 |
| Master | 6 | 1.2 |
| Doctorate | 4 | 0.8 |
| Place of birth : | | |
| City | 148 | 29.0 |
| Village | 337 | 66.1 |
| Badia | 16 | 3.1 |
| Camp | 9 | 7.8 |
| Dwelling place: | | |
| City | 209 | 41.0 |
| Village | 291 | 57.1 |
| Badia | 7 | 1.4 |
| Camp | 3 | 0.6 |

Annex No. (2)
Calculation mean and standard deviations of sample's attitudes
towards Hijab

| No. | Paragraph | Mean | Standard deviation |
|-----|--|------|--------------------|
| 1 | Hijab necessarily expresses commitment and deep understanding of religion. | 2.33 | 1.34 |
| 2 | Majority of women wearing Hijab are convinced of it. | 3.17 | 1.14 |
| 3 | Family pressures are the most important reason for wearing Hijab. | 2.86 | 1.20 |
| 4 | Society's conservation and inherent traditions are important reason for Hijab. | 2.07 | 0.93 |
| 5 | Hijab in early age is good from my viewpoint. | 2.22 | 1.24 |
| 6 | Women wearing Hijab since early age are likely to take it off later. | 3.59 | 1.18 |
| 7 | The girl in our society is totally free to take Hijab off whenever she likes. | 3.77 | 1.14 |
| 8 | Most girls wearing Hijab have their mothers wearing it earlier. | 2.90 | 1.21 |
| 9 | Hijab is used as symbol for beautification for those wearing it. | 3.15 | 1.13 |
| 10 | Some girls who wear Hijab are doing so to hide a deficiency "lack of beauty, shortage in scientific qualification". | 3.42 | 1.26 |
| 11 | Our society disguises girls not wearing Hijab. | 3.21 | 1.21 |
| 12 | Girls wear Hijab for mere political affiliations | 4.06 | 0.97 |
| 13 | Information and media revolution hastened cultural breakthrough and westernization of Arab girl and contributed to lessen Hijab important. | 1.98 | 1.00 |
| 14 | There is increase in the number of women wearing Hijab. | 2.46 | 1.06 |
| 15 | I think girls with low scientific qualifications tend to wear Hijab. | 3.49 | 1.18 |
| 16 | I think some societies have the right to impose legislations to forbid wearing Hijab. | 4.51 | 0.98 |
| 17 | Hijab necessarily reflects individual behavior and conviction to the one wearing it. | 2.68 | 2.86 |
| 18 | Hijab reflects family's extended effects "parent + brothers + uncles + aunts + grandfathers" on veiled girl. | 2.58 | 1.17 |
| 19 | Hijab reflects man's power over woman | 3.75 | 1.29 |
| 20 | Non veiled women have tendency to wear Hijab after marriage to consolidate her social status and role. | 2.75 | 1.09 |
| 21 | Hijab does not necessarily reflects woman's adhesion to good moral | 2.40 | 1.18 |
| 22 | The society looks favorably to the veiled woman. | 1.92 | 0.96 |
| 23 | The girl often wears Hijab to satisfy her mother or grandmother's desire. | 2.94 | 1.12 |

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HEROIC LEADERSHIP: LEADERSHIP FOR THE 21ST CENTURY

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ABSTRACT

What often passes for leadership today is a shallow substitution of technique for substance, eschewing broad responsibility for leadership by unduly focusing on the “one great man/woman.”

Heroic Leadership provides a value-centered leadership paradigm that is premised on 4 core values: *self-awareness* (understanding one’s strengths, weaknesses, values, and worldview), *ingenuity* (confidently innovating and adapting to a changing world), *love* (engaging others with a positive attitude that unlocks their potential), and *heroism* (energizing oneself and others with heroic ambitions and a passion for excellence). Heroic Leadership emphasizes that each one of us, without exception, is a leader and is leading all the time, and that no situation is too small or insignificant an opportunity to exercise heroic leadership.

