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**WOMEN IN LEADERSHIP
IN HEALTH CARE AND EDUCATION**

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**DEPARTMENT OF SOCIOLOGY
LAKEHEAD UNIVERSITY**

**A Thesis submitted in partial fulfillment of the
requirements for the degree of Master of Arts.**



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ABSTRACT

This phenomenological study is an examination of the experiences of eight women from Northwestern Ontario working in leadership positions in health care or education. The data was obtained from two interviews with each participant. The focus of the research is an exploration of the ways in which these women perceive leadership and the development of leadership.

An analysis of the data reveals three main common themes: "how a woman becomes a leader", "characteristics of a leader" and "what a leader does". In the interviews, participants revealed how life experience, family influence, mentors and education had influenced the development of their leadership abilities and personality attributes. Participants repeatedly indicated that "caring" is a socially constructed characteristic of leadership. They beheld sensitivity, empathy and nurturing as caring attributes cultivated throughout their lives. Additionally, they regarded communication skills and being responsible as leadership characteristics developed from life experience; and, they claimed that team work is a major element of what a leader does.

The social construction of leadership from a woman's perspective is still in a transition process, after having been influenced by sex-role stereotyping for many years. Thus, to

better comprehend how women's leadership identity is constructed, a close examination of their perceptions of leadership is required. This study shows how some women perceive their involvement in the evolution of leadership development.

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LOOKING AHEAD

In the first decade of the third millennium, we and our children will look back at the later half of the 20th century and remark how quaint were the days when women were excluded from top leadership positions, much as we today recall when women could not vote. How naive were men and women at that time, we will say, those people who believed in something called the glass ceiling and thought it would forever exclude women from the top (Naisbitt & Aburdene, 1991, p. 2).

CHAPTER # 1

OVERVIEW OF STUDY

Introduction

The push for restructuring schools and health care systems demonstrates a trend to re-evaluate leadership styles in the workplace (Adler, 1997; Rallies, 1990; Rost, 1992). As a new century approaches, leaders are being encouraged to become less hierarchical, more variable and considerably team-oriented (Peters, 1990). Since diverse leadership styles will be needed to adapt to the changing demands of society in the 21st century, becoming more familiar with "female leadership" is important (Adler, 1997; Jamison, 1997).

Jamison (1997) suggests that the future success of Western societies leans on the inclusion of female approaches to leadership. However, although female leadership is commonly mentioned in the literature (Adler, 1997; Baines, Evans, Neysmith, 1991; Jamison, 1997; Peters, 1990; Rosener, 1990; Sergiovani, 1992), women's leadership experiences are rarely addressed. A major increase in the number of women taking on formal leadership positions in the 1990s (Adler, 1997; Crow,

1997; Lowe & Krahn, 1993; Rosener, 1990) demonstrates that a need for additional research in this area exists.

To broaden the comprehension of what is meant by female leadership, a clearer understanding of the experiences of women working in formal leadership positions is required. In this study, a phenomenological research method is applied to the examination of the experiences of eight women working in leadership positions in health care or education. The main focus of the study and the methodological approach were determined after conducting a literature review.

The emergence of the problem

Valuing female leadership

Research (Baines, Evans, Neysmith, 1991; Jamison, 1997; Rosener, 1990; Sergiovani, 1992) suggests that "female leadership" entails having a caring and responsible approach to working with others. Jamison (1997) reports that at an International Women's Leadership Forum , 15 female leaders claimed they had cultivated their female leadership abilities and attributes, such as caring and being responsible, from "giving birth, caretaking and raising a family" (p.2). The women interviewed for Jamison's (1997) study indicate that

female leadership characteristics are socially constructed from women's life experiences.

Helgesens (1995) and Peters (1990) suggest that women's caring, cooperative and connecting approaches to leadership could put females at an advantage in handling the workforce challenges in the new millennium. To help clarify whether or not women perceive themselves as having an advantage in leadership, more research needs to be conducted on the experiences of women currently holding leadership positions.

Health care and education are two major areas of employment in which women first applied and further developed their leadership skills (Baines, et al., 1991; LeGates, 1996). "A much higher proportion of women worked at this level in the service sector than in any other industry" (Armstrong, 1984, p. 79). Wilson (1991) points out women were drawn to nursing and teaching positions because they were accustomed to the care giving role these professions demanded.

To promote well being in the work place, ways of leading in the new millennium must move beyond some traditional paradigms that have discouraged women from entering leadership positions outside of health care or education (Adler, 1997). Drawing from both male and female ingenuity will broaden the

pool of potential leadership and result in an elevated quality of leadership (Adler, 1997; Cantor & Bernay, 1992; Sergiovani, 1992). According to a Conference Board of Canada Report (Ivey, 1998), "six in 10 chief executives in Canada consider women's advancement highly important to the continued success of their business" (p 1). To benefit more from female approaches to leadership, additional knowledge about how women lead needs to be gained through further research in this area.

Considering the number of women entering political, administrative and management leadership positions (Crowe, 1997; Kirbyson, 1996; Lowe & Krahn 1993, Rosener 1990) is steadily increasing, emerging female styles of leadership are becoming more prevalent in the 1990s (Adler, 1997; Canter & Bernay, 1992; Rost, 1992). Labour Canada (1990-91)¹ reports that in 1991 women made up 40% of Canadian management and administrative positions; this is up from 34% reported in 1986 (Canada Census, 1986). Crow (1997) points out that in 1997 more women held municipal political leadership positions than ever before in Canada. With such rapid increases of women in leadership positions during the past decade, it makes sense to

¹ Statistics compiled after the year 1991 were not available from Statistics Canada when this thesis was written.

find out if perceptions of female leadership have changed in the 1990s.

Perceptions and attitudes related to female leadership

In the 1960s and 1970s, women were not commonly perceived by employers as being ideal formal leaders. From their studies, Tavris & Offir (1977) conclude that assumptions made about women being unsuitable for leadership were related to the rarity of female leaders at that time. People of both sexes were uncomfortable with the idea of having a female boss previous to the 1980s and 1990s. An American survey of 2,000 executives conducted in 1965 showed one fifth of the females and two thirds of the males did not want a female boss; a Gallup Poll conducted twelve years later found almost the same results (Tavris & Offir, 1977).

Many women who aspired to be leaders during the 1960s and 1970s were advised to develop leadership skills according to the demands of a male hierarchical model (Cantor & Bernay, 1992; Hill & Ragland, 1995; Le Gates, 1996). Schein's (1975) study shows an association between sex role stereotypes and perceptions of necessary characteristics required for leadership positions. Some male leaders perceived people in their position as having characteristics, more generally

ascribed to men than women. Schein (1975) asserts this example of sex-role stereotyping may account for how women viewed leadership roles in the 1960s and 1970s. Many women believed their success as female leaders leaned on learning and following the male's rules of conduct that defined leadership (Baines et al. 1991, Rosener, 1990). This indicates a male perspective of leadership was prominent for at least two decades. Thus, major studies done on leadership in the 1990s should be conducted from a female standpoint.

Setting policies was a role performed mainly by male leaders throughout the 1960s and 1970s, when the "hegemony of patriarchy" (Woods et al. 1993, p. 409) was accepted as a norm in the workplace and politics. Women were "largely excluded" from higher level leadership, such as policy making, despite high female representation in nursing or education fields (Patemen, 1988). For example, in most public domains, men generally governed, set policies and initiated legislation, while women commonly freed them up by managing caring in both the home and the workplace (Woods, Lentz & Mitchell, 1993; Boneparth & Stoper, 1988). Therefore, some policies relating to women's rights were overlooked by males in positions of authority. For example, after a policy on equal employment

opportunities for women was passed in the 1980s in Canada, women continued to face discrimination by private employers who ignored this legislation (Boneparth & Stoper, 1988). In order to mirror social justice, impartiality and equity, policies need input from both male and female leaders (Baines et al., 1991; Boneparth & Stoper, 1988). To encourage more organizations to re-evaluate their policy making procedures, additional research needs to be conducted on female leadership practices in the 1990s.

Research (Hill & Ragland, 1995) indicates that the conventional family system has helped women to become "socialized with skills" (p. 45) needed for effective leadership. While taking care of their families, some women develop caring, cooperative and connection skills that can be applied towards constructing more humane and productive workplaces (Helgesen, 1995; Peters, 1990). For this reason, women do not need to play men's games to succeed as leaders; a female approach to leadership appears to be ideal for today's "topsy-turvy" working environment (Peters, 1990). LeGates (1996) and Hill & Ragland (1995) note that after years of concealing their qualifications, many professional women are currently eager to apply their leadership abilities in the

job market. Helgesen (1995) and Peters (1990) suggest it is the right time for women to start teaching men about the female leadership style. Adding to the literature on this topic is a step in that direction.

Studies (Cantor & Bernay, 1992; LeGates, 1996) suggest that men and women can perform equally well in leadership roles. "The only difference is in their styles, and in fact women's leadership styles are becoming part of the 1990s definition of leadership" (Cantor & Bernay, 1992, p. 193). Adler (1997) argues that if women lead different than men, their female styles could introduce new approaches that complement men's ways of leading. To support or challenge the above findings, additional research needs to be done on how women perceive a female leadership approach.

Research (Sanzone, 1981; Witkin, 1995) conducted in the 1980s and 1990s infers there is a convincing acceptance of females in leadership positions in the workforce. The findings suggest some attitudes about leadership embraced in the 1960s and 1970s are being challenged. A 1989 Manager report (Witkin, 1995) indicates that select female bosses were viewed as neither female or male by their employees in the late 1980s; they were perceived "just as people with a blend of both

characteristics: adaptable, conscientious, and reliable; asking advice, praising good work; knowing the job well; and telling employees where they stand" (Witkin, 1995, p.133). These findings (Witkin, 1995) dispute the view that there is a difference in how men and women lead.

Despite the conclusions reported in the above studies (Sanzoñe, 1981; Witkin, 1995), the myth that women are too caring, nurturing and gentle to be good leaders still exists within some people's belief systems. After two decades of a vibrant women's movement, occupations continue to be stereotyped (Gaskell, McLaren, Novogrodsky, 1995). A Prodigy Poll conducted in 1995 with 14,070 people (Witkin, 1995) indicates that 50 % of men support the myth that women are not as suitable as men for leadership positions in the workforce. However, 85% of the women surveyed in the same poll (Witkin, 1995) did not uphold the myth that women's nurturing ways make them less appropriate for leadership positions than men. Additional studies conducted on female leadership could support or challenge these findings (Gaskell et al., 1995; Witkin, 1995).

Ability to care

Hochschild's (1983) research challenges an essentialist

perspective on female leadership and suggests there is a need for more studies conducted from an existentialist standpoint. Her findings indicate that women's cooperative, adaptive skills related to leadership have long been "mislabeled natural, part of one's being rather than something of her own making" (p. 167). The existence of such gender-specific attributes are related to women actively showing "deference". This deference demands that many women put on an act to "make the nice display seem natural" (p. 165). Like others considered of lower status, "women make a resource out of feeling and offer it to men as a gift in return for the more material resources they lack" (Hochschild, 1983 ,p. 163). Perhaps this is why women's caring actions can be indiscernible.

Armstrong & H. Armstrong (1994) argue the work women perform in the labour force "involves a wide range of skills that are invisible in part because so many women have them" (p 66). For example, women's caring is shown in their roles of mothers, daughters and wives along with their positions as educators and looking after the sick (Baines et al., 1991; Armstrong & Armstong, 1994). "The emotional work of enhancing the status and well-being of others is a form of...shadow

labour, an unseen effort, which like housework, does not quite count as labour..." (Hochschild, 1983 p. 167).

In both the home and their areas of employment, women perform most of the caring labour (Armstrong & Armstrong, 1994). As a result, women's caring work performed outside the home is not considered skilled labour by employers (Armstrong & Armstrong, 1994; Baines et al., 1991). Baines et al. (1991) refer to caring as "the mental, emotional, and physical effort involved in looking after, responding to and supporting others" (p. 11) whereas, "cared for " relates to the children, handicapped and frail elderly.

Wuest (1993) asserts the view that caring is the main defining attribute that differentiates "men" from "women" in Western society. "Caring is given to women: it becomes the defining characteristic of their self identity and their life's work" (p. 408). Baines et al. (1991) and Epstein (1970) note that women's first efforts to increase their public role was entered on an ethic of care, especially found in the professions of nursing and teaching. A study in the 1960s (Epstein, 1970) shows by graduation day, the majority of girls had chosen to enter the nursing and teaching professions, to extend their female caring role at that time. In the

upbringing of girls, being kind, helpful and passive had been stressed at home and in school (Skard, 1981). Additional research on female leadership could suggest whether or not females in leadership positions in the 1990s view caring as an exclusive female characteristic.

Chodorow (1978) attributes women's strong empathetic skills to their gender socialization. Because many girls stay connected to their mothers much longer than most males do, females tend to acquire a basis for empathy early. Their empathy is already developing while they are observing their mother's behaviors, interpreting her needs and responding accordingly (Chodorow, 1978).

Tavris (1992) points out that the stereotyped view which suggests females have an innate empathetic benefit has actually been established by observing the roles women play in society. More commonly than men, women are the care givers who perform the invisible work of managing relationships, emotions and family. Most occupations women are employed in are connected to the service sector (Tavris, 1992).

MacBride-King (1992) and Maynard (1989) argue that major changes are being made in Western attitudes with respect to gender-related perceptions of caring. Numerous men are

becoming further involved in service positions and caring for and nurturing their children (Maynard, 1989) while more women are seeking self-fulfilling positions beyond nursing or teaching roles (MacBride-King, 1992). These perspectives (MacBride-King, 1992; Maynard 1989) reflect an existentialist view which suggests caring is a gender-neutral quality of leadership that can be developed from life experience.

Some other researchers (Kohn, 1990; Hochschild 1983; Latane & Darley 1968; Tavriss 1992; Tice & Baumeister, 1985; Snodgrass, 1985) also take the stand that caring is not a given innate trait that differentiates men from women; it is a characteristic that can be learned by both genders. Tavriss (1992) states there is a lack of evidence that women's empathetic and caring ways are related to biological predispositions. Her studies demonstrate that men preparing for, or working on jobs that require sensitivity and caring are as efficient as women in their empathetic understanding. From her studies, she concludes men's empathy can equal women's. Snodgrass (1985) reports her research on work teams illustrates that a man or woman in a subordinate (follower) role shows more sensitivity toward others than a person holding a leadership (authority) position. From her study, she

concludes, "women's intuition would more accurately be referred to as subordinate's intuition" (p. 152). This indicates empathy and intuition are characteristics of leadership that can be learned by men and women (Tavris, 1992).

After exploring numerous studies examining people's willingness and ability to feel compassion and express care for others, Kohn (1990) notes few studies report differences in male and female's capacity to care. From their studies, Latane & Darley (1968) and Tice & Baumeister (1985) conclude being male or female does not make a difference in expressing care in emergency situations. In their studies that examined responding to victims in emergencies, no variations in helping rates between males and females were found. Tice & Baumeister (1985) state that "helping may depend on the bystander's having both the (masculine) initiative or decisiveness and the (feminine) empathy or nurturing" (p.421). This acknowledgement supports Baine's et al. (1991) view that caring ideally should be a form of collective cooperation between men and women. It also suggests that incorporating both masculine and feminine approaches to caring about others could enhance leadership practices. Additional studies on how women perceive

leadership could assist in understanding if caring is or is not considered a main characteristic of female leadership.

Leadership development

Some studies (Bayes, 1991; Epstein, 1981; Hennig & Jardim, 1977; Rosener, 1990; Sergiovani, 1992) indicate that leadership is developed from social factors such as a person's life experiences, employment influences and education. Rosener (1990) and Sergiovani (1992) claim that women's care-giving roles help them to develop an attentive manner of handling people; these roles also socialize women to be ruled by merit, build community, empower others and work as a team.

Data (Bayes, 1991) drawn from interviews conducted worldwide demonstrate that women from different cultural backgrounds share many common perceptions of how their leadership roles are developed. Additionally, studies (Bayes, 1991; Epstein, 1981; Hennig & Jardim, 1977; Marshall, 1987) suggest that women with different life circumstances, such as being single or married, parents or non-parents can become leaders. The above research indicates women from a variety of walks of life are capable of constructing leadership.

Sullivan & Decker (1992) note that qualities associated with female leadership can be pinpointed and learned. However,

despite the fact many women have developed leadership skills throughout their lives, stereotyping, related to traditional female roles, has prevented innumerable women from aspiring to be leaders in the past (Bayes, 1991). Nearly all societies have faced some kind of sex-based division of labour, although the range of the separation and isolation of women fluctuates considerably (Bayes, 1991). Since institutions have commonly influenced leadership development and styles in the past few decades, more studies on how women lead in the late 1990s may or may not present a different perspective on the glass ceiling and gender segregation in the work place.

Gender segregation-a barrier to female leadership

According to studies conducted by Neilsen (1990), Gaskell, et al.(1995) and Armstrong & Armstrong (1994), gender segregation has played a major role in preventing many women from taking on formal leadership positions. The number of women currently employed in leadership jobs does not match their escalating share of the labour force or their success at taking on traditional male positions (Armstrong & Armstrong, 1993). "The labour force is divided into women's work and men's work, a situation that has remained remarkably stable over the fifty years covered by the last six censuses"

(Armstrong & Armstrong, 1994, p. 41).

Neilsen (1990) refers to this separation as a "societal-wide division of labour by sex" (p.8) where daily activities and duties are assigned according to whether one is male or female. For example, women have commonly worked as homemakers, school teachers and nurses; whereas, men have held positions of engineers, pharmacists and technicians. Despite how many power levels have existed, men have generally been placed above women in the gender hierarchy (Neilsen, 1990). Baines et al. (1991) notes,

 this gendered division of labour creates a socially constructed dependency that, paradoxically for women, is the consequence of providing care to others, rather than the outcome of receiving care.... The caring professions of teaching, nursing and social work are those in which women's touch has been formally incorporated into the job specification. (p. 12)

Thus, even women employed in the traditional female occupations, teaching and health care have encountered hidden obstacles that stopped them from moving to higher leadership posts (Menziez, 1989). When women took on administrative positions, they usually encountered an invisible barrier

called the "glass ceiling", that prevented them from advancing to top leadership positions (Basset, 1988).

In addition to the "glass ceiling", "wage gap" is another illustration of gender inequality women have commonly encountered in the workplace (Lowe & Krahn 1993; Armstrong & Armstrong, 1994). Although sex discrimination is against the law, cases of pay inequity have continued to be reported in the 1990s (Armstrong & Armstrong, 1994). This indicates that employers may view women as being less capable than men to performing leadership roles. Thus, women could be influenced to perceive a leadership role as requiring male personality attributes.

A "wage gap" cannot be justified in terms of men being more educated than women. Armstrong & Armstrong (1994) point out that the total number of Canadian women who had graduated from high school, colleges and universities by 1991 exceeds the number of men who had graduated in that time period. However, regardless of educational attainment, women's earnings were reported as remaining below men's in 1991 (Statistics Canada, 1991)². According to Statistics Canada

² Statistics compiled after the year 1991 were not available from Statistics Canada when this thesis was written.

(1991), women with university degrees earned 71.7% of what men with similar degrees earned. This gap in wages for university-educated women and university-educated men with common jobs increased between 1990 and 1991 (Statistics Canada, 1991). Women with university degrees working in education in 1990 earned 82% of what men in similar positions earned; in health care, women earned 51.4 % of men's wages for doing common jobs (Statistics Canada, 1991b).

A lack of work experience by women also does not explain the "wage gap". Women who held positions for a year in 1991 earned 70.1% of what the men with equal experience received; and, women with 8 to 10 years work experience earned 69.8% of what men with a comparable work time investment received (Armstrong and Armstrong, 1994). Statistics Canada (1991b) indicate that in all the major occupational groups, women earn less on average than their male counterparts. The wage gap demonstrated in statistics Canada (1991b) could affect women's perceptions of leadership. Encountering lower wages than a male for doing a similar job may suggest females are incapable of performing certain leadership duties.

According to Tetreault (1989), the way women have been presented in school curricula has helped preserve the gender

division of labour. Text books used in the school curricula in the 1970s and 1980s, disregard women's intellectual and artistic abilities. There has been a lack of educational materials to encourage women to examine their rights and obligations in constructing their own lives to be prosperous (Tetreault, 1989). Lacking depictions of successful female role models, the learning materials have not constructed a sense of community amidst males and females, as equal human beings (Gaskel, et al., 1995).

Research (Armstrong & Armstrong, 1994) implies gender affects how women's roles are perceived in relationship to leadership. What has been traditionally considered an objective method for criteria to assess skills required in a job, points more in the direction of "cultural norms" that grant higher status to tasks usually performed by men (Lowe & Krahn 1993, p. 183). Baines et al. (1991) point out women's concentration on interpersonal relationships has hindered them from being perceived as rational adults. Therefore, rationality and moral development has been associated with the male gender (Baines et al. 1991). This could account for why male labour appears to be more valued than the female's efforts.

In the 1930s, Mead (1935) noted that men's labour was evaluated higher than women's. Whether men clothed dolls or performed a religious ceremony, their work was considered more important and a higher achievement. Six decades later, Lorber (1994) acknowledges that in a "gender stratified society" (p. 33) the work men perform is commonly rated higher than the same work done by women. LeGates (1996) further notes that when women's midwifery was taken over by male midwives, it was viewed as a more prestigious, professional occupation, worth higher wages than when women did the same job. These are examples of how cultural values can affect the way leadership is perceived in relationship to gender. Thus, females carrying on leadership may not have been recognized by men or women as doing so. This demonstrates there is a need for more literature on the perceptions of female leadership.