KEY WORDS: Leadership, Values, Heroism

INTRODUCTION

Ever since I was a teenager, I have read countless books on leadership and management, searching for the elusive leadership paradigm that personally made sense to me. I read Sun Tzu, Stephen Covey, John Maxwell, Niccolo Macchiaveli, and practically all the books and materials on leadership that I could lay my hands on. But none of them seemed to fit.

Then I discovered Chris Lowney’s book *Heroic Leadership* while browsing the shelves of one of the on-campus bookstores of Ateneo de Manila University, my college *alma mater*, in May 2004. The title *Heroic Leadership* leapt out at me, and I decided to purchase the book right there and then. But for various reasons, the book just sat on my bedroom bookshelf unread for almost a year.

When I finally got around to reading *Heroic Leadership* the following year, I was blown away. Here at last, was *the* leadership paradigm that I had been searching for all these years.

Heroic Leadership discusses the leadership paradigm modeled by one of history’s most successful companies – the Society of Jesus founded by St. Ignatius of Loyola – from a business

management perspective. An unlikely treatment for a religious organization, and an unlikely model for business and lay leaders.

But that, perhaps, is precisely what makes Heroic Leadership so charming and so potent. When the Society of Jesus was founded, all that its founders had originally planned was to simply “save souls” and to do what was needed to achieve that objective. There were no deliberate plans for corporate longevity and world domination. But out of that seemingly simple plan evolved a paradigm and principles that have ensured the continuing success of the Jesuits, which, for all intents and purposes, is the world’s first and oldest multinational company, being 450 years-old and still going strong.

But more importantly, despite its masculine, Catholic, and Western/European origins, Heroic Leadership is a leadership paradigm that transcends gender, religion, culture, nationality, and class, and can be embraced and applied *anywhere* in the world by *anyone*. Heroic Leadership is a very practical, effective approach to leadership that could very well have been developed by women for women, and I am sure that it will strongly resonate with you, as it has with me.

This paper is my modest attempt to synthesize Chris Lowney’s book Heroic Leadership 295-page book into a shorter version that can be disseminated to a wider audience that either may not have access to the book or perhaps may not have the time or inclination to read it in its entirety. The ideas and concepts that follow are those of Chris Lowney’s and the Society of Jesus; I have merely restated them from my perspective as a young Asian woman from a developing country in particular need of heroic leaders at this point in its history.

HEROIC LEADERSHIP: Debunking common leadership myths

Throughout the centuries, various leadership paradigms have been developed and promoted, most of them laden with myths that have permeated mainstream, popular culture. Therefore, to understand what Heroic Leadership is, we must first distinguish it from what it is *not*.

Myth No. 1: Not everyone can be a leader. Leadership is reserved for those who are exceptional or make it to the top.

Heroic Leadership Premise No. 1: We’re all leaders, and we’re leading all the time, whether well or poorly.

The prevailing stereotypical “one great man/woman” theories of leadership insinuate that leadership is reserved solely for the people who are in charge and have the titles to go with it: company presidents, generals, coaches, school principals, chief executive officers, government officials.

These theories also foster what might be called a “1%” model of leadership, focusing on 1% of the team (i.e., the general), only 1% of the time (i.e., the pivotal moment when leader supposedly leads, e.g., the peak opportunity on the eve of the battle). However, this narrow focus on 1% of

the team and 1% of the time overlooks the challenges facing the other 99% of the team (i.e., the troops) and 99% of the day-to-day opportunities wherein a leader can make a significant leadership impact.

The paradigm of Heroic leadership explodes that “one great man/woman” model of leadership. Heroic Leadership is premised on the vision that each person – regardless of rank or stature – is a leader who possesses untapped leadership potential.

And it’s true: we are parents, siblings, teachers, supervisors, mentors, colleagues, and friends, and we influence the people whose lives we touch on a day-to-day basis. Therefore - whether we realize it or not - we are leading all the time. Sometimes in immediate, dramatic, and obvious ways, more often in subtle, hard-to-measure ways. But we are leading nonetheless. And it is in these subtle, hard-to-measure, easily overlooked opportunities that, taken together, can form a lifetime of positive leadership influence.

Leadership, then, is defined, not by the scale of the opportunity that presents itself, but by the quality of one’s response to such an opportunity, be it big or small, dramatic or unassuming. We cannot control most of life’s circumstances, but we are fully in control of how we respond to those circumstances. And it is the heroic leader who seizes all of life’s available opportunities to influence and make an impact on others.

Myth No. 2: Leadership is about style and technique. I can be a leader as soon as I master the “secrets”, “principles” and “irrefutable laws” of leadership.

Heroic Leadership Premise No. 2: Leadership springs from within. It’s about who I am as much as what I do.

There is no dearth of books and manuals that promise to unlock the mysteries of the leadership and management arts by revealing “7 miracles”, “12 simple secrets”, “21 irrefutable laws”, “14 powerful techniques” and “1001 ways”. These books give the impression that once we master these techniques and implement them, we are already effective leaders.

Unfortunately, most of these books are “quick-fixes” that focus more on style and technique than on substance. For the truth is, no one ever becomes an effective leader simply by reading an instruction book or parroting one-size-fits-all rules or maxims. Leadership is not an external technique or practice but something that springs from within: it is not so much about what we do as it is about who we are. The concept of “leadership by example” holds true anywhere in the world.

Thus, a leader’s most compelling leadership tool is who she is: a person who understands what she values and wants, who is anchored by certain principles, and who faces the world with a consistent outlook. And her greatest power lies in her personal vision, communicated by the example of her daily life.

Once this internal foundation has been laid, leadership develops as a natural matter of course. Without this foundation, however, no amount of technique can ever compensate, much less substitute for its absence.

Myth No. 3: Leadership is a job, a role that I can put aside when it's not necessary.

Heroic Leadership Premise No. 3: Leadership is not an act. It's a way of life.

Because leadership springs from within, it is not a job or role that one puts on at work then sets aside when one leaves the office or workplace. Leadership is a way of life, and we continue to lead wherever we may be, be it at work with one's colleagues or subordinates, at home with the family, or on vacation with family and friends.

Myth No. 4: Once I complete the "seven steps to becoming a leader" or master the "21 irrefutable laws" then I am already "made".

Heroic Leadership Premise No. 4: I never complete the task of becoming a leader. It's an ongoing, never-ending process.

The phrase "seven steps to becoming a leader" gives the beguiling but ultimately misleading impression that one will actually become a leader by completing all the steps. And once one "is made" or "has arrived" as a leader, one can just coast along and enjoy her leadership status.

However, anyone who has tried to lead oneself or a team knows that nothing could be farther from the truth. Leadership is a never-ending work in progress that draws on continually maturing self-understanding. External circumstances, personal circumstances, and personal priorities change with time, with some personal strengths eroding as opportunities to develop others arise. All these changes necessarily require leaders to continually adjust, evolve, and grow.

Instead of merely resting on her laurels, the heroic leader relishes the opportunity to continue learning about herself and the world, looking forward to new discoveries and interests.

THE 4 CORE VALUES OF HEROIC LEADERSHIP

To choose Heroic leadership, then, is to choose to live a particular way of life, and a particular way of doing things (a “mode of proceeding”). Essentially, Heroic Leadership is about choosing to live a life of values and principles over one of superficiality and expediency, and to continuously re-affirm those choices each moment of our lives.

The way of Heroic Leadership is anchored on 4 core values:

1. Self-Awareness
2. Ingenuity
3. Love
4. Heroism

These are not 4 techniques but 4 values forming one way of living and doing things. As we shall see, the real power of Heroic Leadership lies not in the mere sum of its parts, but in what results when these 4 core values reinforce one another into a single integrated life.

1ST CORE VALUE: SELF-AWARENESS

To overcome one’s self and to order one’s life

Know thyself. The 1st core value of Heroic Leadership was also Sun Tzu’s most fundamental rule for winning any battle.

And rightly so. All leadership begins with self-leadership, and self-leadership begins with knowing oneself. One cannot lead others without being able to lead oneself. And we cannot lead ourselves unless we thoroughly understand who we are and what we value, recognizing our strengths, and admitting - as painful as this may be - our weaknesses.