Barrett (1980) argues women have frequently neglected to acknowledge the abilities their work requires, and thus have been in a weak bargaining situation in a disunited, competitive workforce. Lowe & Krahn (1993) suggest in order to increase recognition of women's capabilities, researchers need to present examples of how women's knowledge and abilities have been constructed.

As the number of women leaders becomes greater, the workplace and the economy are benefitting (Cantor & Bernay, 1992; Helgesen, 1995; Adler, 1997). Thus, a major challenge for researchers is to uncover conditions that allow the process of female leadership to develop and thrive (Rallies, 1990).

Conceptualization of the Problem

Abott and Wallace (1990) note research was mostly male centred and controlled until feminist scholars began challenging traditional male focussed sociological perspectives and methodology in the 1970s. They state,

sociology has been mainly concerned with research on men and by implication with theories for men; ... areas and issues of concern to women are frequently overlooked and seen as unimportant; when women are included in research, they are presented in a distorted and sexist way. (Abott & Wallace, 1990, p. 4-5)

Since the researcher aims to better understand leadership from a female standpoint, by listening to women's self-reported experiences, some feminist perspectives (Smith, 1979) will be applied to this study. Smith (1979) claims women

were ignored by traditional sociology because women's experiences were perceived as subjective, while men's were viewed as objective and as a basis on which knowledge could originate. She suggests "institutionalized practices of excluding women from the ideological work of society are the reason we have a history constructed largely from the perspective of men, and ... about men" (p. 35). Women have become a "social category" that denies its own subjectivity and experience (Smith, 1987). Thus in current studies, women's experiences need to be considered to create an equilibrium of women's and men's perspectives (Oakley, 1981, Bunch, 1987):

After conducting research about leadership in the 1960s, Fiedler (1967) saw a need for more research on how a person develops leadership, and what determinants are involved in attaining a leadership position. A decade later, Brown (1979) notes that since the seventies the number of women partaking in leadership roles in the workplace is rapidly increasing. His review of thirty-two female leadership studies demonstrates that as a result of the feminist movement and anti-sexual discrimination legislation, women in leadership has become a social issue. His study presents opposing views about whether or not women in leadership positions have been

stereotyped as being ineffective. Before conclusive statements can be made about the issue, Brown (1979) suggests that more research on female leadership needs to be conducted with women.

Stimpson (1983) asserts that to move away from male-centred perspectives, the study of women by women is important. Furthermore, women, rather than just men, should be encouraged to take centre stage as both participants and creators of knowledge (Stimpson, 1983; Smith, 1990a). Additionally, the focus of research on leadership needs to be altered.

Instead of recognizing the potential impact of an increase of women in leadership, society has focused on examining why there has been a scarcity of female leaders; thus, researchers have tended to invest time in trying to discover whether companies discriminate against women and whether or not women can be effective as leaders (Adler, 1997). Adler (1997) suggests that in the 1990s researchers should focus their studies on how women become and remain successful leaders.

Problem statement

Previous to the 1970s, "women did not appear to men as

men do to one another, as persons who might share in the common construction of a social reality..." (Smith, 1987, p. 51). Women's consciousness was not considered knowledge and their experiences were perceived as irrelevant by the ruling class of men (Smith, 1987). Thus, more research from a female perspective needs to be conducted to rectify the neglect and biased presentation of women in traditional research (Kellerman, 1984; Oakley, 1982).

Schutz (1974) suggests conventional sociological research methods have limitations, when studying a social concept from an individual's perspective. Some traditional approaches support the natural science paradigm that the social world comprises an object world separate from the interpretive actions of members. However, phenomenologists argue that the objective reality of society, organizations, and communities is subjectively experienced by men and women (Schutz, 1974). Therefore, these researchers pay close attention to how a person perceives his or her reality (Freeman, 1980). Since phenomenological methodology involves exploring phenomena as they are understood in their immediacy by the study participant (Wallace & Wolf, 1995) it should be an approach to research considered when studying leadership from a female

standpoint. Despite how many women have been taking on formal leadership positions the past three decades, limited research has been done by women on the female perspective of leadership (Adler, 1997; Burns, 1978; Cantor & Bernay, 1992; Rosener, 1990). Therefore, to increase the understanding of how female leadership is viewed, it is necessary to conduct more research into how women perceive leadership and its development.

Studies (Baines, et al., 1991; Cantor & Bernay, 1992; Epstein, 1981; LeGates, 1996) indicate that women working in the fields of nursing or education have developed substantial leadership skills from their work experience. Therefore, more research needs to be conducted with women working in these two professions to determine how they cultivate these skills on the job.

Purpose of study

After examining secondary sources related to women in leadership, the researcher discovered there is a need for more literature on a female perspective of leadership. The purpose of this study is to investigate and analyse the experiences of eight female leaders working in health care or education. The study involves examining how these leaders perceive leadership and its development. By applying phenomenological methodology

to investigate eight women's experiences of leadership, the researcher hopes to gain insight into how their leadership identity and role is socially constructed. Since there is a gap in the literature on how women become leaders, the researcher intends to add to the literature on female leadership development.

Research question

The research question is, "How do female leaders in health care or education perceive leadership and leadership development?"

Definitions of major terms used in study

Phenomenological methodology does not demand operational or conceptual definitions of key terms (Van Manen 1990). Instead, it advises researchers to set aside any meanings they carry, related to the social concept being studied (Schutz, 1973). Thus, for this phenomenological study, the researcher attempts to clear her mind of any definitions surrounding leadership, before commencing interviews with participants. Nevertheless, for the purpose of clarifying major terms used in the presentation of the data from the interviews, some definitions are presented in this chapter.

In the delivery of the findings, key terms are defined in the following way, based on the literature (Schutz, 1973; Hochschild, 1983; Mead, 1982) and study participants' views. **Leader** refers to a woman holding a recognized formal position of authority in nursing or education; **Leadership** pertains to the ability to influence others; **Caring** refers to a socially constructed personality attribute that implies being sensitive or empathetic. **Socialization** pertains to the process of leadership construction; **perception of** refers to how a participant views leadership and leadership development.

Throughout the entire thesis, the terms "management" and "leadership" and "manager" and "leader" are interchangeably referred to. In some cases, the term "administrator" is used in place of manager and administration, in place of management. Although the focus of this study is on women's perceptions of leadership and leadership development, literature on management and administration that applies to leadership is also included.

Assumptions and limitations of study

This study assumes that leadership is developed. It presupposes women working in formal authority positions in

health care or education are ideal leaders to interview and assumes the participants can speak honestly and openly on their experiences of leadership. It presupposes the people who recommended the women for the research were credible and assumes the participants' ways of sharing their experiences is significant.

Additionally, the thesis surmises phenomenological research is the best approach to studying women's perceptions of leadership. Therefore, it assumes that the researcher can set aside her interests and biases before conducting interviews (Schutz, 1973). Although the researcher aims to totally set aside her biases, before conducting the interviews, some of her sociological and life experience biases may carry into the study.

A major shortcoming of the research is that the sample is limited to eight female leaders from Northwestern Ontario, working in health care or education. Although all participants were identified as a leader by at least three people and they are recognized by their organizations as women in formal authority positions in nursing or education, other people may not perceive them as being leaders.

For the sake of having a select group of leaders with

some commonalities in their backgrounds, the study's criteria excludes single women, women without children, women in professions other than nursing or education and women outside Northwestern Ontario. Thus, a resourceful group of women has been omitted from the study. Therefore, this small nonrandom sample cannot be generalized to represent the experiences of a majority of female leaders (Wilson, 1987). The study only represents an exclusive group of eight women's individual perceptions of leadership and leadership development.

Because the participants were assured confidentiality of their identity, the researcher cannot report some of the socio-demographic information related to their backgrounds or present a separate profile on each leader. Northwestern Ontario is a close-knit community where people professionally know each other well in the fields of education and health care. Therefore, the researcher will not risk breaking confidentiality by giving away the identity of the participants.

A major difficulty with a phenomenological study is that it is very interpretive and open for debate (Firestone & Dawson, 1988). Although researchers typically become very familiar with their research phenomena, immerse themselves in

the data, note their observations of participants and continuously refine their conclusions, readers may regard the findings as lacking credibility (Firestone & Dawson, 1988). Since a phenomenological description is just one interpretation of a human experience, other readers could view their own perceptions of the same experience as being more accurate (Van Manen, 1990).

Plan of Thesis

Each chapter helps the thesis to evolve. Chapter one gives an overview of the study. It discusses the emergence and conceptualization of the problem, defines some major terms and addresses the assumptions and limitations of the study. Chapter two is a literature review that further investigates some notions related to leadership, introduced in chapter one. It examines how women's leadership abilities have been overlooked, different perceptions of leadership, various leadership approaches, perceived barriers to women entering leadership positions and socialization. Chapter 3 focuses on the methodology applied to the study. The first section addresses the theoretical framework; the second division presents an overview of the research approach and the third

part reviews the implementation of the method. Chapter 4 presents a descriptive account of the research findings of the study. It reports on how a woman becomes a leader, characteristics of a leader and what a leader does. This chapter shows the emergence of some common themes presented by the participants, in relationship to leadership. Chapter 5 is an analysis of the study findings reported in chapter 4. It discusses how the participants perceive leadership development, characteristics and roles. This chapter examines how the various themes support or do not support the literature. It ends by addressing the implications of the study, which brings the thesis to its completion.

CHAPTER # 2

LITERATURE REVIEW

This literature review elaborates on some material summarized in chapter 1. It addresses how women's leadership abilities have been overlooked, examines perceptions of leadership, reports some studies on leadership and discusses different approaches to leadership. Additionally, the chapter examines barriers to women entering leadership positions. It ends by reviewing various elements of socialization.

Women's leadership abilities overlooked

Although leadership has been a topic of discussion since the Golden Age of Greece, female leadership was inadequately explored by researchers up to the 1980s (Kellerman, 1984). Kellerman (1984) points out that "much of the traditional literature on leadership and political elites has overlooked women or portrayed them in a distorted manner" (p. 143). A literature search demonstrates there is a gap in studies related directly to women in leadership from a female perspective. Perhaps, this is because women in leadership positions tended to be ignored during the past few decades.

In the 1970s and 1980s, women holding leadership positions were commonly treated as though they were unseen and worthless (Kellerman, 1984). Consequently, research related to leadership has been mainly conducted by men studying male leaders (Hill & Ragland, 1995). In the 1990s, however, credible women have been demanding recognition for their ability to lead. Their leadership practices reflect expanded horizons and suggest more research from a female perspective is required to "balance the picture" (Hill & Ragland, 1995, p. ix).

Hochschild (1983) suggests that at least half of women's every day roles demand the emotional labour that leadership positions require. Conducting care-giving duties prepares females to be adept managers of "feeling" in their social lives. Thus, many women have become more experienced than men at marketing "emotional labour". Emotional labour refers to "the management of feeling" (p. 7). The ability to market emotional labour is another major leadership quality viewed as being a female characteristic. Emotional labour demands a suppression of feelings to retain the exterior countenance that generates the right state of mind in others (Hochschild, 1983).

Studies (Brodsky, 1993; Collingwood, 1995) suggest that women are demonstrating strong leadership abilities in the workplace. A Group and Organizational Management Study (Brodsky, 1993) reveals that "female managers are bright, analytic, strong, articulate, stable, linear thinkers who work long hours. They are also self sufficient and self-assured, and show a low need for control" (p. 366). Collingwood's (1995) study of 676 male and 383 female managers from 211 organizations discovered women rated higher than men in 20 skill areas. From the findings, Collingwood (1995) notes, "ironically, women were rated better than their male counterparts not only in... softer skills...traditionally associated with women but also in...harder skills...typically associated with men" (Collingwood, 1995, p. 14).

Despite women's demonstrated ability to be formal leaders, a tendency for them to take on lower-status specialties in the work force has been evident (Krahn & Lowe, 1993). For example, in Northwestern Ontario, only a small percentage of women currently hold leadership positions in the education field. According to Lakehead Board of Education statistics (1998), 24.5 % of the 39 elementary and secondary public school principals in Thunder Bay are women. Similar

trends are shown in the health care profession in the same area. Statistics (Thunder Bay Regional Hospital, 1988) reveal although women occupy 97% of the registered nursing jobs, they only hold 66% of the 47 health care management leadership positions in Thunder Bay. Such low percentages of females in leadership positions in Thunder Bay could affect how women residing in this area perceive leadership.

Bayes (1991) points out that "the lack of female role models in top organizational positions broadcasts a no-entrance signal to the most qualified and interested women" (p. 5). Thus, if women are to become full partners in Canadian society, they will need to continue to challenge major patriarchal systems that have created a dominance of men in the economic and domestic workplace (Baines et al., 1991). More literature on female leadership development could help that process.

Jamison (1977) suggests that as more women become recognized for their abilities as leaders, it will appear "normal" for females to hold formal leadership positions. Using research to present additional female leaders as role models could motivate more women to pursue formal leadership positions. Men seeking this type of position have plenty of

male leaders to identify with (Jamison, 1997). Women aspiring to be leaders, however, have a lack of female role models in top leadership positions (Morgan, 1988; Bayes, 1991; Newman, 1993).

Studies on leadership

A study (Hennig & Jardim, 1977) that examined the life and career histories of women in top positions in business and industry indicates the participants' fathers and mothers strongly affected their leadership development. Other findings (Hennig & Jardim, 1977) indicate staying single was advantageous to women's leadership development. Some study participants claimed that they were forced to leave their leadership positions because they could not juggle their marital duties and job demands. "When they found out they could not...place their allegiance in two different places, they abandoned their careers" (p. 120). These participants also claimed that married women with children were more likely to continue developing leadership skills if their husbands assisted them with home and family responsibilities (Hennig & Jardim, 1977).

Epstein's and Coser's (1981) conclusions from their

research on a cross-national perspective of leadership, challenged some of Hennig & Jardim's (1977) data related to the advantages of being single. Epstein's & Coser's (1981) findings suggest that women's roles as mothers and wives help them develop an ability to commit to and engage in demanding leadership tasks. From their study (Epstein & Coser, 1981), they conclude that "the most successful women tend to have husbands and families" (p. 12) because women with families learn how to deal with multiple leadership demands. Epstein's and Coser's (1981) findings dispute the myth that only single or childless women work towards becoming successful leaders.

On the other hand, K. Marshall's (1987) research on Canadian women working in successful professions dominated by men appears to challenge some of Epstein's (1981) findings, while endorsing Hennig & Jardim's (1977) conclusions related to married women abandoning their formal leadership positions. K. Marshall's (1987) study indicates women holding top positions are more apt than females in alternate professions to be single, or if wedded, to have less children or no children.

Kovach's (1988) study of 17 administrators in the 5 largest corporations in the world does not reflect Marshall's

(1987) findings but it supports some of Hennig's & Jardim's (1977) observations of leadership development. Kovach's (1988) research involved interviewing men and women in leadership positions about their family, education, and work history. Only three of the administrators at the time of the research were female. However, the male and female participants presented common factors that influenced the cultivation of skills required in their positions. Both male and female interviewees indicated they gained their leadership abilities from role models in their families, school, work and community. They noted they had learned how to be creative, empathetic and caring from observing their fathers. Additionally, their mothers had role modelled support, intelligence and integrity. Kovach's (1988) research appears to support an existentialist view that suggests men and women can both develop leadership from some common life experiences.

Rosener's (1990) study on how women lead does not endorse Marshall's (1987) or Kovach's (1988) findings. However, it appears to support both an essentialist and existentialist view on leadership development. In her research (Rosener, 1990), participants insinuated their cooperative, supportive, perceptive, sensitive style of leadership was cultivated in

their natural female stands as mothers and wives. The interviewees had been led to believe an ideal role for them outside family life would be to serve others by becoming nurses or a teachers. Their caring leadership style was attributed to socialization from parenting, taking courses at school and working in education or health care (Rosener, 1990).

For Baye's (1991) study, twenty researchers interviewed female executives in the top ten percent salary range in their countries. The aim of examining the career histories of the participants was to identify and report any socialization patterns and barriers the women encountered. After conducting the study, "the researchers were concerned with the extent to which...sex role socialization occurred for top female bureaucrats" (Bayes, 1991, p. 5). The stereotype of the obedient, family directed, wife-mother was being reinforced by the institutions the interviewees were working for. The women holding leadership positions in bureaucracies attempted to conform to existing organizational norms set by men. However, they perceived their leadership approach as a practice that deviated from the traditional authoritarian male style (Bayes, 1991). This indicates how institutions can shape perceptions

of leadership.

Baye's (1991) study mirrored some common trends found in Hennig's & Jardim's (1977), Kovach's (1988) and Rosener's (1990) research. When questioned about skill development, her study participants claimed that their parents, siblings, children and education had assisted them to cultivate communication, interpersonal, negotiating, managing, organizing, mediating and problem solving skills (Bayes, 1991). Other active female leaders had also served as strong role models, who reflected the value of caring enough to work hard (Bayes, 1991).

Bayes (1991) study presented some socio-demographic factors related to family situations that may have influenced the participants' leadership development. The majority of participants were first born children, with younger siblings in their families. More than half of the women in the sample were married and less than half were childless. These findings reflect some discoveries in Hennig & Jardim's (1977) research. Both studies indicate that women from a broad range of socio-demographic backgrounds can develop leadership.

Cantor & Bernay's (1992) study of twenty-five women in elective executive offices worldwide indicates nuns were

influenced women's decisions to enter the education, health care or political fields. Nuns were viewed by other women as caring, capable, well-educated females playing strong leadership roles in running hospitals and schools. From their research, Cantor & Bernay (1992) conclude that women commonly work in the conventional caring careers of nursing and teaching, previous to becoming political leaders. This reflects Rosener's (1990) earlier findings related to women entering these particular fields.

Cantor & Bernay's (1992) study suggests that outside role models and work experience, in addition to education and families, have a strong influence on women's leadership development. Aside from learning leadership skills at school, women develop new skills at work. Some participants noted their communication and organizational abilities were developed in their careers while budgeting and time management skills were learned while taking care of their families. Other participants said the way they were raised and how they grew up were the main determinants of their leadership development, rather than fate or chance. Receiving affirmative messages about being female helped them to become confident leaders. Like the female leaders in Hennig & Jardim's (1977)

study, they claimed they had felt special, as children. Their mothers, fathers and siblings had all made them feel significant in some way (Cantor & Bernay, 1992).

Some women's observations of their fathers' political roles taught them major leadership strategies (Cantor & Bernay, 1992). Additionally, interaction with siblings presented the chance for these women to learn how to compete or not compete, take risks and negotiate in the workplace, which they now consider valuable leadership characteristics. Furthermore, their fathers and brothers had encouraged them to become "Tom boys", performing activities traditionally considered male undertakings and had urged them to get a good education.

Most leaders in the above studies (Hennig & Jardim, 1977; Epstein & Coser, 1981; Rosener, 1990; Bayes, 1991; Cantor & Bernay, 1992) had attended college or university previous to working in leadership positions. They came from large and small countries, rich and poor places, and economically advantaged and disadvantaged home lands. Their family backgrounds and life experiences varied. This demonstrates that women from a wide span of social situations can develop leadership.

Perceptions of leadership

Sociologist Max Weber (1947; 1978) made significant contributions to the literature on perceptions of leadership. His research illustrates that human social organizations can be characterized by charismatic, traditional domination or legal domination forms of leadership. A charismatic type requires respect from the followers and traditional leadership involves an inherited position. Legal domination leadership, however, is exercised on the basis of technical and professional competence required for bureaucratic management (Weber, 1947; 1978). Legal domination leadership is usually associated with a formal title given to a person with an authority position in the workplace.

Having a formal leadership position does not guarantee that a person is proficient at being a leader (Sullivan & Decker, 1992). As Bedeian (1993) notes, leadership exceeds having a formal title; it is both a position where a person is responsible for controlling certain situations and it is an ability involving the skill to motivate others to follow his or her path. "Leadership is the process of influencing others toward the accomplishments of goals" (Bedeian, 1993, p. 470).

Swansburg (1990) also asserts a management job title does

not confirm a person is a leader, nor does it cause a person to apply leadership skills when communicating with subordinates. "It is a mistake to refer to the dean of a college, a professor of nursing, a nurse administrator, a supervisor, a head nurse or any other nurse as a leader by virtue of position" (p. 363). Leadership is making an effort to guide groups or a person without being overpowering (Swansburg, 1990). A leader's authority does not come exclusively from a job title; it is received from memberships in the company's inner circles and from co-worker recognition (Tavris & Offir, 1977). However, people often assume when employees hold management positions, they are automatically a leader.

Perceptions of leadership can be confused with views of management. Pigott (1995) attempts to clarify how the two terms differ by quoting Hopper as stating, "you manage things, but you lead people; leaders are people who do the right things; managers are people who do things right" (p.6). Sullivan & Decker (1992) insist management requires leadership. To emphasize the value of applying leadership to management, they present Convey's view that competent management without efficient leadership is like aligning the

deck furniture on the titanic while it is sinking (Sullivan & Decker, 1992).

According to Rost (1991), part of being an effective leader is being able to conduct team work, by having a shared vision with others. Pigott (1995) agrees that to be good leaders, people need to have a sense of team and an accompanying vision, in addition to a strongly defined sense of purpose, energy and drive. Alone, individuals cannot perform all the tasks necessary to keep an organization running (Pigott, 1995).

With current businesses being so disorderly, only a leadership model incorporating team work can result in successful management (Vaill, 1989). Although management has a similar definition to leadership, the roles of manager and leader differ (Tappen, 1989). Managers aim to influence others with the explicit intention that they effectively achieve and contribute to fulfilling the organization's goals. However, leaders have the competence to empower and direct others to apply their own strengths to the job (Tappen, 1989).

Fieldler (1967) and Rost (1991) argue while leadership is the application of influence on people, management is the use of authority and power. Along with proposing policy, managers

can hire, fire and be a voice for an organization (Rost, 1991). However, as a leader or manager, a person is in a responsible position which requires that he/she keep the faith and trust of the other workers (Tappen, 1989).