With self-awareness, we become aware of unhealthy blind spots or weaknesses that can derail us from our mission or goals and we can thus take the necessary steps to correct them. At the same time, once we have identified and become aware of our strengths, we can maximize them accordingly. And perhaps most importantly, once we have identified precisely what moves us to wholehearted engagement, we have little trouble staying motivated.

Because people and circumstances change, self-awareness is never a finished product but a lifelong process of self-reflection, self-examination, and self-discovery. By cultivating the habit of continuous self-reflection and learning, we can accurately map the ever-changing terrain of the self, and in turn accurately map the terrain of the constantly-changing world around us.

THE EXAMEN: A TOOL FOR DAILY SELF-AWARENESS

Few people are willing to set aside even one day a year for self-reflection. But anyone can carve out 5 minutes three times a day. The *examen* offers a handy tool for daily self-awareness:

- (1) Each day upon waking up, remind yourself of key personal goals.

2ND CORE VALUE: INGENUITY

To make ourselves indifferent so that the whole world becomes our house.

“The urgent question of our time is whether we can make change our friend and not our enemy.” –
Bill Clinton

We live in a world that is changing at a break-neck, dizzying speed, in an era fraught with uncertainty. Although change has been a constant challenge to humankind throughout the centuries, our generation finds itself confronted with unique issues, situations, and dilemmas that our predecessors could never have possibly imagined. Thus, the ability to respond quickly, adapt, and create new opportunities in this era of extreme change and uncertainty is a vital, even indispensable personal leadership skill for leaders in the 21st century.

The 2nd core value of Heroic Leadership is ingenuity. Ingenuity is a *trait*, a mix of adaptability, daring, speed, and good judgment. It is the ability to innovate, to absorb new perspectives, to respond quickly to opportunities or threats, and to let go of strategies that no longer work in order to embrace new ones.

However, ingenuity is also a *mindset*. As St. Ignatius of Loyola put it, ingenuity is being comfortable traveling through the various regions of the world and using all the means you can to reach your goals. It is the ability to be comfortable in any situation and in any part of the world because “the whole world is our house.”

Self-awareness: the foundation of ingenuity

Some people shrink from change, paralyzed by plain old fear of whatever is different. Others drift aimlessly from one set of values and strategies to another. Both responses - paralysis and incoherent lurching – indicate the same underlying problem: not knowing or having core values and principles.

Ingenuity is thus not possible without a keen awareness and understanding of one's strengths and weaknesses, as well as what one values and stands for. With self-awareness, we realize our personal "non-negotiables": the values, goals, and principles that we strongly believe in and are not willing to compromise. Our non-negotiables act as both a moral compass which points us in the right direction in times of uncertainty, and a moral anchor, which keeps us from drifting aimlessly or off-course in shifting currents and stormy weather.

Indifference: the key to unlocking ingenuity

Once we realize what our non-negotiables are, we also realize that there are certain things in our lives that we have become attached to which do not correspond to our non-negotiables. These can be attachments to persons, places, or possessions. Or they can be prejudices, fears, or mindsets that we have gotten used to or cannot imagine living without. Either way, these attachments are unhealthy if they do not help us attain our non-negotiables, and if they prevent us from going beyond our comfort zones into the new and the unknown.

Cultivating an attitude of *indifference* is therefore key to unlocking one's ingenuity. Unhealthy attachments serve as *baggage* that only weigh us down on our life's journey. With indifference, we jettison such baggage that prevents us from being flexible and open to the various opportunities that life presents on a day-to-day basis. By being indifferent to our attachments, we can thus become strategically flexible, free to respond to change as it happens, and free to choose any course of action that will allow us to achieve our goals.

The whole world becomes our house

With full awareness of our non-negotiables and an attitude of indifference, we need not fear change or uncertainty. Freed of the mental baggage and unhealthy attachments that weigh us down, we can become comfortable with any situation we may find ourselves in, anywhere in the world. In a manner of speaking, "the whole world becomes our house," and we can be at home anywhere, anytime.

Implicit in a "whole world is our house" attitude is a profound trust and optimism that while life presents problems and challenges, it will also present solutions and opportunities. Heroic Leaders can thus afford to adopt a hopeful, optimistic, adventurous, and even playful outlook to life and all of its challenges, secure in the knowledge that most problems have solutions, and all that's needed to uncover them is a bit of imagination, perseverance, and openness to new ideas.

3RD CORE VALUE: LOVE

With greater love than fear

All leadership paradigms necessarily require a lens with which to view the world. Is the glass half-empty or half-full? Are people generally good or bad? Are they generally dishonest or trustworthy? How we view the world and regard people will necessarily affect the way we respond to situations and how we deal with the people around us.

Books such as “The 48 Laws of Power” and Niccolo Machiavelli’s “The Prince” view the world from a lens of suspicion and distrust. Machiavelli’s advice was: “(i)f you have a choice, to be feared is much safer than to be loved. For it is a good general rule about men, that they are ungrateful, fickle, liars and deceivers, fearful of danger and greedy for gain.”

Heroic Leadership, on the other hand, chooses to view the world using a lens of love and trust. St. Ignatius of Loyola instructed his Jesuit managers to govern using “all the love and modesty and charity possible” so that teams could thrive in environments of “greater love than fear.”

Everyone knows that people perform best when they are respected, valued, and trusted by someone who genuinely cares for their well-being. And organizations, armies, sports teams, companies, and families perform best when team members respect, value, and trust one another and sacrifice narrow self-interest to support team goals and their colleagues’ success. These winning attitudes can all be summed up in one word: love.

Realizing love

It is said that one cannot give what one does not have. In other words, one has to know what it is like to be loved in order to love others in turn.

Our first experience of love usually starts with our families. But ultimately, all love can be traced directly to God’s divine love. We are able to view the world from a perspective of love when we realize that we are here on this earth precisely because of a God who loves us so much into existence. We have not done anything of our own merit to deserve this love, and many times we fail to live up to what is expected of us, and yet we are loved unconditionally anyway.

Stirred to profound gratitude for this undeserved, unconditional love, it then becomes possible for us to see that God dwells in all things in creation and in all human beings. And once we recognize that, we realize that all human beings have dignity and potential and are therefore deserving of our love.

Love in action

Love is not merely about seeing, but about doing something about what we see. When we realize that we are loved by God, and that other human beings are loved by God as well and therefore deserving of our love, we cannot help but be moved to translate that love into action. “Love therefore ought to manifest itself more by deeds than by words.” Or to put it more simply, love isn’t love until we give it away.

Heroic leadership puts love in action by refusing no talent nor anyone of quality, running at full speed toward perfection, and operating with greater love than fear.

Refusing no talent nor anyone of quality

Once we have recognized and embraced our own talent, potential and dignity, it becomes possible for us to recognize and affirm such talents, potential, and dignity in others. Moreover, it allows us to recognize and honor the talent that others shun or overlook because of “wrong” pedigree, skin color, accent, background, or education. Heroic leaders refuse no talent nor anyone of quality.

Helping others run at full speed toward perfection

Many of us are what we are today – parents, teachers, mentors, leaders – because in our own lives, there were special people who recognized our potential, and helped us unlock and unleash that potential. It thus becomes possible and even compelling for us to “pay it forward” by recognizing and unlocking similar potential in others as well.

But this is easier said than done. Anyone who has been a father, mother, coach or teacher knows that unlocking and unleashing potential is tough work, and requires solid commitment, courage, and passion. Developing human potential goes further than simply being nice: love leads to confrontation when human potential is disrespected, wasted, or frustrated. Love is about taking the time one doesn’t have to correct an errant child’s bad behavior; to help the passable company employee do better; to counsel a friend against going into a relationship that would stifle her potential; to admonish and challenge the under-achieving student.