An effective health care manager is one who can play the role of a good leader by facilitating healthy relationships among group members through good communication and group dynamics (Sullivan, 1990). In this field, "the roles of leader and manager are separate, but can blend and overlap." (p. 6). Sullivan & Decker (1992) further state "an effective leader must be able to make people want to accomplish something; it is the leader's job to get work done through other people" (p. 181).

Some perceptions of leadership associated with health care have also been noted in relationship to education. Heller's (1985) nationwide study on skills, attitudes and behaviors of successful school managers, discovered that leadership skills were considered a priority in the education field. Along with interpersonal skills, visibility, integrity, political savvy, decisiveness, well roundedness and a clear focus were the most common characteristics found in effective leaders. Porat (1985) says if a woman wants to pursue

administrative goals, she needs to have "commitment, academic credentials, good interpersonal skills, good communication skills, flexibility and a willingness to grow" (p. 15).

Maxcy (1991) notes sociologists vary in their perceptions of what leaders do. However, some traditional views associated with leadership duties still exist. Leaders use authority to make decisions in an organization and initiate new ways of fulfilling objectives and goals. "Leadership may be considered as the process of influencing the activities of an organized group" (Maxcy, 1991, p. 1992).

Applying one's skills to empower others to excel at their work is part of leadership (Sullivan & Decker, 1992). A Harvard University study, reported in Sullivan & Decker (1992), notes that "activity, task ability and likability" (p. 183) are associated with good leadership, and "job centred behavior and employee centred behavior" (p. 183) are viewed as two major leadership dimensions. In an Ohio State University study, recounted by Sullivan & Decker (1992), "consideration and initiating structure" (p. 183) were presented by subordinates on the jobs as common behaviors shown by their leaders.

From their research, Sullivan & Decker (1992) conclude

that leadership styles are "clusters of behaviors" (p. 185) that can be learned and can range from greatly authoritarian or extremely permissive. An authoritarian or autocratic style places task performance before relationships and applies coercion to gain power; a democratic or participative style focuses on human relations and teamwork; a permissive or laissez-faire style lacks established goals or policies and refrains from leading others, and a bureaucratic style exercises power by having set inflexible rules and impersonal communication with staff (Sullivan & Decker, 1992).

Although managers apply rules to resolve problems and keep organizations operating, leaders exceed that role by being creative, taking chances, and by endorsing innovation and organizational expansion (Brilliant, 1986). Thus, leadership can exist informally, without an authoritative position. Leaders without authority are commonly perceived as "entrepreneurs and deviants, organizers and trouble makers" (Heifetz, 1994, p. 183). However, they often play the necessary role of challenging a dominant viewpoint. If employers acknowledged the category of "leadership without authority", women may be more recognized as ideal formal leaders or managers (Heifetz, 1994).

Some female leaders without authority have challenged male-dominated and hierarchical practices and are endorsing a new view of leadership (Lowe & Krahn, 1993). Their leadership practices support decentralization of power and encourage members to develop their own power and self-dependence to affect change. They believe that a leader who promotes collective effort is more effective than a leader who attempts to "chart a course alone" (Restine, 1993, p. 46). Their leadership style leans on participation, more than representation (Lowe & Krahn, 1993). Restine (1993) compares this "participative" type of leadership to geese flying in the formation of a "V"; when a leader needs a break, another one in the group automatically takes the lead. This indicates that a participative style of leadership demands team work.

Sullivan & Decker (1992) suggest more research should be conducted on what leaders do. Just examining personality traits is not productive in the search for what constitutes effective leadership. For every case of a good leader with certain personality traits, there are ten ineffective leaders with the same traits. Therefore, researchers should focus on the actions of leaders, rather than on their personalities when attempting to discover the profile of a good leader

(Sullivan & Decker, 1992).

Different leadership approaches

As care givers, women have been led to believe that leadership is "a process engaging and mobilizing the human needs and aspirations of its followers" (Burns, 1978, p. 50). This belief has resulted in women applying a "caring form of power" (Ferguson, 1980, p.73) to leadership; thus, female leaders have tended to direct people towards goal achievement, without abusing the power of a position. Other research (Keohane, 1984; Loden, 1985; Shakeshaft 1987) supports the notion that a caring approach to leadership emphasizes relationships, process, intuition, feelings, perceptions and collaboration. Furthermore, Grob (1984) compares a female leader to a midwife in that she cares enough to assist others in the process of giving birth to their own truth and strengths.

Snyder (1987) suggests that effective leaders have flexibility. They determine what their behavior should be after clarifying what a situation demands them to be and then adopting a role that fits the circumstances. This behavior is referred to as "self monitoring." Leaders who are highly

sensitive to other's reactions and are able to adjust their behavior accordingly are proficient at self monitoring (Snyder, 1987).

Research conducted by Bass (1981), Loden (1985), and Powell (1989) indicate that men and women approach leadership differently. Their studies show that while men lean towards being authoritative, decisive and task oriented, women tend to be more perceptive, emotional and people focused. Thus, they conclude that the female approach to leadership demonstrates a more democratic and participative style than the male style (Bass 1981, Loden, 1985; Powell 1989).

Rosener (1990) agrees there are differences in male and female leadership styles. Men are typically transactional leaders who base their power on their job title and perceive their job performance as a series of transactions deserving of rewards or punishments; whereas, women are transformational leaders, who take their power from their own personality attributes, rather than from their rank within an organization and focus on team work (Rosener, 1990). This distinctive female approach to leadership could demonstrate that women have been socialized differently than men. Certain sexist prejudices forced women to apply their interpersonal skills,

rather than positional power, to leadership practices. Transformational leaders aim to unify people in the seeking of communal interests beyond their individual interests (Rosener, 1990).

Most of the female interviewees in Baye's (1991) study described their leadership style as being "more open, more democratic, more consensual or more participatory than the management styles of men" (p. 115). Some referred to their style as being "democratic and consultative" (p. 115). Other women in the sample claimed their leadership style was honest and to the point. Some study participants explained they made decisions on the job, after ample consultation with fellow employees. They claimed, this process assisted them in establishing a healthy working environment, it inspired their colleagues, and led to high productivity. However, these female leaders also noted their democratic style impeded the rapid accomplishment of certain duties; and, it did not prompt personal promotion and power as quickly as a more demanding leadership approach could (Bayes, 1991).

Additionally, the participants in Baye's (1991) study acknowledged they faced a conflict between the hierarchical demands to be aggressive and the female role expectations to

be friendly. To adapt to the performance norms of the bureaucracy, mainly established by males, they had incorporated some male standards with a friendly and motherly approach to managing colleagues (Bayes, 1991).

Sergiovanni (1992) and Restine (1993) contend that establishing a reciprocal covenant with others and having a purpose exceeding oneself are important elements of female leadership. Starratt (1993) indicates this approach suggests working as a team. Dunlap & Schmuck (1995) support some of Restine's (1993), Sergiovanni's (1992) and Starratt's (1993) views when they suggest female power in leadership is facilitative, rather than a controlling force. Upholding similar perceptions, Bishop (1994) discusses the value of having "power-with", rather than "power-over" others. Power-with refers to authority that is applied supportively amid equals. Recognizing the community principle in everything and everyone is an example of having power-with. In this type of cooperative culture, resolutions are developed by agreement amongst peers (Bishop, 1994).

The accounts of victory by patriarchal cultures demonstrates the relationship between power-over and power-with (Bishop, 1994). When a culture exercising power-with

encounters a culture engaging in power-over, the preceding group does not have much opportunity to lead successfully. Power-over is a form of domination or force, with oppression as the consequence. Bishop (1994) asserts "in order to end it, our challenge is to discover how we can restore the skills, methods, and culture of power-with" (p.30). This may involve challenging some systems established by capitalists, by establishing more literature on alternative ways to lead.

Heifetz (1994) points out the concept of leadership is in an evolutionary process. It no longer only refers to people who hold top management positions; in the 1990s, exercising leadership involves providing foresight and influencing others to follow it. Different situations lean on diverse personalities and demand altered behavior from an authority figure. While some circumstances need authoritative behavior from a leader, others require a democratic approach. For example, a hierarchy of authority is required when orchestrating the work of a medical staff in an emergency situation (Heifetz, 1994).

Chernesky (1996) points out that in the 1990s, it is common to say the leadership styles associated with women are different than those of men. In her article "Women Managers

Are Better: No They're Not, Yes They Are," she presents an essentialist view that "women bring a unique view and understanding of women's experience of caring to their administrative positions" (p.358).

Barriers to women entering leadership positions

Looking at systems

Canaille & Armstrong (1992) suggest that a major barrier to women entering formal leadership positions has been the "relations of ruling" (p. ix) standpoint established by capitalists. Smith (1992) explains that relations of ruling are affairs and structures advocated by texts that rule, guide, organize and dominate societies. While supporting this view, political economists and organizations have contributed to the invisibility of women's work and the objectification of female experiences (Canaille & Armstrong, 1992).

Patriarchal systems of management and leadership have developed from the organization and establishment of masculine power in the relations of ruling (Smith, 1992). These systems have similarities to "a mode of production such as capitalism" (Fox, 1988, p. 167). Such forms of organization contain a "gender substructure" (Smith, 1992). "Our knowledge, practices

of thinking, theorizing, images of the world are textually grounded...in the relations of ruling" (Smith, 1992, p. 6).

Eisenstein (1981) views patriarchy as a political structure aiming to control and subdue women. It is an independent, self contained system operating parallel to society's economic mode. She states,

patriarchy, as a system of oppression, recognizes the potential power of women and the actual power of men. Its purpose is to destroy woman's consciousness about her potential power.... Patriarchy is the process of politically differentiating the female from the male, as woman from man.... Patriarchy...is the politics of transforming biological sex into politicized gender, which prioritizes the man while making the woman...unequal, or less than the other. (p. 14)

The term "patriarchy" hides more than it reveals about the countless ways women are subordinated (Armstrong & Armstrong, 1986). Greater insight into this subordination can be gained by comprehending it as "inherent" to the capitalist way. Furthermore, "it is capital that has devalued the domestic labour which is performed normally by women, which in

turn conditions their participation in wage labour" (Armstrong & Armstrong, 1986, p. 211). Since inequality of females is constructed into the patriarchal system, then equality can only exist "when institutions, organizations, and roles change, not just personal attitudes" (Tavris & Offir, 1977, p.204). Eisentein (1981) notes that the sex class division has already been altering through the years, according to variances in the economic organization.

Hamilton & Barrett (1986) argue that strictly blaming capitalism for women's subordination is taking an "ahistorical" stand that does not recognize the male dominance that "predates capitalism." After examining historical records, Lerner (1986) notes there is not a known society where men as a group do not have power over women as a group. A belief about gender that preceded capitalism was adopted by groups of working class males to set up a family unit. Because women get pregnant, they have faced the social consequence of assuming tasks associated with home and child care (Lerner, 1986).

Kanter (1982) suggests the characteristics and behaviors traditionally ascribed to women are a function of the structural positions within organizations, rather than gender

or their upbringing. Most organizations have power and structures of opportunity that put women at a disadvantage, and lead to segregation in the workplace. For example, authoritarian leadership styles, shortage of delegated duties, men's "turf protection" and a lack of focus on goals and tasks within organizations preserve patriarchal systems that exclude women. This implies that "if the inequality of women had not already existed, capitalism would have had to create it" (Hamilton & Barrett, 1986, p 243). Thus, in order to change these structures and enable women to take on additional leadership roles, corporations must acknowledge the oppressive conditions of a patriarchal system and work towards altering their corporate hierarchy (Franklin & Sweeney, 1988; Kanter, 1982;). This involves applying a fresh new vision to organizational systems that can benefit men as well as women (Franklin & Sweeney, 1988). Conducting research on women's perceptions of leadership could help to construct this vision.

In sum, the above literature (Hamilton & Barret, 1986; Kanter, 1982; Tavris & Offir, 1977) indicates that capitalism and patriarchy have both been barriers to women entering formal leadership positions. Thus, traditional systems in organizations need to be continuously challenged to knock

down the barriers dispiriting women from becoming formal leaders.

School and media influences

In addition to the view that patriarchy and capitalism can deter women from becoming formal leaders, the argument has been that women did not aspire to be leaders because they had not been "socialized for leadership" (Schmuck, 1995, p. 208). Therefore, when women were asked to be leaders in the workforce, they tended to misunderstand the request (Schmuck, 1995). This resulted in women's traditional roles in the home being carried into the workplace.

The school system and media have helped socialize women to perceive their main role as being a nurturer to men (Schmuck, 1995). From her studies, Schmuck (1995) concludes that "women have been taught to see the world (even their own experiences) through male eyes" (p. 253). Thus, women have traditionally defined leadership according to a male perspective.

Gaskell et al. (1995) point out that perceiving the world through male's eyes has been reinforced in the educational system. "Boys tended to be evaluated by teachers as more intelligent and inquiring.... Girls were evaluated as more

docile...but less intelligent (p. 108). Furthermore, school text books have portrayed men as the main leaders in society (Gaskell et al., 1995). This leads to what O'Brien (1981) refers to as "malestream" perceptions, grounded in male experience. Although knowledge appears objective and value free, much of it has been based on male assumptions (O'Brien, 1981). Thus, culture and women's ways of thinking have been moulded by a male perspective which has been preserved in sexist language, male scholarships and the media (Eichler & Lapointe, 1985; Gaskell et al., 1995).

Subtle messages that stereotype women have been presented throughout the media (Haas & Shaffir, 1995; Travris & Offir, 1977; Wilson, 1991). For example, in the past, women were strongly portrayed in the media as underachievers (Dunlap & Schmuck, 1995). Television, magazines and newspapers overlooked women's employment roles, while strictly portraying them as house wives, mothers and shoppers (Wilson, 1991). Nevertheless, like a fish who takes its wet environment for granted, people accepted these messages as normal rules set for male or female behavior (Bem, 1976). The frequent exposure to television and other media reinforced their perceptions of how women should act (Wilson, 1991). The powerful socializing

influences of mass media (Haas & Shaffir, 1995) affect how women perceive leadership. Additionally, the school systems influence one's view of gender's relationship to leadership.

Elementary schools are major places where gender relations are socially constructed (Adler, 1995; Best, 1983). Within the school system, children establish gender values and roles they apply in their adult years (Adler, 1995; Best, 1983). A "Women on Words and Images" study (Travis & Offir, 1977), which surveyed 134 children's readers in the 1970s, showed that "boys and men in children's readers monopolized the traits of...ingenuity, bravery, perseverance, achievement, sportsmanship" (p. 177). On the other hand, girls and women were presented as being "incompetent and fearful." Some similar stereotypes that were located in school systems were also found in television programs and commercials. However, media representatives and educators argued that their products showed the true ways women and men behave in society (Travis & Offir, 1977). These belief systems could affect how leadership was perceived by men and women.

Influence of belief systems

Over the past several hundred years, to be feminine was commonly perceived as being dependent, compliant, and obedient; thus, women were viewed as lacking in leadership qualities (Burns, 1978). Throughout history, in most cultures, women were excluded from any power position that could be a stepping stone to leadership (Burns, 1978; Sydnie, 1987). This barrier to women entering leadership was very evident in the seventies when a male bias was "reflected in the false conception of leadership as mere command and control" (Burns, 1978, p.50). Thus, from a male's perspective, women's caring approaches to governing were not acceptable ways to conduct leadership in the workplace.

Hochschild (1975) suggests women commonly perceive themselves as being noticeably sensitive. From her study, she concludes that women, more often than men, try to make themselves love, or alternatively attempt to talk themselves into not caring so much (Hochschild, 1975). However, the women who choose not to express caring face being judged by others as lacking in feminine qualities (Hochschild, 1975). This suggests that women have been placed in a no-win situation where they are viewed as unsuitable for leadership if they are

too emotional and seen as unfeminine if they are not sensitive enough.

Witkin (1995) argues that the myth, women are too emotional to be leaders, has discouraged females from aspiring to take on a formal leadership role and hindered males from hiring them (Witkin, 1995). In a Prodigy poll conducted with 14,070 people (Witkin, 1995), 65% of the men agreed with the stereotype that women are more emotional than men. However, only 34% of the women concurred (Witkin, 1995), which indicates the other 66% of females may be challenging this myth.

Other myths associated with women's unsuitability for leadership have also been preserved over the years. Because women were not a major part of the workforce when many studies were done on personality attributes associated with leadership, some wrong conclusions were drawn about females (Witkin, 1995). People adopted "the backward conclusion that women are not success oriented or achievement driven people. They assumed their nurturing capacity made them more suitable to raising children, rather than seeing their caring as one of many capacities" (Witkin, 1995, p. 35). Their caring work, which increases the state and wellbeing of others, was

perceived by employers as a form of "shadow labour" (Hochschild, 1983). Shadow labour is an invisible endeavour, "which like housework, does not quite count as labour but is nevertheless crucial to getting other things done" (Hochschild, 1983, p. 167).

Restine (1993) suggests that women's under-representation in administration is related to their socialization and is endorsed by myths about women's leadership. She states "the gender-role stereotypes that pervade our culture continue to produce people who function within the parameters of their socialization, which is more often than not restrictive and narrow" (Restine 1993, p. 16).

In the 1970s, women were commonly excluded from informal power networks, called the "old boy's circle" (Tavris & Offir, 1977, p. 209) from which company managers brought new leaders into power positions. Thus, women were barred from entering into the systems, unless they had a father or brother working in the ruling business. A preservation of the old boy's network and an absence of informal female networks within businesses impeded women's efforts to enter leadership positions (Restine, 1993). Women were commonly perceived by employers as not being resilient enough to handle the

political environment associated with leadership positions. A common belief held by managers was that "women teach and men lead" (Restine, 1993, p. 20). This belief has strongly been reflected in the educational field, despite the fact current "literature documents little or no difference in the competence or ability of men and women in administration" (p. 20).

Research (Berg, 1970; Hall & Carlton, 1977) suggests that many general skills picked up at school or in other formal training programs have a limited value on job performance. Restine (1993) notes that if certain skills are taught out of "context or concert with others" (p. 41), the training has little meaning and the skill lacks value. Coaching somebody on how to score in basketball but not teaching the player how to work with a team is an example of instructing out of context (Restine, 1993).

Despite Berg's (1979) and Hall & Carlton's (1977) findings, levels of education act as indicators of job qualifications before any skills, based on an applicant's experiences are considered (Spence, 1973). This affects women's chances of receiving employment in certain job markets because they have lacked accessibility to formal on-the-job

training (Gaskell, 1993, Spence, 1973). Thus, while men would be viewed by an employer as having developed leadership abilities from formal training, women may be perceived as lacking this element of socialization (Gaskell, 1993).

Socialization

Different views and theories of socialization

Socialization describes the process of obtaining knowledge, skills, motivations, and identities as people interact with their social environment; it involves conforming to social norms and rules which become internalized throughout the process (Anderson, 1993; Abercrombie, Hill, Turner, 1988; Haas & Shaffir 1995). As a lifelong course of becoming integrated into a social group by learning the group's culture and discovering one's group role, socialization is necessary for the development of a self (Haas & Shaffir, 1995; Abercrombie et al., 1988; Theordorson, 1969).

Primary socialization begins when the child in the family commences internalizing values, attitudes, skills and roles that construct the personality; secondary socialization requires getting an education at school (Anderson, 1993; Abercrombie et al., 1988). Acquiring any new social position,

resulting in functioning as a group or community member later in life, is referred to as adult socialization; this is when adults take on roles that their primary and secondary socialization may have prepared them for (Abercrombie, et al. 1988; Manis & Meltzer, 1978).

From a symbolic interactionist perspective, socialization is viewed as a vigorous course that enables people to develop the capability to think; "furthermore socialization is not simply a one-way process in which the actor receives information, but is a dynamic process in which the actor shapes and adapts the information to his or her needs" (Manis & Meltzer, 1978, p. 6). Similarly, phenomenologists view socialization as involving a person experiencing changing inputs of perception; these inputs are organized into traditional patterns that affect his/her sense of self (Freeman, 1980; Schutz & Luchmann, 1973). According to a phenomenological perspective, meanings are experienced in the social world; "perception therefore cannot be limited to what is received through the senses, but must include the meaning structure experienced by a knowing subject of that which is being perceived" (Psathas, 1989, p. 16). On the other hand, structural functionalists view socialization from a

group perspective; rules, beliefs and values are passed on from social groups' influences (Elkin & Handel, 1972).

Social construction of gender

Some sociologists (Gould & Kern-Daniels, 1977; Lipman-Blueman, 1984; Thorne, 1983)) note that one's gender is the result of socialization. Gender, like culture, is produced by everyone continuously "doing gender" (West and Zimmerman, 1987). Lorber (1994) acknowledges,

Gender is so much the routine ground of everyday activities that questioning its taken-for-granted assumptions and presuppositions is like thinking about whether the sun will come up. Gender is so pervasive that in our society, we assume it is bred into our genes. (p. 13)

Gould & Kern-Daniels (1977) note that one's sex is a genetic biological division that separates females and males; whereas, gender is that which is perceived as feminine or masculine by the common world. Lipman-Blumen (1984) further explain that sex roles are "behaviors stemming from biological sexual differences" (p. 1); whereas, gender roles are "socially created behaviors differentially assigned to men and women" (p. 1). Gould & Kern-Daniels (1977) profess that gender is a

series of norms and behaviors "socially constructed, socially perpetuated and socially alterable" (p. 184). Thorne (1983) points out that individuals display gender in their dress and speech, which results in them being categorized as female or male.

Gender is continuously constructed and reconstructed out of human interaction and social order; it is a human creation, like speech, friendship, religion and science (Lorber, 1994). Sex typing draws mainly from social "gender-schematic processing" (Bem, 1995, p. 86) that occurs when a child encodes and organizes information based on the culture's meanings of male and female. "A schema is a cognitive structure, a network of associations that organizes and guides an individual's perception" (Bem, 1995, p. 87).

Gender construction, which involves the development of male and female roles according to a society's expectations, begins with the designation of a sex category, based on a child's genitalia at birth (Anderson, 1993, Lorber, 1994). Babies are named and dressed according to their gender category which results in their sex category becoming a gender status (Lorber, 1994). "As soon as they can talk, they start to refer to themselves as members of that gender" (p. 14). In

puberty, their biological sex comes back into play. Adolescent boys and girls communicate with each other in a scripted and gendered mating style (Lorber, 1994).

Lorber (1994) concludes the above processes result in the social construction of gender; males and females play contrasting roles and have different experiences and views. Nelson & Robinson (1994) define a role as the series of presumptions put upon the person of a given rank within a culture or community. Although roles aim to establish what one should do in certain situations, they can also become a "cultural road map" (Nelson & Robinson, 1994, p. 31) with limited options. Males and females have been restricted throughout history by established gender roles. The traditional meanings of both masculinity and femininity are confining (Nelson & Robinson, 1994).

Bernard (1975) suggests that men and women follow a different drum beat and at times they are in a dissimilar parade. Anderson (1993) implies this is the result of the social construction of gender which establishes separate cultures for men and women. The media, one's family, peers and teachers affect the building of male and female genders in Western societies by telling men and women how to act and

dress (Lorber, 1994). The exclusion of gendered attire, hairdos, jewellery and makeup, would result in women and men looking more alike. "For human beings, there is no essential femaleness, femininity or masculinity, womanhood or manhood, but once gender is ascribed, the social order constructs and holds individuals to strongly gendered norms and expectations" (Lorber, 1994, p. 25). However, since genders are not strictly biological, their boundaries are breachable (Bem, 1995).

Epstein's (1970) studies suggest women who worked in male-dominated jobs throughout the early and mid 20th century were commonly perceived as "sexless". During world war one, women employed in traditional male professions helped preserve this view by dressing in men's clothing and imitating them. These women believed that characteristics required by a professional woman are different than those needed by a "feminine" woman; thus, in addition to wearing men's clothing, they acted assertive, objective and independent on the job (Epstein, 1970). Their conduct can be attributed to how women were socialized to believe that if a female attained excellence, prosperity or social power, it was because she had masculine characteristics (Lorber, 1994).

Baines et al. (1991) suggest that by exploring the

socialization of women, people may start to comprehend the means by which girls and women absorb the beliefs and norms associated with caring. The view that caring "comes naturally to women" (p.17) ignores the value of the "socially patterned roles and the process of socialization" (p.17) related to masculine and feminine roles. Gaskell's (1993) studies demonstrate that women have developed strong interpersonal leadership abilities while in care-giving roles as mothers; this assists them in mediating, handling and leading others.

Sullivan & Decker's (1992) findings demonstrate the importance of having strong communication skills when working in nursing leadership positions. At the forefront of communication is effective listening which can be learned by observing others who demonstrate an ability to listen. Most of these skills are not learned in formal education or on-the-job training; they are developed by observing role models throughout life (Sullivan & Decker, 1992).

From their studies on women's development of knowledge, Belenky, Clinchy, Goldberger and Tarule (1986) note that most of their female interviewees perceived "connected knowing" as a childhood attribute they had developed while building relationships within and outside their families. These women

described their immediate family relationships as being "characterized by images of connection, care, mutuality, and reciprocity" (p. 176). The interviewees suggested their nurturing interpersonal relationships resulted in them learning to recognize their "gut feelings" about certain situations (Belenky, et al., 1986).

According to Hochschild (1983), women have developed adaptive and cooperative abilities from performing interpersonal unpaid labour. For example, they nourish, lead and befriend children while attending to the requirements of those who are not yet able to care for themselves. Alpert (1973) notes female power in leadership could be the same kind of authority a mother projects when nurturing her children. While taking care of her family, she expresses insight, intuitiveness, flexibility, inventiveness, guarded feelings towards others, and the ability to react emotionally, as well as sensibly (Alpert, 1973).

Other feminist researchers support Alpert's (1973) notion that taking care of children has an effect on women's application of power. Rothschild (1976) argues that women's work experiences within the family have been set on different types of power relationships than men's experiences. Restine

(1993) suggests the differences in the way men and women exercise power and authority could be attributed to early socialization, when men are taught to be rivals and quarrelsome and women are encouraged to be sensitive and caring when they communicate.

Sullivan & Decker (1992) claim gender has an effect on men's and women's communication styles. Their study indicates that when females are communicating, they express concern and goodwill towards subordinates, while men are fast to dispute. Jaggar & Struhl (1978) attribute this gender-specific behavior to the different socialization men and women face. "Men are discouraged from developing certain desirable traits, such as tenderness and sensitivity, just as women are discouraged from being assertive...and too bright" (Jaggar & Struhl, 1978, p. 13).

From her research on intuition, Snodgrass (1985) concludes that sensitivity is influenced by the roles of whoever is interacting. For example, subordinates show more sensitivity towards the feelings of others than people in power positions (Snodgrass, 1985). Miller (1976) and Weitz (1976) point out because people in subordinate roles are forced to tune into the feelings, thoughts and ways of their

superiors, they become more sensitive, intuitive individuals. Snodgrass (1985) further suggests "the subordinate status of women in our society may have led to them developing a greater ability to sense another person's feelings" (p. 148). A study conducted in the 1930s (Mead, 1935) mentioned by Mackie (1991) and (Epstein, 1970) supports this view; it portrays men in subordinate roles as being more sensitive than women in authority positions. Mead's (1935) study, indicates that the personality attributes labelled masculine or feminine are as moderately associated to one's biological sex as are the garments, the behaviors, and the types of head dress that are adopted by certain tribes; in the 1930s, the Tchambuli gender roles and accompanying behavior were opposite to Western culture's expectations of traditional male and female conduct at that time (Mead, 1935).

Symbolic interactionalism, structuralism and gender

According to symbolic interactionalists, gender is a social construct (Mead, 1982). Socialization of gender leans on the process of alteration a person experiences as a result of social influences from interaction. This suggests that words are illustrative of a total cultural tradition. Thus, the construction of one's gender occurs through interaction

(P. Adler & P.A. Adler, 1980). After communicating with others, children begin identifying themselves as male or female. "Patterns and habits then arise, enabling the child to function in the world" (Adler & Adler, 1980, p. 24). Symbolic interactionalists view this interaction among people as being the focus of their reality (Adler & Adler, 1980). While symbolic interactionalists use the individual as a frame of reference, structural functionalists look at the social group's influence on gender (Haas & Shaffir, 1978).

Structural functionalists acknowledge an individual's adjustment and conformity to social standards associated with gender (Elkin & Handel, 1972). These social standards influence how a person learns society's ways, in order to function in it. A person's behavior is judged by observers as being either feminine or masculine (Elkin & Handel, 1972). Lorber (1994) asserts,

as a social institution, gender is one of the major ways that human beings organize their lives. Human society depends on a predictable division of labour, a designated allocation of scarce goods, assigned responsibility for children and for others who cannot care for themselves, common values...and legitimate leadership. (p. 14)

The socialization of gender has resulted in a division of labor and patriarchal leadership (Miles, 1982). "The domination of women by men precedes the emergence of class domination and is structured deeply into the relations of production and reproduction of almost all known societies" (p. 9). Thus, patriarchal leadership has been socially constructed by societies, who view it as the norm (Miles, 1982).

Fox (1988) criticizes what she calls a "reductionist's" view of patriarchy that assumes men have an innate desire for power. Such an outlook omits the consideration of social structure, which evolves slowly throughout history. Lerner (1986) further argues that choices made by women in the past may have influenced the development of a social structure that gave men power and opportunities, that women were deprived of. Currently, some active female groups are challenging the social structures blamed for their oppression.

Some feminists' views and theories of oppression

Contemporary feminism, which developed during the civil rights movement in the 1960s, is "an active, evolving, politically engaged movement" (Burt, 1993, p. 19). From this movement, different feminist theorists have established variant political traditions. Nevertheless, liberal, radical

and socialist feminists have all shared a leadership role in a fight against the oppression of women (Burt, 1993).

The two main concerns of socialist feminists are, class oppression and gender oppression, which they attribute to "capitalist patriarchy" (Code, 1993; Eisenstein, 1979; Hartman, 1979). This group takes a leadership role in depicting forms of social oppression, related to class and gender hierarchies along with race, ethnicity and age. Socialist feminists also take a leadership stand in confronting oppressive systems found amongst women in their own communities (Frye, 1983; Lord, 1984).

Although socialist feminists and radical feminists agree changes are needed in women's social and economic situations, they differ in their emphasis of the problem (Burt, Code, Dorney, 1993). "Whereas material, economic, and social factors are primary for socialist feminists, radical feminists contend that the oppression of women by men is the root cause of all oppression" (p. 41). Radical feminists have taken a lead role in conducting critical research that indicates patriarchy leans on the practice of sexism (Bunch, 1987, Dworkin, 1989; Frye, 1983; Griffin, 1981; Rich, 1980). Their studies suggest that all society is influenced by oppression; in every

institution, somebody dominates somebody else (Dworkin, 1989; Frye, 1983).

According to radical feminists, gender is the main structure of oppression that results in social inequality (Code, 1993; Jagger & Stuhl, 1978; Lengermann & Wallace, 1985). When taking a leadership stand, this feminist group has been criticized for exclusively attacking patriarchy; their way of leading is seen by some liberal feminists as an unrealistic approach to altering oppression (Lengermann & Wallace, 1985).

Liberal feminists claim sex discrimination is based on women being defined according to their performance as wives and mothers, which robs women of the equal opportunity to seek their own self interest. They argue that if women could compete fairly in society by achieving justice in the workplace, they would attain equality. From their perspective, women's oppression is a structural result of the capitalist economic system (Code, 1993). Liberal feminists' believe that progressing in society involves encouraging women and men to work together to change oppressive situations (LeGates, 1996). They have taken a leadership role in passing human rights legislation and making changes to the educational system

(Adamson et al., 1988).

Socialist, radical and liberal feminists place themselves in three separate political frameworks, which affect how they view their leadership role (Brinkin, 1991). However, each of these feminist groups commonly suggests that women need the same access to leadership positions as men, so that females can have an equivalent say to males in public decision making organizations (Code, 1993).

Studying socialization of leadership

Burns (1978) states leadership can be a very confusing phenomenon if it is studied in isolation from its historical and social context. To support his belief, he cited several parallels in the early socialization experiences of some notorious leaders and great rulers with common backgrounds. Many of them had a strong positive attachment to one parent and a negative attachment to the other one. Also, numerous leaders had experienced very traumatic childhoods. Tension, antagonism, and uncertainty have been evident in the early lives of a number of good leaders (Burns, 1978).

Burns (1978) suggests that by studying some of the main sociological influences on the lives of great leaders, researchers would become more insightful of the powerful

effects that family, school and adolescent behaviour have on these individuals. According to his study, the nuclear family is viewed as being a small political organization and a primary leadership system that influences skill building. Learning from experience and people is a major factor attributed to shaping leaders. Further development of leadership roles is influenced by social aspirations, collective expectations, and political requests (Burns, 1978).

Societal norms designating what a person should be, feel and do in order to be considered feminine or masculine, have been established by one's culture (Mackie, 1987). Folk knowledge, for example, depicts men as being direct and forthright when communicating; whereas, women are portrayed as deceitful and manipulative. "Assertive females may find themselves labelled bitches and unassertive males wimps" (Mackie, 1987, p. 7). Reinhartz (1995) argues that traditional research has reinforced some of these views about femininity because male researchers have commonly misunderstood women's behavior when comparing it to men's.

Many conduct variations between males and females are related to power differences between the genders (Mackie, 1987). Power is the ability of individuals or groups to rule,

effect, or manipulate others' conduct, whether these others desire to cooperate or not. Men's power has enabled males to create and maintain the leading authoritative world view, while women's lack of power has resulted in females accepting male perspectives (Mackie, 1987).

Barthes (1970) suggests that meanings of concepts, such as power, are constructed through codes implanted in different cultures. Although the meanings seem to be inherent, apparent and part of reality, they are actually produced (Barthes, 1970). For example, women are not inactive results of socialization; they have actually created the social characteristics and meanings of femininity through their everyday activities (Smith, 1990b). Nonetheless, as outsiders to the dominant leadership culture, women have often overlooked certain concealed cultural assumptions and values that have influenced their socialization (Gosetti & Rusch, 1995). The problem with keeping these assumptions and values buried and unexplored is that they can quietly, but powerfully continue to shape women's cultural views of leadership (Gosetti & Rusch, 1995).

Cultural influences on leadership

Cultural themes and value systems affect how women in

different societies perceive leadership (Epstein, 1970). Social norms and rules develop a basic context in which women base their career decisions on. A society's culture presents a framework for its members to conform to and operate within. Although cultures are constantly transforming, certain gender patterns show considerable continuity. "Values, ideology, and images form much of the context in which the socialization processes shape occupational and family life" (p. 19).

In most societies, certain attributes are perceived as feminine or masculine characteristics (Epstein, 1970). For example, in the seventies, Americans considered empathy, sensitivity, charm, grace, deference and dependence to be ideal female characteristics. These cultural processes set some conditions which discouraged women from seeking leadership positions (Epstein, 1970).

During the 1960s, in Russia women were expected to justify why they were not working; whereas, in the United States, women were suppose to explain the reason they were employed (Epstein, 1970). Thus, while American women were being deterred from pursuing leadership positions, Soviet women were being urged to become leaders for the good of the economy, politics and society (Epstein, 1970). On the other

hand, Black working women were perceived by their culture as taking away their men's masculinity if they practiced leadership in the workforce (Epstein, 1970). This demonstrates how cultural beliefs can influence perceptions of female leadership.

Certain qualities associated with leadership may be described as female in one society and male in another one (Epstein, 1970). For example, Hall (1963) states "in Iran...men are expected to show their emotions.... They are sensitive and have well developed intuition and in many cases are not expected to be too logical.... Women, on the other hand are considered to be coldly practical" (Epstein, 1970, p. 10). Thus, from a male perspective, some North Americans may perceive Iranian women as ideal authority figures and Iranian men as too emotional to be good leaders.

In nearly all cultures, women's experiences have mainly been interpreted and presented by men, from a male perspective (Morstein, 1988). The language applied to women's experiences "was based on men's experiences of women's experiences.... Thus, women's experiences and their lives were other determined rather than self determined" (p. 47). Therefore, to present women's own perceptions of their everyday world,

Morstein (1988) suggests applying a story telling approach to research and Smith (1992) stresses the value of conducting research from a female standpoint.

Psathas (1989) points out, in adopting a phenomenological perspective, the researcher develops a method of examining leadership that is different from the traditional positivist approach to studies; by applying this method, the social scientist will see facts that may have been missed by other researchers, who were influenced by their culture. Applying phenomenological research to the phenomena of leadership means re-learning to view leadership, by re-awakening its basic experience (Merleau-Ponty, 1962). This type of research could influence changes to some common perceptions of leadership, associated with certain cultural outlooks.

Summary

In chapter two, the literature suggests women's leadership abilities have been ignored during the past few decades. Additionally, the themes, perceptions of leadership styles, different approaches to leadership, barriers to women entering leadership positions and finally, socialization suggest that leadership is socially constructed. In sum, chapter 2 supports

the need to conduct additional research related to female leadership.

Chapter 3 suggests applying a phenomenological approach to conducting research from a female perspective.

CHAPTER 3

METHODOLOGY

This chapter focuses on the methodology applied to the study. It is divided into three main sections: theoretical framework, research approach and implementation of the method.

Theoretical framework

Some current leadership theorists are moving away from the positivist, reductionist behaviorism of the past toward a "more descriptive, naturalistic phenomena of leaders in action" (Starratt, 1993, p. 5). In-depth interviews and organizational reports are replacing survey questionnaires and statistical analysis (Maxcy, 1991; Starratt, 1993). "The narrative and thick descriptions tend to present a longitudinal and more dynamic picture of leadership than the static, snap-shot and quantified picture derived from surveys of leaders and subordinates" (Starratt, 1993, p. 5). Starratt's (1993) findings suggest that a phenomenological research approach would be appropriate for the study of leadership.

Phenomenologists assume each person constructs his or her own world (Schutz, 1970). With the help of others, individuals accomplish this by interpreting phenomena and relationships according to a social world established by a cultural in-group. Schutz (1970a) claims that phenomenological research aims to discover how a person's role is socially constructed through the influence of others. Thus, the development of leadership could be examined by this research approach.

Leadership does not fit neatly into set moulds of social conditions or behaviors (Maxcy, 1991). "There is a deeply layered set of meanings attached to the notion of leadership, that must be uncovered" (p. 15). Researchers need to move beyond exclusively explaining leadership's relationship to patriarchal organizations and acknowledge that "leadership is a social concept" (Maxcy, 1991, p. 17) that involves interaction.

Researchers should not be expected to quantify and mathematize participants' descriptions of a social concept, if its essence is qualitative and nonmathematical (Psathas, 1989). As a social concept, leadership should be examined through a qualitative research lens. In a phenomenological approach, a whole range of experiences around a social

concept, that may be ruled out in a quantitative method, are considered valid (Psathas, 1973). "More than any other sociology of everyday life, phenomenological sociology is a study of ideas and thinking" (Freeman, 1980, p. 113).

Phenomenological methodology supports studying people where they are naturally active in their worlds; it attempts to gain a renewed connection with original experience by aiming to be "presuppositionless" (Van Manen, 1990). In other words, this is a methodology that attempts to deter any inclination toward "constructing a predetermined set of fixed procedures, techniques and concepts that would rule-govern the research project" (Van Manen, 1990, p. 29). Phenomenological research concentrates on the participants' perceptions of their own experiences in their everyday social roles and their perceptions of others involved in their experiences (Schutz, 1973). By applying this method, the researcher connects the knowing participant with the object of study (Psathas, 1973).

Phenomenologists view each individual as a "reality constructor" lacking complete knowledge of the world; individuals see and hear the world in a fragmented way and attempt to construct recognizable phenomena from these fragments (Berger & Luckman, 1966). Common cultural concepts

only occur in minds of individuals who take in, and interpret them according to their life circumstances and their interaction with others (Schutz, 1970). This is part of a shared "tuning-in" connection that occurs between the communicator and the receiver in all types of interaction (Schutz, 1970). Psathas (1973, Ritzer (1992), and Schutz (1970) refer to this connection as "intersubjectivity".

A process of "intersubjectivity" occurs in the clearly perceptible present in which we talk and hear each other and share common time and space with others (Ritzer, 1992; Psathas, 1973). Comprehending others and being understood by them is part of this process (Psathas, 1973; Schutz, 1964). An "intersubjective" world is one common to all because people inhabit it as individuals among other people, connected through common influences such as work (Psathas, 1973). People's actions at work are defined through certain concepts of meaning (Schutz, 1967). Work has commonly been considered to be the centre of the intersubjective world because many people tend to perceive their identities at work as being their complete selves and their foremost reality (Schutz, 1973). Instead of paying attention to other outside influences that make up life's "multiple realities" (Schutz, 1967), they

adopt a standpoint or attitude, based on a routine involvement in daily life (Freeman, 1980).

During the process of intersubjectivity, reality takes on a certain meaning according to its function and type of relevance (Schutz, 1970b). These relevances ascertain the chosen function of our attention, which is a main focus of our foremost reality. All actions, thoughts and achievements in the social world are directed by a whole order of relevances (Schutz, 1970b). Causal relevance is the objective result of what is subjectively understood as motivationally relevant. For example, in reference to human action, any communication of causal relevancy can be easily explained according to its motivational relevance and the associated arrangements of interpretational importance. People's mental activities are aimed towards the issue they are concerned with, which is the relevant object of interest at the time or the "theme of the field of consciousness" (Schutz, 1979, p. 67). The social construction of certain concepts, such as leadership, could take place during the process of intersubjectivity.

People apply typifications, which are first-order constructs, to everyday actions (Schutz, 1973). Thus, symbolisms can take the form of labelling something such as a

man or dog. According to Schutz (1973), language can be perceived as a topological means of making sense of the social world. However, Kockelmans (1967) notes, "it is not possible to express the inexact data of perception in an exact manner" (p. 101); the researcher has to rely on ordinary language concepts to explain the social world and social phenomena.

The term "recipes" is used to explain ways that individuals deal with situations, and typifications when referring to people's perceptions (Schutz, 1973). Recipes, like typifications serve as a means to comprehend and control certain experiences. People operate with recipes to cope with issues of everyday life. Most regular activities lean on a cookbook approach to life, established from cultural habits and unquestionable truisms (Schutz, 1973).

According to Schutz (1962), a person's "biographical situation" could also influence a person's approach to life. "To be born into the world means first of all to be born of parents who are unique to us, to be raised by adults who constitute the guiding elements of our segment of experience" (p. xxvii). Natanson (1962) further explains, that individuals interpret what they encounter throughout their lives according to their own belief systems, interests, goals and ideology.

Thus, the way in which reality is interpreted leans on the totality of observations people build up in the course of their life times (Natanson, 1962). One's relationship with the social world leans upon the assumption that the same objects are experienced by other people in basically the same way as by one's self and visa versa (Schutz, 1964). "Their schemes of interpretation show the same typical structure of relevances" (Schutz, 1964, p. 143). If this understanding of the main identity of the intersubjective experience of the world stops, then the capability of communication with others is destroyed. In this position, individuals would perceive themselves as each residing in a confined structure, and view other people as a mere phenomenon existing in the "world of natural attitude" (Schutz, 1966, p. xi).