Ultimately, then, heroic leadership is about helping others “run at full speed towards perfection.” As we know only too well, children, students, athletes, and employees achieve their full potential when they’re parented, taught, coached, or managed by people who engender trust, provide support and encouragement, uncover potential, and set high standards. In short, people respond readily to leaders who love them enough to correct them and help them become the best people they can possibly be.

Fostering environments that operate with greater love than fear

People perform best when they are respected, valued, and trusted by those who genuinely care for their well-being. And when they work together in an environment of love, mutual respect, trust, and affirmation, the dynamism, unity, loyalty, and mutual support that come out of it allow the team to achieve more than they ever could have as mere individuals.

Anyone who has worked in a close-knit, loyal, trusting team – be it a family, sports team, or circle of friends – knows this. Unlike workplaces riddled with backstabbing and second-guessing which sap members of their energy and drive, environments of greater love than fear actually *generate* energy and are wellsprings of creativity and dynamism.

Love-driven leadership points the way to a future in which women and men will enjoy greater chances to reach their potential, and fosters environments where people will have the confidence and the courage to spread their wings and not just fly but soar.

4TH CORE VALUE: HEROISM

Magis: Eliciting great desires and striving for more

Beyond self-interest and material gain, people generally long to be part of something that is greater than themselves. We gladly do more than what is expected of us when we are self-motivated, inspired, and feel that we are contributing to higher, loftier goals that transcend our narrow self-interests.

Heroic leadership is about encouraging people to consciously *choose* heroism as a way of life. As St. Ignatius put it, “to conceive great resolves and to elicit equally great desires.” Or stated another way, to envision great things and inspire others to strive for such greatness.

The Jesuits have a term for this: *magis*, which is the Latin term for “more”. This simple but powerful motto captures a broader spirit of aiming high and continually striving for excellence.

Heroism, then, is about committing to a way of life that emphasizes excellence in all things and focuses on goals that are greater than oneself. However, this becomes possible only when we *own* these goals: when we make those general, collective goals into our own *personal* goals. It is this *ownership*, coupled with a sense of *purpose*, that enables us to challenge our limits and aspire for more.

As we have seen, love-driven environments foster unity, loyalty and mutual support, and generate energy and creativity among team members. In such environments, heroism is the logical next step. Heroic leaders inspire those around them to aspire for greatness and heroism, and create the culture and support mechanisms to make such heroism possible. More importantly, heroic leaders likewise model heroism with the power of their own example.

Heroism is measured not by the scale of our opportunities, but by the quality of our responses to such opportunities. It's not the job that's heroic; it's the attitude that we bring to the job, no matter how simple or mundane. No task is too small nor insignificant to be transformed into an opportunity for heroism.

HEROIC LEADERSHIP: LEADERSHIP FOR THE 21ST CENTURY

The 4 core values of Heroic Leadership flow seamlessly into each other to form one integrated life. As we have seen, *magis*-driven heroism encourages people to aim high and keeps them restlessly pointed toward something more, something greater. Such heroism inspires ingenuity, constantly challenging people to think outside the box and even *live* outside the box. Love gives purpose and passion to ingenuity and heroism. And love, heroism, and ingenuity are rooted in and nourished by self-awareness.

Heroic Leadership invites us to assess the daily impact that we have on the people around us and on the world we live in; to think about what kind of mark we want to leave on others.

Heroic Leadership also invites us to replace accidental leadership with purposeful leadership, both of the self and of others. Each moment, each encounter is an opportunity to influence the outcome for the better – an opportunity to exercise leadership and heroism - if only we realize this and act on it.

In this day and age when it seems that so many things are taking place that are beyond our control, Heroic Leadership emphasizes that we have control over how we respond to any given situation, and that we have the tools we need to respond heroically. And in an era of sweeping materialism and consumerism, Heroic Leadership reminds us that time-honored values of love and heroism are still the best ways of achieving success.

It's a humble yet optimistic approach. Humble because it acknowledges that we ultimately don't control results, only our own actions. Yet optimistic because it recognizes that our actions can be profoundly influential, not only in the present moment, but also in the years to come, as a model for future teachers, parents, students, employees, and managers.

I hope that Heroic Leadership will change your life the way it has changed mine.

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