Schutz (1966) describes the world of the natural attitude as "the world in which we find ourselves at every moment of our life, taken exactly as it presents itself to us in our everyday experience" (p xi). To study what the social world means to the observer, face-to-face interviews should be conducted (Schutz, 1967; Van Manen, 1990). Phenomenology is a caring approach to research that involves being heedful and tuned into what a study participant is saying (Van Manen,

1990).

By tuning into the participants' perceptions of their experiences, the researcher can present the findings according to their perspectives (Schutz, 1970a). However, as Schutz (1970a) points out, the research is open to interpretation because pure and simple facts do not exist; they carry along their own meaning of an inside and outside horizon. Thus, the two main questions that need to be answered in research centre around what the social world means to the observer and what the social world means to the observed actor within his world (Schutz, 1970a). To assist in this process, the researcher must keep focussed on the research question, and guard against allowing the method to rule the question (Van Manen, 1990).

Looking through different lenses

A phenomenological approach to research involves viewing a social concept through different lenses (Psathas, 1973). Since a person's perception of leadership is influenced by which lens it is viewed through, applying different perspectives to the examination of leadership experiences is important (Gosetti & Rusch, 1995). Lenses taken from a variety of perspectives can zoom in on gaps and invisibilities

grounded in traditional ways of viewing leadership (Gosetti & Rusch, 1995).

Some symbolic interactionalists share a common lens with phenomenologists (Psathas, 1989). For example, Mead (1964) presents a view which is analogous with the phenomenological. Each envisions society as evolving, a person and the community as closely correlated, and the subjective part of human behavior as an essential part of the formation and preservation of the communal self and the social group (Mead, 1964; Psathas, 1989).

Mead (1982) regards the "self" as a person's perception of concepts and views about his/her social identity. "Perception" is when a person searches for and responds to stimuli associated to an impulse, such as hunger. The person takes action in response to his/her interpretation of the perception (Mead, 1982).

Phenomenology, like symbolic interactionism, centers on everyday life and how people produce and keep the meaning of conventional activities and situations (Lofland, 1971; Ritzer, 1993; Schutz, 1970a; Smart, 1976). Phenomenology promotes a new vision of the nature of sociological work by discarding the concept that the social world establishes an object world

separate from the interpretive procedures of sociologists (Ritzer, 1992; Schutz, 1973; Smart, 1976). According to Smart (1976), the work of phenomenological sociologists focuses upon accounts of what has and is being done. "The social world is treated as the product of human activity, interpretation and intention, as [part of] a subject world" (Smart, 1976, p. 75).

Phenomenological research has a conceptual and theoretical approach that discourages empirical research known to use experiments, surveys or observational studies (Freeman, 1980, 1992; Smart, 1976; Schutz, 1973). It does not confine the researcher to a narrow set of lenses or methods; there is no set recipe for the method to be applied to the study (Psathas, 1973). "One cannot pick up a book of rules on how to do a phenomenological analysis and jump in; the adoption of a new paradigm for research involves the researcher in a major reformulation of his thinking" (Psathas, 1973, p. 17).

Similarly to a phenomenological paradigm, grounded theory encourages the researcher to discover new theoretical interpretations, rather than exclusively leaning on established frameworks (Charmaz, 1983, Glaser & Strauss, 1967). After analyzing the findings and coding for processes that are important in ongoing social life, grounded theorists

may recognize the unfolding of a new theory (Glaser, 1978; Weiner, 1981). To analyze their data, they closely examine participants' accounts of experiences and look for common patterns. They question how things were constructed, and what things mean (Glaser, 1978). For example, if they were examining leadership, they would not lean precisely on literature to shape their concepts of what it is. Instead, they would check their developing concepts with other researchers' observations and attempt to establish new theoretical interpretations of the data (Schwart & Jacobs, 1979). Parts of grounded theory have a number of commonalities with some feminists' perspectives.

Gosetti & Rusch (1995) acknowledge the value of applying a feminist perspective to research. They state,

the power of the feminist lens is its ability to focus on the gaps and blank spaces, of male-dominant culture, knowledge, and behavior. Through this lens, we can locate in the spaces, women and other marginalized groups who have been excluded from the development of knowledge.
(p.14)

By stepping into these spaces with a feminist lens, one can see more clearly how gender characteristics, associated

with leadership, are constructed from the assumptions and beliefs of the dominant male culture (Gosetti & Rusch, 1995). Using a women-centred lens, a researcher can explore leadership experiences from the standpoint of being female. Applying the standpoint of women to examine these experiences can challenge the discrepancies which exist between what conventional knowledge says their experiences are, and what they actually experience in their everyday lives (Smith, 1990a). "A feminist lens allows us to not only challenge the reality of the dominant culture, but also to propose new realities" (Gosetti & Rusch, 1995, p. 16).

Bernard (1973) argues that while most male sociologists endorse an a genetic quantitative research means, the majority of female researchers prefer a communal qualitative style. An a genetic research approach leans towards obtaining hard statistical data through surveys and experiments; whereas, a communal style involves methods such as participant observation, informal interviews and case studies. When conducting informal interviews, some qualitative researchers attempt to put themselves in a participant's shoes to try to see the world through the eyes of the person being studied (Lofland, 1971). "Individual intuition is the richest and

primary source of understanding in qualitative research.... The qualitative researcher typically becomes familiar with the research phenomena, including the actual field setting, and notes and memories of interviews and observations" (Firestone & Dawson, 1988, p. 210).

Communal qualitative research is mainly woman centred and not totally controlled by the researcher (Bernard, 1973). Comprehending the experiences of participants, by treating them as individuals, rather than as objects of use, takes precedence over decoding data into numbers (Bernard, 1973; Lofland, 1971; Mackie, 1991). Excluding qualitative research methods could result in women's voices not being heard, important parts of their lives being ignored and the context of the research overlooked (McLaren, 1988). However, a problem with some qualitative studies is that "intuition is such a private process that it is difficult to convey the methodology to a reader.... The reader knows little about how the researcher arrived at the conclusions or how firmly they are grounded" (Firestone & Dawson, 1988, p. 210). Thus, most qualitative studies are prone to multiple interpretations.

According to Wallace & Wolf (1995) the qualitative research approach utilized by phenomenologists and some

feminists have a number of commonalities. Feminist scholar Dorothy Smith's standpoint theory examines the everyday worlds of people positioned in subordinate positions (Smith, 1990a & 1990b). She is concerned about how women think and feel about their everyday experiences in male-dominated structures. "Relations of ruling" explained in chapter one, is a major concept in Smith's (1990b) standpoint theory. Wallace & Wolf (1995) report, "her work is similar to the phenomenologists...who would view the realities of woman's nature, needs, role, and place in society as systems of ideas constructed in past interactions and sustained by present ongoing interaction" (p. 270). Like phenomenologist scholars Berger & Luchmann (1966), Smith (1990a) perceives gender relations as being socially constructed.

Wallace & Wolf (1995) note Smith (1987) concurs with Schutz' (1962) analysis "of the scientific attitude which brackets or suspends the subjectivity of the thinker as a man among fellow men..." (Wallace & Wolf, 1995, p. 272). Smith (1990b) asserts that examining the "objectivity" which upholds the ruling apparatus is a means for subordinate groups to better understand their social world and work towards changing it.

Like phenomenologist Albert Schutz, feminist scholar Dorothy Smith has challenged some customary ways of conducting research and has suggested applying different lenses to examine a social concept (Schutz, 1970; Smith, 1979). While Schutz (1970) questions common assumptions, disputes culturally learned concepts and aims to comprehend experiences in the everyday world, Smith (1990a) examines assumptions about being feminine, challenges culturally learned meanings of femininity, and attempts to understand women's experiences in their everyday worlds. Both Schutz (1970) and Smith (1979) recognize the value of examining the world from one's standpoint, in one's everyday life. Before Smith (1979) proposed conducting research from a female standpoint, Schutz (1970) argued that one's experience of the everyday world includes both a natural and a cultural view, according to an individual's perspective at the time. In their research, Schutz (1970) and Smith (1979) treat the social world as a subjective world. This means it is important to study a female perspective of a social concept in addition to a male's.

Feminist research is women-centred in a number of ways; its main subject for exploration are the situations and experiences of women in society, and its aim is to view the

world from woman's vantage point (Lengermann & Niebruggee-Brantley, 1992). Additionally, feminist research seeks to construct a better world for women and to change their lives (Lengermann & Niebruggee-Brantley, 1992; Connelly & Armstrong, 1992; Stanley, 1990). Segal (1987) points out that feminists stress the value of exploring women's experiences, feelings and perceptions when conducting research, in order to challenge the myth of male expertise.

It is common for many feminists to reject the traditional objective/subjective split in sociological research. Focusing on subjectivity is a way of defying prevalent sociological methods viewed as having objectified women in its research methods (Maynard, 1990). According to Smith (1990a) "the only way of knowing a socially constructed world is to know it from within" (p. 22). Maynard (1990) discusses applying "the story telling approach" (p. 275) as a research method that enables women to present accounts of their own lives, "in their own terms and in their own chronology" (p. 275).

McLaren (1988) points out that many feminists disagree with the "value free" stand of the sciences. Throughout different disciplines, knowledge is not totally objective as commonly assumed and emotional detachment is not an achievable

ideal. To support this notion, McLaren (1988) reports Juteau-Lee's view that such a form of disengagement suggests researchers would need to die, to kill all their senses before they could see anything clearly.

When feminist scholar Anne Oakley (1981) had experienced interviewing women for research, she noted it was nearly impossible for her not to become involved with the women she was questioning, and thus, she concluded objective interviewing does not work. She also acknowledged that the women she interviewed often questioned her during the session; therefore, she believed she would be objectifying them if she followed a research method book that insisted she ignore their questions (Oakley, 1981).

Some sociologists also struggle with a phenomenological approach to research. They argue that since they cannot assume they share the same perspective as a study participant, then they cannot totally rely on their subjective view of another person's perception as being accurate (Freeman, 1980).

Phenomenological research approach

In addition to having a distinctive realm of inquiry, phenomenological research is descriptive (Ihde & Silverman,

1985) and qualitative (Schwartz & Jacobs, 1979). However, its approach to conducting research varies from traditional descriptive and qualitative methods; it focuses on a participant's experiences meaning rather than on descriptions of overt actions or behavior (Valle & Halling, 1989).

Ihde & Silverman (1985) explain that descriptive research commonly refers to inquiries that aim to give a neutral, close and in-depth account of the topic they are studying. Rather than drawing on predetermined hypothesis, the aim is to find the main attributes of phenomena and then communicate the findings in verbal images (Valle & Halling, 1989). From a qualitative perspective, the quality of human existence is viewed as being closely related to the structures and definitions of everyday language. Thus, common language descriptions of data are reported in the findings. As one form of qualitative research, phenomenological studies aim to produce accurate and systematic accounts of the meaning that make up the consciousness (Valle & Halling, 1989). They are a descriptive examination of lived experiences (phenomena) in an attempt to enrich practical knowledge (Van Manen, 1990).

Sandelowski (1986) expounds that in phenomenological research, each person's experience is seen as being unique,

and truth is perceived as relative. Oiler (1986) further explains that a phenomenological approach "aims to describe experience rather than define, categorize, explain, or interpret it" (p. 81). Thus, the researcher is attentive to how phenomena looks to the research participants and poses questions based on what the participant is saying. "In addition, the selection of data collection procedures is guided by the intent to preserve the natural spontaneity of subjects' lived experiences" (Oiler, p. 80).

Phenomenological research is concerned with examining and recounting all phenomena, including the human experience, in the way the phenomena emerge in their fullest openness and depth (Giorgi, 1975; Omery 1983). One goal of the researcher is to comprehend both the subjective perspective of the participant's experience along with the perspective's effect on her life experience and behavior (Morris, 1977). Thus, the main task is to allow the experience, as it occurs for the participants, to unravel in an unbiased way through each subject's own descriptions (Omery, 1983).

Since a major threat to the truth value of a qualitative study lies in the closeness of the investigator participant relationship, the credibility of qualitative research is

enhanced when investigators describe and interpret their own behavior and experiences as researchers in relation to the behavior and experiences of subjects (Sandelowski, 1986). A useful way to view researchers in qualitative inquiry is as participants in their own studies (Sandelowski, 1986).

Code (1995) points out researchers need to be in tune with how their values, attitudes and perceptions can influence the research process, and should be aware of how the researcher's gender can affect the study. This is a concern for methodological accountability, which demands constant examining of one's self and communicating respectively with participants (Burt, 1995).

Intentionally examining the mutual influence taking place during the interview can aim to prevent entanglement with the participants (Sandelowski, 1986). In qualitative research, "truth is subject-oriented rather than research defined" (p.30). Thus, researchers should interpret their own behavior and experiences as researchers in relation to the behavior and experiences of study participants (Sandelowski, 1986).

A phenomenological approach to examining the social world demands that the researchers break out of their own worlds and observe their assumptions that structure their lives (Psathas,

1989; Schutz, 1970a). To accomplish this, researchers must "suspend belief" and "bracket" their experiences which means setting aside preconceptions and presuppositions about the social world in order to examine it with precision (Psathas, 1989; Schutz, 1970a). According to Husserl (1970), to bracket "one must take hold of the phenomenon and then place it outside of one's knowledge of the phenomenon" (p. 33). To help suspend interest and bracket, a phenomenological method suggests that researchers assume the role of the stranger, like a visitor from a different country, while they are conducting interviews (Wallace & Wolf, 1995). After the researchers' interpretations of an experience are set aside, the perceived world becomes more evident (Schutz, 1970a).

It should be noted that Oakley (1981) appears to be challenging some methods proposed by phenomenological research or alternatively she is pointing out a weakness about suspending belief and bracketing. Although totally setting aside all beliefs and experiences may be humanly impossible, the researcher attempts to bracket, as part of applying a phenomenological method to this study. Bracketing helps a researcher to keep focussed and be a better listener (Schutz, 1970a; Psathas, 1989). It also guarantees a firm starting

point leading to a strong investigation (Giorgi, 1975).

In a phenomenological study, examining people's accounts and conversations of what is and has taken place is a priority after the interviews have been conducted (Smart, 1976). The aim of the research is to present the means by which the social world is constructed, by examining the participants' accounts of their experiences (Smart, 1976). This study on women in leadership explores the female participants' perceptions of leadership and leadership development.

Participant Selection

While quantitative research leans on pre-determined sample sizes and statistical tests, qualitative research calls for an undetermined sample size of participants who can speak on the phenomena being studied (Sandelowski, 1986). In phenomenological research, participants are chosen from a group of people qualified to speak on the social concept being studied. Since one aim of this type of research is to report on how a certain experience is structured, rather than focus exclusively on the attributes of a group who have shared a particular event (Valle & Hallig, 1989), a small sample is commonly used (Omery, 1983). For example, in their

phenomenological research, Konig (1979) used three participants, Yin (1984) conducted a case study with one participant, King (1990) used seven participants and Frazer (1995) interviewed four men for his study. Omery (1983) stresses that in a phenomenological study, "because of the length of the data-gathering interview(s), and the detail of the complete description, the sample is usually small" (p.57). This suggests a sample consisting of eight female participants is sufficient for a phenomenological study on leadership.

To give credibility to the study participants, they are chosen on the basis of their experience with the phenomenon being studied (Anderson, 1985; Valle & Halling, 1989). Therefore, they are considered to be authorities in the area under investigation (Anderson, 1985; Valle & Halling, 1989). Additionally, the participants must have the ability to describe the experiences being examined and they need to be currently living the experience (Valle & Halling, 1989).

After an available group of participants who meet the criteria and are willing to partake is found, each person is interviewed separately (Morris, 1977; Valle & Halling, 1989). Following the initial interviews, some analysis of the data is conducted, whereby the continued selection and second

interviewing of participants is related to the emerging findings that unfold (Sandelowski, 1986).

Collection process

In phenomenological research, the interview is used to explore and gather experiential accounts that could help develop a broader understanding of human phenomenon (Van Manen, 1990; Valle & Halling, 1989). The interview also serves as a means to establish an interactive relationship with the participant about the experience's meaning (Van Manen, 1990). Throughout the process, the interview is guided by the basic research question that led to pursuing the data. The participant is asked to reflect on a specific instance, situation, person or event and then to explore the experience.

In this type of research, there are only trigger questions (See appendix B) which encourage a participant to speak about the social concept being studied (Van Manen, 1990). "Characteristically, interviews are open-ended and unstructured, requiring enough time to explore the topic in depth" (Valle & Halling, 1989, p. 48). The phenomenological interview involves an interpersonal interaction in which participants are encouraged to share details of their

experiences with the researcher (Valle & Hallig, 1989). According to Omery (1983), data are collected through lengthy taped interviews that may be continued in several sessions. To ensure the subject's experience unravels in an unbiased fashion, the researcher does not provide any clarifications to the subjects during the interview (Omery, 1983).

Data analysis

Data analysis is the stage of phenomenological research that involves the researcher examining the systems, rationale and interrelationships that are found in the data being investigated (Valle & Halling, 1989; Giorgi, 1975). Some of the analysis takes place while collecting data. According to Giorgi's (1975) style of data analysis, reading through each participant's full explanation of her experience presented in the transcript is the first major step of analysis. Following a re-read of the contents, the researcher begins identifying natural "meaning units", as expressed by each participant, in association with her whole experience. "The researcher eliminates redundances in the units, clarifying...the meaning of the remaining units by relating them to each other and the whole" (Omery, 1983, p. 57). Meaning units are sectioned descriptive accounts of lived experiences presented by the

participants (Giorgi, 1977).

After completing this step, the researcher examines the data to see if participants have suggested a theme that dominates the meaning unit. The next task involves cross examining themes validated by participants in the second interview. It also entails reviewing all the interviews that the themes were taken from, in terms of how the experience was presented by each participant (Omery, 1983).

On completion of this step, the researcher clearly states the theme that governs the meaning unit. This is done by taking the research question into consideration in order to focus on the purpose of the study (Giorgi, 1975). Thus, this step involves examining themes and raw data from which they were pulled, with the question: what does this tell me about how female leaders in health care or education, perceive leadership and the development of leadership?

Then, "once the themes have been...enumerated, an attempt is made to tie together into a descriptive statement the essential, non-redundant themes" (Giorgi, 1975, p. 88). During this step, meaning units may be clustered under subthemes which are then classified into main themes, common to all participants. This is part of "theme analysis", which is the

process of discovering the themes found in the data (Van Manen, 1990). Van Manen (1990) explains that "phenomenological themes may be understood as the structures of experience. So when we analyze a phenomenon, we are trying to determine what the themes are" (p. 79).

Validity and reliability

In a qualitative approach to research, internal and external validity are dealt with differently than in a quantitative study. The truth value of qualitative research is based on its credibility; whereas, a quantitative study leans on internal validity (Guba & Lincoln, 1981). The true worth of a qualitative examination resides in the exploration of human phenomena or backgrounds as they are lived and perceived by participants, rather than in the affirming of certain views of those experiences (Sandelowski, 1986). Qualitative methods focus on examining the uniqueness of human conditions and the value of experiences that may not be able to be validated through the senses (Sandelowski, 1986).

A qualitative study is considered credible when the descriptions of human experience are recognized by the people who had the experience as being their own interpretations (Sandelowski, 1986). This type of research is evaluated

according to its "fittingness", which means that the findings are able to be "fit" into meanings beyond the study circumstances (Guba & Lincoln, 1981). Thus, this type of study meets the criteria when its readers perceive the findings as purposeful and applicable to their own lives. On the other hand, the validity of the findings could be jeopardized by putting too much weight on the participants' experiences or not placing them in a proper frame of reference (Sandelowski, 1986). Thus, the consistency of qualitative research is evaluated more according to its auditability, than its reliability, as applied in quantitative research (Guba & Lincoln, 1981).

Sandelowski (1986) further states qualitative research's findings are considered reliable when another can "clearly follow the decision trail" (p. 33). This suggests that somebody other than the researcher should be able to understand the judgements that were made throughout the research process, and comprehend the findings. Part of validating a study is checking out whether or not a reliable instrument was used to record the data obtained from participants (Wilson, 1985). In a phenomenological study, interview transcripts are the main instrument. "A reliable

instrument will produce consistent results, or data, on repeated use" (Wilson, 1985, p.184). Conducting a second interview with each participant, which results in having two interview transcripts for each one, helps validate a study. If the two transcripts show consistency, according to Wilson (1985) the instrument is considered reliable.

Oiler (1986) and Van Manen (1990) insist that communicating phenomenological findings does not have to be confined to narration; they can be communicated with photographs and poems. Oiler (1986) also points out that a further literature review can be conducted after the data has been collected. However, the theory applied to the findings should be cautiously explained and checked in order to preserve the insights gained from the phenomena (Oiler, 1986). In a phenomenological study, "the researcher is not seeking to validate any preselected theoretical framework" (Omery 1983, p. 50).

Phenomenological methodology assumes the researcher can bracket her biases and be objective (Schutz, 1979). This means separating the phenomenon of one's everyday experience from the social concept being studied (Omery, 1983). According to Smart (1976), "the question is still posed as to whether such

an orientation is at all possible for it is at times regarded as a contradiction in terms" (p. 79). Hochschild (1983) points out the term "objective" means being liberated from individual feelings. "Yet ironically, we need feeling in order to reflect on the external or objective world.... Like hearing or seeing, feeling provides a useful set of clues in figuring out what is real" (Hochschild, 1983, p. 31).

Implementation Process

Participant selection for study

"Purposive" sampling (Wilson, 1987) was applied to the participant selection process for this study. "In purposive sampling, the researcher selects a particular group or groups based on certain criteria. In this subjective sampling method the researcher uses his or her judgement to decide who is representative of the population" (p. 219). Since this type of sampling is nonrandom, the researcher needs to acknowledge that the findings cannot be generalized to represent all female leaders (Wilson, 1987).

To meet the demands of this study, the participants were selected on the basis of their experience with being a female working in a leadership position in nursing or education, so

that they could speak on the phenomenon being examined. The choice to exclude women who are single, do not have children and who were an only child was based on the goal to interview a small sample of women with some commonalities in their backgrounds.

Examining the experiences of women who have siblings, husbands and children makes it easier to explore experiences related to the leaders' interaction with their social environments. Since the aim of this study is to examine female leaders' perceptions of leadership and leadership development from a sociological perspective, a sample of women who could share their experiences related to interacting with others, such as family members, was selected. Conducting a phenomenological study, which encourages using a small sample (Omery, 1983) and does not confine the researcher to a limited set of lenses or methods, (Psathas, 1973) gives the researcher a free rein on criteria selection. The sample for this study consists of eight women who met the study criteria for selection and wanted to partake in the research.

Criteria for selection of participants

The criteria for selecting participants was based on a purposive sampling approach. The following eight factors were

used as a guide for choosing the study participants.

1. Each participant holds a leadership position in nursing or education. The literature (Baines, et al., 1991; LeGates, 1996; Rosener, 1990) indicates many women commenced their formal leadership positions in health care and education.

2. Each participant will have held a leadership position for at least five years and is currently still holding the position. Omery (1993) stresses the importance of participants being close to the social concept being studied, by currently experiencing it.

3. For reasons of accessibility, each participant will live in Northwestern Ontario. Part of the phenomenological research method involves interviewing participants face to face (Omery, 1983).

4. In order to facilitate communication, each participant will speak English. In phenomenological research, the participants in the study must be able to speak the language the study is conducted in (Omery 1983).

5. Each participant will be from a family of orientation with more than one child in it; studies (Bayes, 1991; Cantor & Bernay, 1992; Epstein, 1981; Kovach, 1988; Rosener, 1990) suggest that interaction with siblings has an influence on

leadership development.

6. In order to increase the chance of speaking from a similar standpoint, each participant will have lived in Northwestern Ontario for at least ten years. By having lived in Northwestern Ontario for this period of time, the participants would have had a chance to be influenced by interactions with others in their immediate surroundings.

7. In addition to holding a formal authority position in health care or education, each woman will have been recognized as a leader and recommended for a participant in the study by at least three individuals in the community. Being perceived as a leader by more than one person could give the participant some credibility as a leader. Studies (Fieldler, 1967; Gardner, 1986; Maxcy, 1991; Pigott, 1995; Rost, 1991; Sullivan & Decker, 1992; Swansburg, 1990; Tappen, 1989) indicate there are many different perceptions of leadership, and a job title does not automatically guarantee a person is a leader.

8. Each woman will be married and have at least one child. Albert's (1973) findings, mentioned earlier, suggest that some female leadership abilities are developed while mothers nurture their children. Epstein's & Coser's (1981) study infers that the most successful women usually have

husbands and families. Additionally, Bayes' (1991) study suggests that the majority of females in leadership positions are married and have children.

Setting criteria for participant selection was an important step in the research process before recruiting women for the study.

Participant recruitment

After the Lakehead University Ethics Advisory Committee approved the thesis proposal, some trigger questions (see appendix B) were tried out in four pilot interviews (see appendix E) with female leaders in health care who had been recommended by people in the community for participants. Two of the participants in the pilot study presented a name of a nurse, they perceived as being a leader, and these two names were kept on file by the researcher. The same two female leaders were also recommended for participants in the study by other individuals in the community, who heard about the study. Additionally, names were given of other leaders in health care and education by people in Northwestern Ontario familiar with the researcher's thesis topic. The public was introduced to this study by a newspaper article written about women in leadership, and by a news clipping announcing the

thesis topic. All the suggested names that were received by telephone, word of mouth and written notes, were kept on file by the researcher. The file revealed that ten of the suggested leaders had been recommended by at least three people. After reviewing the criteria for participant selection, six of the women who were recommended for the study were contacted. The other four women were unavailable.

The six potential participants were approached by telephone, and the researcher explained who she was, why they were being called and what the study was about. After the process was explained to them, they were asked if they would like to participate in the study. The "criteria for selection" was used as a guide to check whether or not they were eligible to participate. Each women contacted fit the study's criteria for selection and agreed to participate. Thus, six interviews were conducted with women currently working in leadership positions in education or nursing.

After the completion of the six interviews, two other female leaders in formal authority positions, who were recommended by three people in the community and two women in the pilot study, were contacted. One of these women held a leadership position in health care and the other was a nurse

working in education. Both of them fit the criteria for the study and after the process was explained to them, they agreed to be part of the study.

Since both these women were suggested by people in the community, in addition to the two pilot study participants, any limitations associated with snowball sampling may or may not have been curbed. Snowball sampling involves participants recommending others for the study; thus, it can result in a sampling bias (Wilson, 1987).

Consent signing

Two written consent forms (see appendix A) in relation to participation, taped interviews and confidentiality were given to each potential participant. The participants returned one signed form and kept the other copy. Participants were informed that they could refuse to answer questions. The researcher also explained that she would be taking field notes on key phrases they presented in the interview and on her observations of their expressions. They were told she would share the notes with them, following the interview. Participants were also informed the tapes and coded transcripts would be kept in storage at the university for

seven years.

Characteristics of study participants

Participants ranged in age from thirty-two to fifty-eight years and all held formal leadership positions. Three of the four leaders in health care were nurses holding health service coordinator positions and one participant was a nurse, with a hospital administrator's position. Three of the four leaders in education were teachers holding principal's positions and one was a nurse holding a management position in education. The four health care professionals had college diplomas in nursing and the four leaders working in education had university degrees. All the participants had worked in leadership positions from five to twenty years and were residents of Northwestern Ontario, for at least ten years. These women spoke English, were married and had children. Six of them still have children living at home and the other two have adult children who have left home. Seven participants are currently living with their husbands and one leader is living separately from her husband. Four participants' husbands are teachers; one is a salesman, one is a business man, another is an accountant and one is a fireman. All the leaders interviewed had siblings in their immediate families. Two

participants were the oldest children, three were the youngest and three were the middle child in the family. Seven of the eight women claimed they were from middle class families and one said she was from an upper class family. All participants were referred to as a leader by a least three individuals in the community. Any further socio-demographic information that could threaten the confidentiality of participants is not included in this study.

Data Collection

Before interviewing the participants, the researcher aimed to make it clear that the participant was the expert on the research problem. The participants were told that trying to see the world through their eyes was the researcher's goal. This follows Maynard's (1990) earlier suggestion to apply a story telling approach as a research method that allows women to give accounts of their own lives, according to their own perceptions.

Following the signing of consent forms, the researcher conducted seven interviews at participants' offices in their workplaces, and interviewed one participant at a hotel. During the interviews, as advised by Van Manen (1990), the researcher kept herself and the participants oriented to the phenomenon

being studied, by recalling the research question. To assist in the bracketing process, as suggested by Schutz (1970), the participants were reminded that they were the professionals and that the researcher did not have any knowledge about leadership. This helped the researcher to set aside her judgements about leadership and focus on what the participants were saying.

Each interview with a participant took from 45 minutes to 1 1/4 hours. Trigger questions (see Appendix B) were used in the interviews to encourage participants to talk. However, once the interview was progressing, questions were based on what the participant was saying. To keep on track of their thinking process, the researcher asked the following questions (a) "Can you elaborate on that?", (b) "What would you call that?", (c) "What did you mean by that?" and (d) "Where did that come from?" Asking these questions, motivated the participants to clarify what the researcher was saying.

While setting her own interests aside, the researcher encouraged each participant to direct the interview. If the participant appeared to have said enough on a certain topic, another trigger question was asked. Participants' dominant

position in the study was further supported when they were encouraged to hold the tape recorder during the interview.

During the initial interviews, the researcher observed each participant's willingness to share her story. It was noted that some participants were smiling while they discussed good memories and pleasant situations they had experienced as leaders. Sometimes, in the middle of an interview, a participant would comment that she had never thought about a certain issue before. This suggests some participants were becoming more aware of their leadership development, while they were sharing their experiences. Thus, "consciousness raising" may have been taking place amongst participants during the interview process.

Three months after the participants were interviewed the first time, another interview was conducted with each of them. In this interview, some experiences presented in the first interview were expanded on, themes were validated and new data was gathered. These interviews seemed to be more like relaxed conversations than structured interviews guided by trigger questions. The second interviews presented the opportunity for the participants to examine the data from their own interviews and to explore the themes with the researcher.

In addition to using a phenomenological framework, the researcher applied some feminist views addressed in the literature review, to help guide her research approach. These feminist insights created awareness of some of the challenges that could be faced when conducting phenomenological research. For example, McLaren (1988) and Oakley (1981) suggested earlier that being totally objective and emotionally detached is not achievable. This was evident to the researcher when she acknowledged that during one of the interviews, certain feelings were triggered by what the participant was saying. When a participant was speaking about a loved one being killed, the researcher was aware that some sad feelings were surfacing. Being in tune with these feelings and setting them aside assisted the research process to continue.

Code (1995) pointed out earlier that the researcher needs to be in tune with how his or her values, attitudes, and perceptions can influence the research process. Therefore, as advised by Van Manen (1990), the researcher acknowledged and set aside her own "understandings, beliefs, assumptions, presuppositions and theories" (p. 47) surrounding leadership. This meant blocking any thoughts on leadership, listening attentively to the participants and trying to set feelings

aside. After carrying certain beliefs about leadership and being immersed in the literature for so long, it was difficult for the researcher to set everything aside, in order to bracket and suspend interest. Also, listening to a participant share a painful experience made it difficult for the researcher to set her own feelings aside. Focusing totally on what the participant was saying assisted in the bracketing process.

Data analysis

There was some analysis throughout the research process, as advised earlier by Oiler (1986). Analyzing some of the data while it was being collected gave insights that assisted in further data collection. After the tapes from the first interviews were transcribed, the transcripts were read several times. Throughout this step, the researcher explored the participants' descriptions of their lived experiences, as suggested by Van Manen (1990). Following this process, the researcher looked for key concepts associated with the meaning units. As noted earlier, the sectioned descriptive accounts of participants' lived experiences are referred to by Giorgi (1975) as meaning units.

Key concepts of the meaning units were written in the

margins of the transcripts. Following this step, the researcher checked to see if there was a theme that appeared to dominate each meaning unit. Acknowledging these themes guided the second interviews and followed Omery's (1983) advice not to develop a set of specific steps, but to proceed as the direction of the experience indicated.

To help focus on points needing clarification, the researcher wrote down several questions, based on the meaning units and what appeared to be themes, located in the data from the first interviews. During the second interviews, participants were questioned about what they meant by some of their descriptive accounts of their experiences. They were also given the opportunity to clarify some themes. Van Manen (1990) refers to this process as "an interpretive conversation wherein both partners self-reflectively orient themselves to the interpersonal or collective ground that brings the significance of the phenomenological question into view" (p. 99). This process helped validate some possible themes related to leadership presented in the first interviews. The second interviews also introduced additional meaning units and clarified certain interpretations of experiences presented in the first interview.

After the second interviews were completed and transcribed, Giorgi's (1975) style of data analysis was applied to examine them. First, each participant's full explanation of her experience was read. Following a re-read of the contents, the meaning units presented by each participant in association with her whole experience were examined again. Key concepts of leadership from these meaning units were written in the margins of the transcripts. The transcripts from both the first and second interviews were reread. The key concepts of leadership (see appendix C), written in the margins of all the transcripts, were later fed into a Microsoft Works computer program. The spread sheet was coded, by noting for each participant, the transcript pages that key concepts had appeared on. This helped the researcher to see how frequently certain key concepts were being presented from all participants.

After re-examining the key concepts on the spread sheet in relationship to the data, it was noted some of the words and phrases recorded did not directly represent the meaning units or relate to leadership. In some cases, common key concepts were presented elsewhere in the interviews, using different words and phrases. Thus, all the words and phrases

that appear on the spread sheet (see appendix C) do not appear in the findings presented in chapter 4, or in the levelling of themes presented in Appendix D.

Following the examination of the data, the researcher looked for the theme that dominated each meaning unit. After the themes were pinpointed, they were cross examined with the raw data from the interviews. Like Omery (1983) suggested, this was done in association with the research experience, according to how it was presented by each participant. On completion of this task, the researcher clearly stated the theme that governed each meaning unit. As suggested by Giorgi (1975), the researcher took the research question into consideration in order to focus on the purpose of the study.

Throughout this process, the researcher examined the themes and raw data from which they were pulled by applying the question, "what does this tell me about how female leaders in health care or education perceive leadership and the development of leadership". Then, after the themes had been enumerated, an attempt was made to tie together into a descriptive statement the essential, non-redundant themes. Further analysis of the data resulted in finding minor and major subthemes that fell under a main theme presented by all

participants.

The researcher located key concepts of leadership that emerged from the meaning units and their governing themes. For example (see appendix D), (a) nurturer, (b) mentor, (c) sensitive, (d) empathetic, (e) intuitive, (f) servant, (g) having faith, (h) having values, and (i) self esteem were all pinpointed as key concepts of the meaning units associated with caring. Additionally, caring was cited as a minor subtheme under the major subtheme entitled "personality attributes". Both these subthemes were noted as being further governed by the main theme called "characteristics of a leader".

The researcher applied Giorgi's (1975) phenomenological analysis plan, mentioned earlier, to guide the presentation of the participants' perceptions of leadership, as they appeared in the data. This helped introduce a structural view of leadership (see appendix D). It also assisted in visually demonstrating how the main themes, major subthemes, minor subthemes and key concepts of the meaning units were presented in the data.

Summary

Chapter three focuses on the methodology applied to the study. Divided into three main sections, the first one addresses the theoretical framework, the next part examines the research approach and the third section explores the implementation of the method.

Chapter four presents the study's findings.

CHAPTER 4
RESEARCH FINDINGS

Chapter 4 reports on the findings of the study. This chapter contains three dominant sections, divided by the main themes: how a woman becomes a leader, characteristics of a leader and what a leader does. In addition to the main themes, subthemes and key concepts of the meaning units (see appendix D) are presented. As noted earlier, meaning units are the sectioned participants' accounts of their experiences; themes are structures of experiences; and key concepts are the principal phrases or words found in the meaning units.

When quoting a leader or researcher in this chapter, the letter "L" represents the leader/participant and the letter "R" refers to the researcher. The number beside the L indicates which leader is being quoted. Leaders 1, 3, 4, and 7 work in education; leaders 2, 5, 6, and 8 are employed in health care. All participants, except leader 8, said they were raised in middle class families; leader 8 claimed she had experienced growing up in an upper class family. As noted earlier, any socio-demographic information that could identify the participants will not be presented in the study. Also, for

the sake of retaining confidentiality, a profile on each leader will not be included in an appendix.

Themes and key concepts found in data

How a woman becomes a leader

The first main theme cited in the data is entitled "how a woman becomes a leader." All the participants mentioned different ways that role models and education had influenced their leadership development. Thus, related to the main theme are the subthemes: (a) development of leadership, (b) people's influence, and (c) education. These subthemes were identified after the meaning units in the data, related to how a woman becomes a leader, were examined.

Development of leadership

Seven participants claimed that people did not instantly become leaders. Their leadership continually developed with life experience.

L1. There isn't a moment in life you learn leadership skills. You develop them and become aware of them over a period of time. And then you just get better and better as a leader.

L4. There is not a particular time you get skills related to leadership. They are developed over a period of time by so many different experiences;...so you've developed

these skills and they become a part of you;...leaving behind a leadership role is difficult.

L7. I think anybody can learn to be a leader, so if you really want to be, I think you can learn the skills; ...even in a mentally disabled group, you will see a leader emerge, even though the intelligence may not be there. They may have developed the people and organizational skills and want to accomplish something and leadership will emerge.

L5. A person continues to learn about and develop leadership throughout life. The minute you stop, you lose something because if you don't want to grow and you think you are fine the way you are, you will start to stagnate.

L8. Leadership is something you develop as you live your life, I guess. I never learned it at school. I did watch the different CEO's and directors and how they did things, when I was a nurse. There is some leadership you pick up from them and you learn it along the way.

L3. I think a leader has to continue to learn. A good leader will recognize that learning is a good stimulant, so you have to keep learning. An example is technology. Last night we were asked how many of us use computers in our offices and know Internet. Not too many hands went up and the speaker said "you are behind everybody now, so how can you lead"...If you are a leader, you are suppose to be ahead, not behind everybody. So if you want to keep ahead, you better be ready to take every opportunity to keep learning.

L6. I think people can develop over a period of time to become very effective leaders.

The participants' comments suggest that leadership is not innate. It is continuously developed from life experiences. Three of the eight leaders indicated that life experience was a major part of the process of leadership development. For

example, leader 3 said her listening and nurturing skills were cultivated throughout her life, and leader 8 pointed out professionals varied in their skill development, according to their life experiences.

L3. My own personal life experience has taught me to be really sensitive emotionally and psychologically to other people. And it has taught me to listen to others and to recognize when others are in need of emotional and psychological support... Now, it has become second nature to be a nurturer. I developed these skills over a period of time and they are always getting better. I think they come just from being curious about human nature.

L8. You come with leadership skills already developed from life experiences. All leaders are stronger in some skills than others because of their own life experiences.

Leader 2 referred specifically to socialization, as a factor related to people's perceptions of their life experiences that influenced leadership development.

L2. Well, I think socialization is probably just sitting on the front step when you are a kid and talking and observing how people treat each other.... I think we are socialized to be more sensitive than men to what other people are feeling.... I have two boys, so I often watched how boys and girls are different... You know girls when they are nine start hanging out and they just sit around and talk and talk about clothes and you know they have little battles with each other and... they are having little relationship problems.... I think boys are missing ...a whole stage there of how to get along in a relationship.

Life experience and socialization were observed by some participants as being elements of leadership development.

Thus, they were cited as key concepts of the meaning units associated with the major subtheme "development of leadership" and the main theme "how a women becomes a leader." Another major subtheme that was located in the findings was called "people's influence." The participants claimed that individuals such as mothers, fathers, siblings, husbands, children, and others had influenced how they became leaders. Thus, these categories were viewed as minor subthemes connected with the major subtheme, people's influence.

People's influence

Six leaders said their mothers had influenced their leadership development by showing them how to be competent, dependable, have high expectations, and work hard. Leader 1 insisted her mother's leadership role as a teacher had modelled confidence, management and the ability to move ahead.

L1. My mother was a teacher.... I do know she was a good manager because she started off in a one room school house and managed all kinds of multiple grades and she was a leader in a lot of ways in which I think she had an influence in the school she was in. When I started teaching, I was in schools in which she was a teacher and I know she carried the weight of opinion and influence because she was a good teacher... She had a fair amount of leadership in the Teacher's Federation and she was a parish leader as well, so I guess she did have an influence on me when I think about it because she simply had that kind of confidence that it didn't matter whether you were male or female. If you had something to say or some way to influence change then you went ahead

and did those kinds of things.

Leader 2 said that her mother, a nurse, had portrayed competence and dependability.

L2. Well, she'd just get to it; she was practical, very competent. Whatever had to be done would be done. She was dependable.

R. You said your mother was a leader. Does this mean or not mean that practical, competent and dependable are related to leadership.

L.2 Not necessarily practical, but yes competent and dependable.

Two leaders claimed their mothers had also demonstrated things not to do as leaders. Leader 2 indicated that watching some of her mother's behavior led her to do certain things differently. Her mother had taught her ways not to act when in leadership roles.

L2. My mother was busy. She had a full-time job and five kids. I just remember her as always being tired and wanting to take care of her own needs. She was moody and she would be after us to do this and that in the house...With my staff, I try very hard not to have moods. I am fairly level. I am careful not to tire myself out like my mother did. I make sure I allow time for myself.

Leader 3 said her mother's role modelling had helped her handle some challenges she had faced in leadership and had encouraged her to have high expectations of herself.

L3. My mom was a positive influence and that's something I carried over into my adult life...My mother was really the caregiver...I mean my mother wore the pants. She was

the leader, there's no doubt.... My mother's model was "where there is a will, there is a way".... I'm sure that most of time I try to get things done, that model is at the bottom...my mother had very high expectations of herself and everyone else. And that is probably why I have high expectations of myself. I obviously internalized a lot of what my mother modelled to me.

Another leader said she had developed her strong work ethic from observing her mother.

L1. My mother worked hard, so I guess I observed her. Maybe it has to do with being a woman expected to work hard. It seemed normal for me to work hard, after observing her.

Three leaders claimed having been spoiled by their mothers as children had influenced their leadership development. Being spoiled was part of experiencing mothers who had time for them, cared about them and nurtured them. They felt loved by their mothers and free to do certain things.

L6. I expect I was spoiled somewhat and I think I matured quickly.... My mother was a very independent woman and ... I think the biggest thing she gave me was her role modelling.... In those days most mothers were stay-at-home mothers. My mother worked and would somehow balance ...family and full-time employment. And I don't think growing up I ever felt I lost out on anything because my mother worked.... When I came home after school, my mother was there. When I came home at lunch time, my mother was there. I never felt...I was on my own.

L1. They [my two sisters] tell me I was the spoiled one.... I think it's merely because I came through the sixties at a time when things were changing. My mother was a teacher, so she dealt with my two older sisters in

a more strict way I suppose and when I came along, I was a little more rebellious and I did things they would never have got a chance to do.

L7. They would have said I was a spoiled brat because my mother did everything for me ... I never doubted my mother's love for me... Her love was always there and I always knew that.

The six leaders' mothers played strong roles in being mentors. to their daughters by modelling self confidence, competence, dependability, high expectations, a strong work ethic, love and nurturing. Two participants' mothers also taught their daughters ways not to act as leaders. In addition to mentioning their mothers' influences, three participants indicated they were affected by their fathers' role modelling. One leader talked about her father's nurturing and his strict manner, which made her aware of "how not to be" as a leader.

L.2 Well, he (my father) was strict. I guess I am not that type of leader. He may have showed me how not to be a leader. On the other hand, he was always there and he believed family was very important. We were afraid of him, but we knew he cared for us. We knew he loved us. He was just strict. And as a leader, you don't want people to be afraid of you because you are strict. But maybe my father taught me not to operate that way as a leader.

Another leader referred to her father as the nurturer and the one who resolved conflict in the family. She said he was supportive and valued others.

L.3 Oh my father was always the peace maker, always

trying to make peace. My mother and I had lots of conflicts so he was always caught in the middle trying to put peace between my mother and I. He was just a warm, cuddly, affectionate, kind man and still is. He is probably one of the nicest friends I have.

R. Is that related or not related to being a leader?

L3. Ya, the support he gave, and never putting people down.

R. What would you call that?

L3. Value others.

A leader who had an alcoholic father said she had developed leadership skills, from learning to cope while living with him, and from gaining insight from her feelings of insecurity. She also acquired planning skills and discovered the value of being a predictable leader.

L7. My father was an alcoholic.... If I actually think back I was probably insecure as a child. I know I was nervous because I never knew what to expect from him. I never knew if he'd be drunk when I got home or brought my friends home. If I had somebody in the house and I needed to get them out quickly, I planned how to do it. I think some of my planning skills happened very young. I tried to work around my dad...

R. Do you see or not see any connection with the feeling of insecurity as a child and your leadership role today.

L7. I think it taught me to treat people I report to and people who report to me differently than my father treated me. So I try to keep things predictable. You can't always keep things predictable, but they should know what to expect from you. So the more predictable you can make the environment, the happier people are to work for you.

This leader also pointed out that her alcoholic father's role in the community had an influence on her leadership development.

L7. He was definitely a leader in the community in terms of taking a leadership role on the school board, being a shiner and a mason.

Fathers had influenced their daughters' leadership roles in a variety of ways. Two reflected nurturing and supportive skills, while other fathers helped their daughters to make choices about treating others differently than they had been. From observing their fathers, some participants learned planning skills, how to resolve conflict, and the importance of valuing others and getting involved in the community. Thus, "father's influence" was pinpointed as a minor subtheme of the major subtheme, people's influence. Along with experiencing a father's influence, a number of the daughters claimed their siblings had affected their leadership development. Therefore, "sibling's influence" was also cited as a minor subtheme of the major subtheme, people's influence.

Four leaders spoke about supervising their brothers and sisters while they lived at home. Their care taking roles were associated with where they were placed in the family. As noted earlier, three participants were the middle children in their

families, three were the youngest and two were the oldest. Leader 2, who was the oldest in her family, said she had to fill in the gap and take over when her mother was not home. This experience taught her to be responsible.

L2. Well, my mother always worked, so there were always kids around. You learn to take responsibility and be responsible, which you need to be as a leader.... After school I was home with my sister next to me... and we'd do supper and we'd make sure the kids got out to play and everyone was looked after and that sort of thing.

Leader 3, who was also the oldest one in her family, spoke about playing a teacher's role with her brother and sisters. She said her siblings probably perceived her as a leader when she did this.

L3. I have one brother and three sisters and I would come home from school and I remember in the basement at our house, my parents had found some desks and chairs and there was a blackboard and brush and they all had their books and I'd help them to learn how to print. I just remember always wanting to be a teacher.

R. Does this have or not have any connection with your leadership?

L3. I think as the oldest, I was viewed by them as being a leader. I was probably bossy.

A fellow leader spoke about always wanting to be a teacher and talked about taking care of her younger sister. She said the caring role she had as a youth was related to her current leadership role.

L4. I was the second oldest. I looked after the youngest ...and protected the older sister. I was the one at home making sure...all things were fine.... It was a caring role,...the same type of role I am in now. As long as I can remember, I wanted to be a teacher.... There was no question about it.

Another leader, who was the youngest in her family, said she took on a leadership role with her sister after her parents had divorced.

L5. I ended up being the stronger one in the family. My sister is older than I am, but coped with the divorce differently and was not as strong at that point. I was twelve and she was fourteen and she had a great deal of difficulty with it and I ended up being the strength and support to my mom and my sister.

Some leaders saw a connection between their nurturing roles with their siblings and their caring ways in their current leadership roles at home and work. Three leaders claimed they learned valid leadership skills, while raising their children. For example, leader 1 said her son taught her how to negotiate.

L1. My son is a particularly strong wild little individual and I had to learn how to negotiate with him from the time he was about two.... He was not the kind of child that you could say you're going to do this or do that. I had to learn from the beginning how to negotiate with him to get him to do things. And, I think that negotiation skills is one that is good for a manager, so that you are not always going to see black and white.

Leader 2 said raising children gave her insight into people's selfish behavior patterns which assisted her to

choose certain approaches to management.

L2. A lot of managing is the same as raising children.... When things aren't going well...you think to yourself "its just like bad kids" and it helps you get over it. When you are doing scheduling or making decisions, they [the staff] always want it to be fair; it's like kids.... Everybody is very self centred. Probably being a good leader is being able to understand human nature.

R. What do you mean by human nature.

L2. You can watch children. They tend to be self centred....And maybe by raising children, you realize what is underneath everybody. You realize what strong emotions people have. Fear is a really important emotion to children. You see kids at the centre of their own universe, and when it comes to time sheets and things like that with staff, who are adults, they are at the centre of their universe. By understanding them, you don't beat yourself up about why they are acting that way.

Raising her sons taught leader 8 ways to remain honest and committed while dealing with staff.

L8. I had to juggle between my job and taking care of them (my sons).

R. Can you tell me what that was like?

L8. As a leader, the example of being yourself at home can be carried into work...There is honesty and commitment in how I deal with people.

Three leaders suggested that raising their children assisted in the development of certain leadership abilities. They noted negotiation, commitment, honesty, managing and understanding human nature were five important skills they had

acquired. Half of the leaders also claimed that their husbands had influenced their leadership development. Thus, "husband's influence" was cited as a minor subtheme of the major subtheme, people's influence.

Three leaders noted their husbands were supportive, and three said their husbands had taught them certain skills. Leader 1 claimed that she had learned a number of things about management and leadership, such as not to fear confrontation, from her husband.

L1. I've been married for 26 years to the same person, a guy I met in highschool, who is a manager now, and he's taught me a lot...because he sees management and leadership in a different perspective.

R. What are some of the things he taught you?

L1. He's taught me a bit about the management side of leadership.... He's taught me...not to be afraid of confrontation.

This same leader said her husband was supportive of her leadership position.

L1. My husband is really supportive.... He goes home to do all the house things. He's always done the laundry,...he helps with the cleaning. He helped...with child care.

Leader 2 talked about how her husband taught her to take risks.

L2. One good thing that happened to me was my marriage.... The fellow that I married is very much an

extrovert and more thoughtless in what he does. He doesn't think everything through as carefully as I do. And his (risk taking) has taken me places where I would have never gone.... When he finished university...we went off to Jamaica for 3 years and it was totally terrifying to me.

"Supportive and encouraging" is how leader 4 described her husband.

L4. He was always there to look after our son. When I was down in Toronto taking my principal course, he knew I was going to be gone for a month. When I went through my tough times to get my principalship, he never put pressure on me. He always made it easy for me to get away and do the things I needed to do. So, he has been very helpful.

Leader 7 pointed out that her husband played a leadership role at home.

L7. My husband takes the lead in keeping the cars running. Any thing technical around the house, he will do and he'll assign roles to us (family members) to get things done. He really facilitates getting things done.

Four leaders praised their husbands for teaching them about leadership and being supportive. This included teaching them not to fear confrontation and showing them how to manage, facilitate and be risk takers. Their husbands also modelled supportive, caring, encouraging behavior. Another minor subtheme concept found in the data relating to people's influence was "other's influence;" this referred to the mentoring and role modelling that takes place outside the

family. Five leaders spoke about outside role models in their lives, who had influenced their leadership development. Leader 2 said she met a woman in Jamaica who modelled ideal leadership behavior.

L2. Well, she did exactly what she said she was going to do. If I were more like her I'd be the type of person I'd like to be. She is a good reminder that nothing can be accomplished unless you actually do it.

Leader 5 pointed out that a nun, who was her supervisor, was very supportive and a strong mentor.

L5. My boss is definitely my mentor. She hired me and has supported me through everything I've done in the organization.... She's very real and down to earth. She says it like it is and I like that very much..... She's very good at telling you what she perceives as your strengths and she always make you feel good when you are talking to her, because she makes you think, ya...I can do that.... What I see in her, I see coming out of me in what I do.

This same leader cited a doctor and his wife as main role models of a sincere caring approach to helping people.

L5. They always cared about everybody, they always gave time, they never criticized, they never thought lesser of anyone...They were real people and down to earth...They treated everyone as equal and respected everyone.

R. What would be the word you'd attach to that?

L5. They were respectful, but they were leaders in that they had strength to help people get something done...They led in a way that people wanted to give and wanted to be a part of what they were doing...I loved them and they were my role models.

Leader 8 also viewed some people working in health care as prominent role models of a sincere caring approach to helping people. She decided to become a nurse after observing how the nurses took care of her father when he was dying.

L8. We had nurses and doctors coming to our family just about every day. And I saw how nurses did their job and I just wanted to turn (my life) around and I decided I wanted to be a nurse.

R. Could you tell me more about what these nurses were like?

L8. It was the commitment they showed with my dad. My dad was dying of cancer and he really had lots of pain. When they were there with him, they did a lot to make him comfortable. Sometimes he was suffering and the care he received from those nurses was something else. And whether it was three o'clock in the morning or not, they were smiling, which I really admired them for...This really helped me to decide to be a nurse.

Like the leaders in health care, some participants working in education discussed how certain role models had influenced their leadership. Leader 1 said a male principal had been a particularly good mentor for her.

L1. He was very supportive for one thing when I started. He was kind and didn't babble when...you asked a stupid question. He was a good friend and supporter; a lot of what he did...I liked.

This same leader also pointed out that Christ was a strong role model for servant leadership.

L1. Christ was a leader, but was a servant leader so he wasn't someone who just told others what to do. Instead,

he served others...and the Catholic schools try to base themselves on that kind of model.

Leader 4 also mentioned other's influence had affected her leadership development.

L4. I worked with a lot of strong women locally and provincially through my federation and I admired their knowledge and their skills and the positions they were in and I knew they were extraordinary women at the time and were very supportive and encouraging.

In sum, five leaders recognized that mentors outside their families had played a major role in their leadership development by modelling confidence, strength, action, commitment and respect. Their mentors demonstrated kindness, care, and ways to be sincere. Aside from other's influence, education was mentioned as having been part of the process of leadership development. Thus, "education" was cited as a major subtheme and "formal education" and "nonformal education", as minor subthemes related to how a woman becomes a leader.

Education

Five leaders addressed how education affected their leadership. Three participants indicated that formal and informal education both played a role in how a woman becomes a leader. The four leaders in health care had a college diplomas, and the leaders working in the education system had

university degrees. Most participants said that they had continued their education, in some form, since they had taken on formal leadership positions. For example, two health care professionals were taking some university courses to further their education.

Leader 1 said that being a part of the Catholic educational system affected her views and values related to leadership. She observed gaps in the system that inspired her to seek a leadership role.

L1. I eventually went into post graduate work in education because I was interested in the same issue about leadership or governance, in schools because I had been in schools where principals were the dictator types. You know you were afraid to blow your nose without permission. It was ludicrous. And I had been in other schools where there seemed to be a *laissez faire*, do your own thing attitude.... I don't think I ever had a female principal.

This same leader pointed out that education can play a role in learning the management part of leadership.

L1. Well, I think most of what you learn in managing, you learn in a classroom.... A principal is also a manager, especially in a big school like this. I think you learn that management kind of thing, how to organize, how to get things to work efficiently and how to get input from people, by being in a classroom.

After having worked with nurses who had college diplomas and nurses with university degrees, leader 2 described how these nurses presented themselves on the job.

L2. College prepared nurses may often have more hands on skills right at the beginning, but what the university grad doesn't know, she will find out and so probably within 3 to 4 months, she'll make up for that because they are just more used to knowing their deficiencies and then going out and correcting them. The university student knows how to search things out and how to do leading.

This same leader addressed some of the current educational demands placed on women wanting to enter into leadership positions.

L2. College use to be enough, but now positions are demanding a master's level. Education gives you knowledge, but it also gives you the confidence that is important for leadership. The confidence to take charge and take action. It also helps you to articulate, which is part of good communication.

Another leader pointed out that her education had taught her how to be a good listener.

R. How does one become a good listener?

L5. Part of it I learned through nursing education. You learn about communication. It is fine to say you know what to say and to use the right words, but equally important to listen.

The leader who switched her career from health care to education credited her nursing background for her planning skills.

L7. I'd say a lot of my leadership came from my nursing education, which was my basic post secondary education. The day you start nursing placement, you learn to be a planner. There are times you are looking after clients on a ward and you have to take leadership because there

isn't anybody there. So, you learn to be a leader...After nursing, I moved into teaching. I went back to university and got a degree.

All participants pointed out that informal education played a role in their leadership development. Leader 6 said it was part of her job to assist other leaders to receive informal education.

L6. I have to help other leaders to get the knowledge through informal as much as formal education. Again you can get as much out of experience as you can by reading, and by being informed.... So, I don't think formal education plays the biggest role.

Leader 8 said that although she did not have a university degree, she had been praised for her ability to manage and lead, which she mainly learned from her working experience.

L8. I don't even have a university degree and I have been in management for 18 years. I just report to a CEO, because of my position. I remember in my performance appraisal, the CEO said "you are a leader, despite not having a degree; leadership is just like wearing a dress; you can buy a three thousand dollar dress, and if it doesn't look good on you, it will only look like a hundred dollar dress. That's what leadership is."

The participants voiced a number of different views about the role education had played in their leadership development. Their education had taught them skills such as how to manage, organize, plan, work efficiently and communicate. It also helped built self confidence and inspired them to seek their current positions. In sum, education assisted the participants

to construct some characteristics that make up their leadership identity. "Characteristics of a leader" was another main theme found in the data.

Characteristics of a Leader

The eight participants mentioned various personality attributes and leadership abilities that they perceived as being characteristics of a leader. Therefore, "personality attributes" and "leadership abilities", were cited as major subthemes of the main theme, characteristics of a leader.

Personality attributes

Half of the participants presented views on how their personality attributes were socially constructed. Leader 1 said personalities started developing during the childhood years.

L1. The personality starts to be formed as a child. When I watch children grow up, I notice their personalities don't change much from a four or five year old to an eighteen or nineteen year old. A lot of personality formation takes place very early.

A fellow leader in the study agreed that a personality is formed over a period of time.

L2. I think personality is developed over a period of time. I don't necessarily think it is given, that you are born with a certain personality. I think it is developed over a period of time.

Leader 7 said her personality had influenced her leadership at a young age.

L7. Part of leadership is the personality. I think when I was young in my career, I was given the opportunity to be a leader because of the way I presented myself. Rather than advocating a decision, I would just make it.

Leader 1 claimed that self perception and self esteem were part of the personality that made up the main core of leadership.

L1. I don't think leadership is something you can wholesale, or that you can buy a book on and say I'm going to do this or that. I think a lot of it is tied to your personality.... The connection is in how you interact with other people.... Its your own self perception and your own self esteem.

Although she admitted to not knowing where personality came from, leader 2 stressed that personality was a major part of leadership.

R. Where does personality come from?

L2. If I could answer that I would change people's personalities.... I'm not sure if it's innate or if it is formed by experience. I don't know. I just know despite how many leadership courses you take, you still are putting those skills on to a certain personality. If you have a personality that does not relate well to anyone else, it doesn't matter how many skills you have, it is not going to work.

This same leader perceived her leadership role at home and work was both related to her personality.

R. Is there a connection or not a connection to your role at home and your role at work?

L2. Well I think it is just basic personality and how I was brought up. I treat people at home and at work with respect and courtesy.

Leader 3 suggested that women's maternal roles resulted in them having certain personality attributes.

R. Where do women get these leadership skills, you've been talking about.

L3. Some of it is unique in their personalities because they have that maternal role. You learn to listen there. You learn far more care and compassion and concern than men do in most cases.

Four leaders discussed having radical and trouble-maker type personalities when they were children. Thus, "radical" was cited as a minor subtheme connected with the meaning units related to personality attributes. "Being different and off the wall at times" was how leader 2 referred to a part of her personality that was associated with her current leadership role.

L2. Well, I've never been a person who has to fit in. I don't mind being different and off the wall at times. And because I was quiet, I never would have done things other people wanted me to do.

R. Can you see any connection or not see a connection to not fitting in and being quiet, to your leadership role today.

L2. Yeh, as a leader, I don't mind saying what needs to be said. I can step away from the group and analyze what

is going on in the group. Just being different allows me the freedom to move in directions, I think I should go.

Two leaders spoke about how a charismatic personality enhanced leadership. Therefore, "charismatic" was named as a minor subtheme related to personality attributes. Leader 2 outlined her view of this leadership characteristic.

L2. Charisma is good or bad, but if you put charisma with other great qualities of a leader, you can go far because you can pull people along with you.

R. What is charisma?

L2. I think it is kind of a fascination with a person. There is something about them, some kind of charm. It is something other people recognize in somebody.

The participants viewed personality attributes as being related to characteristics of a leader. Four leaders discussed having a radical personality and two addressed being charismatic. Additionally, the participants introduced caring as a primary personality attribute. Thus "caring" was cited as another minor subtheme associated with personality attributes. Different aspects of caring were mentioned by all the participants, and four leaders referred directly to caring as a part of leadership. Leader 5 said caring was a characteristic found within one's personality.

L5. I think caring and being down-to-earth is inherent in the basic personality makeup. People have certain traits that make them more genuine and real than other people.

Leader 4 pointed out that women with caring personalities tended to enter into nursing or teaching careers.

L4. People who get into teaching and nursing tend to have very caring personalities. They are people who want to help other people. That is why they get into the profession in the first place. Sometimes that can be part of our downfall because we care so much and we try so hard to work with other people. Like in industry work, people would often say "this is the way it is; I am in charge and what I say goes." That is not the way it is in teaching or nursing professions.

R. What do you mean by caring?

L4. Caring means that the people I deal with are probably more important than some of the other things that get in the way...I will take the time if a child needs some help to do what is necessary, even if I have got paper work piled up... So you do little things that people appreciate that are probably a little beyond what is expected or required.

According to leader 8, having a caring personality was an important leadership characteristic. She believed this personality attribute was more evident in females than males.

L8. You can't be a leader without having a caring personality. By that I mean being flexible to staff needs. People are people and you need to allow others to take care of their needs.

R. Where does caring come from?

L8. Caring is inherent more in women than men because of their maternal nature. This inherent trait is increased by facing different situations that demand more or less of caring. In nursing the standard of care is the same whether you are 30 or 65. As a leader, you have to respect other's staff's skills.

Leader 7 said caring was something that was developed

over a period of time.

L7. You don't just learn how to care and inspire others. It is an ability you learn over the years if you are open to what you are observing, if you are listening to what you are experiencing and if you take time to reflect.

Another leader claimed caring was related to being able to understand another person's position.

L4. Caring just goes back to how you are as a person; caring is putting yourself in someone else's position and trying and trying to treat them as if you were in that position.

When discussing caring, leader 3 suggested that women tended to excel in a nurturing approach to leadership.

L3. Probably men don't nurture as much as women do. I think women are definitely nurturers a whole lot more, even the elder teachers.

R. Is nurturing a part or not a part of leadership?

L3. I think it is. It's making sure you value whoever you work with.

Four leaders mentioned that being a mentor demonstrated caring. Leader 5 pointed out that mentors played a double role.

L5. You can be a mentor as a leader, but also be mentored by others. This mentoring is part of showing you care about them.... A leader can be a mentor and a facilitator.

Being sensitive was viewed by some participants as related to caring. Leader 7 said she had learnt to be

sensitive by observing others.

L7. Observing others and being sensitive and trying to understand human nature is all part of being a leader. I am always observing people and things.

Socialization was mentioned by leader 2 in reference to one of the ways women developed their sensitivity.

L2. I think we are socialized to be more sensitive than men, to what others are feeling.

Leader 1 claimed being a servant leader was one way of being sensitive to other's needs.

L1. I think leadership started to change and leaders are now looking upon themselves much more as servant leaders, that is we're here to help staff, students, parents and community to achieve goals or the vision that we set for ourselves.

Empathy was mentioned by two leaders who viewed it as being related to caring.

L6. I think empathy has something to do with leadershipTo gain trust you have to show you have empathy for others' positions. Empathy is something formed as a child, when you learn to consider those around you.

L2. I think you need to have empathy...and so a lot of the times when you are helping people along, you remember how you felt in those circumstances.

Some participants noted having empathy and intuition were both associated with caring. Being intuitive meant having the ability to influence and inspire people, leader 3 suggested.

R. What do you mean by intuitive.

L3. Intuitive is just knowing, a lot of times. It is using your own personal experience which facilitates all understanding.

According to leader 6, part of caring was being guided by one's values, beliefs and faith; these characteristics helped leaders to tolerate and understand others.

L6. Um, I think a part of leadership is having some tolerance and understanding of others. Um, I think the other thing is having the strength, and ability to handle whatever the circumstances are, by following the guidance of your values, your faith and your beliefs.

Three leaders noted that self esteem was a personality attribute associated with the ability to care. Leader 1 discussed how she perceived self esteem.

L1. Your own self perception, your self esteem all makes a difference in how you treat people or how you interact with them or how much you expect from them.

R. What is self esteem?

L1. It is a feeling of self worth, that you are a valuable person and what you have to contribute to the world is something of value...I think you build up your self esteem by your successes and as a Catholic you feel you get your self esteem from your religious beliefs...I think originally you get most of your self esteem from your family...What I really mean is self confidence.

Being radical, charismatic and caring were introduced by some leaders as personality attributes connected with leadership. Additionally, participants acknowledged that being (a) a nurturer, (b) a mentor, (c) a servant, (d) sensitive,

(e) empathetic, and (f) intuitive along with (g) having faith, (h) values, and (i) self esteem were all connected to caring. Thus, these distinct personality attributes were cited as key concepts of the meaning units associated with caring. From the meaning units, "leadership abilities" was also pinpointed as a major subtheme affiliated with the main theme, characteristics of a leader.

Leadership abilities

All the participants presented examples of leadership abilities that they considered to be characteristics of a leader. Seven of the eight leaders mentioned that the ability to communicate was required for leadership. Thus, "communication" was cited as a minor subtheme associated with leadership abilities. Leader 1 explained how she viewed communication.

L1. Having communication skills is an integral part of leadership. If you can't communicate what you think or what you feel, or your vision, then you can't be much of a leader. Yeh, it is probably one of the key aspects to leadership.

L6. The ability to communicate clearly in a common language is of utmost importance as far as I am concerned when it comes to being a manager and a leader; you have to be able to make yourself understood to others, whether its with upper management or with those there for you to lead.

Leader 8 presented a similar view.

L8. You have to be able to communicate what your expectations are and communicate it in a way that is reasonable and realistic. You communicate what you want, you communicate how you feel about things.

Five leaders said good listening skills were important for communication and three suggested that honesty was needed when interacting with others. Leader 2 stressed that communication was not just talking.

L2. It [communication] is listening at the same time. It has to be a two way process to be communication. You have to listen to understand what the other person is saying...

Leader 4 mentioned that a relationship between honesty and trust existed when communicating.

L4. When you are evaluating a teacher, if you are not honest, then how can you expect to be trusted... how can you really be a leader, if you are not honest.

According to leader 3, if people communicated honestly, their message would be received by others.

L3. You have to be able to communicate with other members of the team and you have to communicate with all the stake holders...And you need to communicate clearly and honestly. I learned to communicate a lot from observation, trial and error...Over the years when there have been difficult situations, if you communicated with your heart, it made all the difference in the way the situation turned out, and you gain the trust of your colleagues.

R. What do you mean by communicating with your heart?

L3. I think you have to combine the head with the heart. For example, if you are sending out a letter to parents,

and parents need to see the content, which is what your head is saying. It needs to be reasonable and rational and show common sense and show the school is a safe place for kids. The heart expresses you sincerely believe this and you walk it...The combination of the two is walking the walk.

Leader 1 claimed communication involved being honest while interacting face to face with people.

L1. Some people are better at face to face communication. You can put into place all kinds of little bureaucratic means of communication, but I think good communication comes down to how well you can sit somebody down and say this is going to happen or that is going to happen.

Leader 5 said that honesty and humor were both important in communication.

L5. ...I think that humor is really important....I try to listen to what most people say....I think I am open and very honest and I don't play games and I don't keep secrets with work stuff.

Additionally, leader 1 noted a sense of humor was a leadership ability that helped a leader to communicate effectively.

L1. I'm a relatively good communicator, that is, people feel comfortable approaching me about things...people will come and tell me things. They will ask me, and I will ask them for their opinions...I have a good sense of humor so I think people enjoy being around me.

Furthermore, Leader 1 explained that having the ability to negotiate and confront assisted her in communicating with staff.

L1. I think negotiation skills are good for a manager, so that you are not always going to see black and white....If there is something that goes wrong with a teacher or a staff member, or someone needs to be confronted, it is important for a leader to be able to confront them.

Three leaders noted that being articulate was a strong communication characteristic. Leader 7 said it helped her to be sensitive about what was happening at work.

L7. I think its a good thing in terms of leadership ...when you see the picture and are able to articulate it. Then you can be positive about it.

Leader 1 claimed that communicating with her staff in a "Christ-like" manner demanded that she be assertive with them.

L1. Everyone in my path is treated in a Christ-like manner...so that makes everybody a leader and everybody assertive, doesn't it, because we are all serving each other.

Four leaders said that reading had an influence on their communication. Leader 7 recalled how her inquiring mind had pushed her to read and had led her to be outgoing and talkative.

L7. I always liked to read. In fact I was always a night hawk and would lie in bed with my pillow shoved up on my lamp so my mother couldn't see the light and I'd read until one in the morning. I was pretty much the same as I am now. I was pretty outgoing. I talked a lot, I often thought of the ideas.

R. On page one (in the transcript), you said you like to read. Why did you like to read?

L7. I always liked novels and I liked biographies and I liked magazines and I'm not sure if there is any relationship between that and leadership other than if you have an inquiring mind, that might be a facet in making more effective leadership. You might have learned what you can get from resources, such as books.

Communication was introduced by participants as a leadership ability. Being a (a) good listener, (b) honest, (c) having a sense of humor, (d) able to negotiate, (e) can confront, (f) is articulate, (g) assertive and (h) liked to read were cited as key concepts of the meaning units related to communication. Participants also suggested that "having a drive to lead" was a leadership ability. Therefore, it was pinpointed as another minor subtheme connected with leadership abilities.

Leader 7 claimed her drive to a lead was an ability she had developed when was a child.

L7. I often thought of the ideas. I was often the person who thought about what we should do. I think I often was the group leader even as a child. I tended not to be able to put up with it if other people led and it didn't go well so I'd sort of take over because I had my own idea of how things should go. And I thought things should be happening the way I thought they should happen. So I'd just sort of take over.

R. What was it like growing up?

L7. I think I was a high achiever because of the kind of home I came from, because it was important to prove myself, to do well. I don't think anybody necessarily expected me to do well, but I made myself do well, which

I think is fairly typical of children that come from alcoholic families.

One leader said her strong drive to lead was an ability she had cultivated while teaching.

L4. I think all teachers are leaders. You are leading groups of students all the time...but the motivation is not just about being a leader. Its about getting something done you really believe in strongly...its a passion; it's a drive inside.

R. Where does that drive come from?

L4. I don't know. It really is inside. You're always asking about it or thinking about it, questioning it and asking how I can make a difference, how can I make it better. I've known since I was five that I wanted to be a teacher.

A leader, working in health care, also spoke about her drive and how it had pushed her to be a good worker.

L6. It is very difficult for nurses to understand there is a practical side to their job. Nurses are driven that everything should be perfect. They are idealistic and money should never be an option if the patient require you...They (other staff) told me that's why I was chosen for the (leadership) job. It's also because I'm a good worker.

The participants mentioned some characteristics that affect one's drive to lead. Leader 3 discussed how she had observed enthusiasm, commitment, passion and high expectations in other leaders.

R. How can you tell when you are observing, whether or not somebody is a leader?

L3. Oh wow, by their enthusiasm, commitment, passion and high expectations and how they communicate those high expectations.

On the other hand, leader 3 also spoke about how she modelled her high expectations to her fellow employees.

L3. They (the staff) may not feel the same commitment and passion, where'd it would probably take over my life , if I let it. I like what I do, so the modelling comes in where I have really high expectations for those that work with me, that I have of myself and so, for instance, if I expect teachers to be here...doing something on a Saturday, I'll be the first one here, and I'll get my feet and hands dirty too, so that is part of modelling.

Three leaders claimed that having high expectations of one's self resulted in a strong commitment to a job and influenced one's drive to lead; whereas, four leaders indicated being committed was part of leadership. One leader said hard work and commitment "go hand and hand."

L6. I am perceived as having some leadership...Hard work is a big thing. Commitment is a big thing. And more than just saying you are committed. It is demonstrating commitment.

R. What do you mean by being committed?

L6. Self directed that when you are given challenges or tasks, or situations, you know about moving forward and you don't need a lot of direction or support. If there is an issue to be resolved... you can go ahead and you can do it without being told.

Another leader agreed that being a hard worker was part of leadership.

L7. I don't think you can be a leader unless you are

prepared to work extremely hard.... To be a missionary in some ways so that people will believe in you and when you say I think this is how something should be done, they would say yeh.

Working hard was also presented as a leadership ability, by a fellow leader who suggested women have had to work harder than men to succeed.

R. You called yourself a hard worker. Where did that come from?

L7. Maybe it has to do with being a woman; it seems to me that women have had to work twice as hard as men...to get anywhere in their profession.

Determination was a leadership ability presented by one leader who claimed she had learned it, after having experienced a childhood where everything was done for her.

L8. I didn't even know how to cook or shop when I was a nurse in Texas. We had always had nannies and parents to take care of everything. Probably that experience made me more determined to be able to do things I want to do, without anybody helping me to make that decision. And to help out other people where I could when they were in need.

R. Is having determination, as mentioned on page 2 (of the transcript), part or not part of being a leader?

L8. If a leader is not determined the staff won't be motivated toward reaching their goals. Determination is part of leadership. To reach objectives, a leader needs to be determined to get things done. My determination came from getting rewards in the workplace from staff and clients and from community feedback.

Two leaders said that having perseverance was important

when attempting to reach certain goals. Leader 4 claimed setting goals and sticking to them was part of perseverance.

R. You mentioned having perseverance on page 4 (of the transcript) Is that related or not related to leadership?

L4. Perseverance in the context of setting a goal and not giving up too easily on it. But not perseverance to the degree of being stubborn and closed minded. Perseverance, certainly in terms of working towards a need goal until it is reached.

R. Where does perseverance come from?

L4. I don't think perseverance is learned. Perhaps it is related to goal setting and when you feel really strongly about something.

At least nine different aspects of having a drive to lead were introduced by the participants. They included (a) high achiever, (b) passion for role, (c) make a difference, (d) enthusiastic, (e) high expectations, (f) committed, (g) hard worker, (h) determined, and (i) perseverance. Thus, these elements of having a drive to lead were cited as key concepts of the meaning units. Additionally, three leaders suggested that "being responsible" is an important leadership ability. Therefore, it was pinpointed as another minor subtheme. Leader 1 insisted that being in a leadership position demanded being responsible.

L1. From an employer's perspective, those who are in leadership positions are responsible.

R. Where does being responsible come from?

L1. As I grew up, I learned more and more about responsibility I remember my parents increasing my responsibilities as a child. But I guess the biggest responsibility one learns is when they are engaged in a relationship and suddenly have a family. Certainly as a teacher, you feel you are responsible for your students and in a leadership position, you feel you are responsible for everyone.

Another leader claimed she recognized her ability to lead by how responsible she was.

L3. I probably know I had some ability to lead when I was in charge of a beach program...I was a beach supervisor and I was responsible for the staff. At that point I was seventeen so that probably was the first time that I realized it felt natural to me to be doing that kind of job.

The leaders mentioned an assortment of factors related to being responsible. They claimed that being competent, dependable, efficient, credible, task oriented, flexible and smart helped them to be responsible. Leader 2 said being competent and dependable gave her authority.

L2. Competence means what I learned in nursing. You do it first and then you show others how to do it. That is how you gain your authority...I think your leadership role can be given to you by others by virtue of your competence in your area of expertise and position and by how the staff has experienced you being dependable.

Being efficient was part of being responsible, one participant said. Leader 6 explained what being efficient meant to her.

L6. Efficiency is part of leadership. It means you are able to accomplish the job in the least amount of time with the least amount of interruption, in the most efficient way you can.

R. Where does being efficient come from?

L6. Partly from expectations. You perform to the level you are expected to perform to. And you accomplish what you are expected to accomplish. You learn a certain amount of that by experience and a certain amount by the circumstances you have to work with.

According to leader 7, having credibility was part of being responsible. She used Clinton's credibility as an example.

R. On page two (of the transcript of your interview) you talked about credibility in relationship to leadership. What did you mean?

L7. I meant trustworthy. People have to see them as a leader. I mean if you look at Clinton and Doyle in debates, whether people thought Clinton was a womaniser or whatever, he had credibility to them. And so even if people didn't trust him in his personal life, they trusted him to lead the country.

Leader 7 also viewed being task oriented as associated with acting responsible.

L7. I tend to be task oriented so I thought about how things should go in a logical sequence and be planned out. Others would be still brain storming when I was ready to implement.

Three leaders regarded flexibility as part of being responsible. Leader 2 outlined her view of flexibility.

L2. Being flexible means willing to try new

things..willing to put yourself out...to accommodate what's coming up; smarts, you have to have a certain amount of smarts, but nurses must have that to get through training.

R. Where does flexibility come from?

L2. Just growing up in a family of five and moving to a different country and learning there is more than one way of doing things. Being raised in a large family helped me to learn to be flexible. You do different things and see nothing happens to you so you learn it is okey to take risks.

Leader 4 noted that having flexibility meant being responsible enough to handle ambiguity.

L4. Another thing with leadership is the flexibility, being able to tolerate ambiguity without getting all upset about it.

In relationship to being flexible, being able to embrace change was viewed by leader 7 as part of her responsibility.

L7. I think to be an effective leader, you have to be able to embrace change. You can't see change as a threat. You have to see it as an opportunity.

Another leader said if she wanted to hire a responsible person for a leadership position, she looked for how the person showed intelligence.

R. If you were looking for a leader, what would you look for...?

L4. You would have to be reasonably intelligent, care about children and have to be committed to wanting to work hard.

Being able to work and think independently were cited as

leadership abilities, associated with being responsible. One leader said her leadership role as a mother involved being responsible for teaching her children to think independently, so they would become responsible leaders.

L6. I take a lot of time to help our children be independent self thinkers and those are some of the skills you need in order to be effective leaders.

Another leader pointed out that working independently was part of her responsibility.

L7. I am perceived as having some leadership skills and in years previously, I had to go with the flow to a certain extent. You had to be able to work independently.

The participants indicated being responsible was a leadership characteristic that had eleven central elements. Thus, (a) being competent, (b) dependable, (c) efficient, (d) credible, (e) task oriented, (f) flexible, (g) taking risks, (h) "having smarts," (i) embracing change, (j) being an independent thinker, and (k) working independently were cited as key concepts of the meaning units associated with leadership abilities. Additionally, the participants presented their perceptions of what a leader does.

What a Leader Does

In the interviews, all the participants shared their views of what a leader does. Therefore, "what a leader does" was cited as the third main theme. In reference to what a leader does, team work was frequently mentioned. Thus, "team work" was cited as a major subtheme associated with the main theme.

Team work

In the study, team was mentioned by seven participants eleven different times. This was used more often by the leaders than any other key term or phrase during the interviews. Leader 1 perceived team work as being cooperative leadership that involved sharing information.

L1. I think leadership is shared and I share most of what is done here...There is a group around me and we work like a chain, so I don't make decisions and tell them what to do. We talk about decisions. You know a lot is shared. Information is shared, so that they are not kept in the dark about any issue and they do the same for me...It's a management team.

Leader 1 also pointed out that team work was not something she learned in her early school years.

L1. I don't remember team work being a part of the school curriculum in high-school or university. Um, I don't remember it being a big part of my early education until in the seventies when team work and team teaching became the in thing.

Leader 2 claimed that team required shared leadership.

R. What does team mean to you?

L2. Working together and everybody is important. One member is as important as the other. People should be able to do each others jobs. I think everyone has a part, you know like the leader is no more important than the others. You should all be leaders, at times, with the different skills you have.

According to leader 3, team members have recognized who was leading a group at a particular time.

L3. If you don't think you have the trust and support of your team, I don't think you can get as much accomplished. Team ...members communicate a lot and they rely on each other's strengths in order to make things happen. They recognize when it is time to make someone else shine. It allows for everyone to contribute what they can.... The team has to see as the leader that you are sort of the captain and you sort of direct everybody.

R. How were you introduced to team work?

L3.I learned about team through workshops ...and by a lot of practising.

Another leader pointed out that the team concept, she worked with in education, had expanded over the years.

L4. Well, the team keeps growing in education. The team at the school level consists of all the staff, even the lunch supervisors, who are almost occasional employees to all the people who are employed in the building to the students themselves and their parents, to even extending to the neighbourhood and the community.

A leader working in health care also noted that team work had increased over the years in hospitals.

L5. The whole premise is that all the health professionals work within a team environment to serve the

client. So it is called client-centred care. So everyone works together in a team and it doesn't matter what job you are in...There is no departmental stuff. It is all programs and teams.

R. What do you mean by team.

L5. A patient care team is the care providers- people that look after the patients. And they work as a group. We have...team for example...with core members that meet on a regular basis and make decisions about the care.

Leader 8 said part of building a team was motivating and coaching others. She compared a team to a circle.

L8. Leadership is to motivate people and help them to do their job. It is done in a team spirit. A leader is looked upon as a motivator, as a coach, and not as a boss....I see team work like a circle in the spoke of a wheel. Everybody has a spoke on the wheel, and when one spoke isn't working, it effects the rest. As a leader, you have to make sure all the spokes are working right, so the tire will keep moving around, and you need staff cooperation for that.

In connection with team work, three leaders indicated that empowering others was what a leader does and six suggested being supportive was a priority. Leader 1 explained the relationship between empowering and being supportive.

L1. Well empowering, I think is just exactly what I was saying in regards to being supportive and letting people do the job they want to do...I'm letting them choose the direction, the path they want to get to, to get to the same goal, and supporting them along the way.

Another leader elaborated further on what empowering others and being supportive meant to her.

L4. Empowering people means giving them the knowledge and the skills if they need them, in order to make their own decisions and chart their own courses, to make them feel confident in the things they are doing and that they are able to work independently...When people feel they are empowered, they have a sense of purpose...A supportive sort of leadership is...shepherding people towards the goal as opposed to being the one beating the banner, trying to pull people with you.

The participants presented six aspects of team work related to what a leader does: (a) share the leadership role, (b) share information, (c) motivate, (d) coach, (e) empower and (f) be supportive. Thus, these aspects of team work were pinpointed as key concepts of the meaning units associated with team work. "Working through others" was also cited as a major subtheme connected with the main theme, what a leader does.

Working through others

As part of what a leader does, the participants addressed a number of ways they had worked through others or observed the interaction. For example, one leader had brought staff together, another one helped them to grow, three inspired them, four mentored others, and two motivated them. Also, one leader had valued another's opinion and one treated others as equals. Leader 2 stated that working through others involved bringing people together and helping them to grow.

L2. I think I am good with developing staff [and] helping people to grow.... I can bring them together and help them to grow and that's really what a nurse manager's job always was essentially and that's my perception. I like to enable them to see themselves and how they're operating.

Three leaders addressed the importance of inspiring others, as part of working through others. Leader 3 pointed out that her role was to inspire others to follow her.

L3. I think I am a pretty good manager and anybody can do that but to be a leader is to inspire others to follow...and I don't know if you can learn that.

Leader 7 discussed how she viewed working through others.

L7. A leader is able to inspire, motivate... and mentor, and usually uses that indefinable thing called charisma.

According to leader 4, part of working through others was valuing another's opinion.

L4. Valuing another's opinion is connected with listening, giving weight to others and shifting boundaries to work together.

A fellow leader mentioned that one of her role models had worked through others by telling them their strengths.

L5. She's very good at telling you what she perceived as your strengths and always makes you feel good when you leave.

Leader 8 spoke about how two leaders, she viewed as role models, had worked through others by treating people as equals.

L.8 They treated everyone as equals and respected everyone for what they could give. They didn't put anyone in boxes.

The participants presented eight ways they viewed leaders working through others. Their examples included (a) bring staff together, (b) help staff grow, (c) inspire others, (d) motivate, (e) mentor, (f) value another's opinion, (g) tell people their strengths, and (h) treat others as equals. These elements of working through others were cited as key concepts of the meaning units associated with the main theme, what a leader does. "Leadership roles and duties" was another major subtheme pinpointed in the findings.

Leadership roles and duties

Participants viewed taking on leadership roles and duties as being a part of what a leader does. They spoke about the value of establishing a vision, goals and different approaches to management and leadership. "Putting a vision together" was mentioned ten times by four participants during their interviews. Thus, it was cited as a minor subtheme, associated with the major subtheme, leadership roles and duties. Leader 1 gave her view of putting a vision together.

L1. Vision is in our case trying to come to an articulated goal for the school.... We want to articulate for ourselves what we are here for, what we're doing, what we want to accomplish, what product we want to end

up with.

Another leader asserted that one of her duties was establishing a vision.

L2. Well, I can call it visioning.... I will put it (the vision) together and then go backwards from that and ask "what does it take to make this happen?" and then go back and say "no matter how bad things are, there will always be a better tomorrow."

R. -What do you mean by a better tomorrow?

L2. Being able to see where you want people to go when you see the picture and being able to articulate it because you can be positive about it, because you sort of know what it is going to be like.

R. Can you tell me what you mean when you say be positive.

L2. That there is something good at the end that can happen. You know with all the restructuring there is going to be hard times, you know. Undoubtedly you have to face the facts, but I think for nursing that probably in 5 years, it will be fine for most people. And you know I try to say that to people rather than focus on the doom and gloom that's going around.

Leader 4 said if she planned to hire a leader, she would ask the job candidates if they could put a vision together.

L4. I would look for someone with a sense of purpose, a vision, how they would see a school that they want for children, what they would want to see in the future, what they were working towards, the type of school they would like to lead and what it would be like.

Four leaders spoke about the importance of putting together a vision. Additionally, four leaders pointed out the

value of setting goals, which was cited as a minor subtheme associated with the major subtheme, leadership roles and duties. A leader, who discussed goals three times in her interview, said she aimed to help others achieve their vision and aspirations.

L1. When I think of leadership, I really mean that my goal is to help others reach their goals as well.

Leader 4 presented a similar point of view.

L4. Leadership would be, I guess, the ability to focus people on goals and assist them to reach the goals, whether it be visualization of goals or teaching goals...or setting the direction and providing the support and direction for the people to achieve what they set out to do.

R. Where does the ability to set goals come from?

L4. I learned how to set goals from working, from teaching and from helping kids to set goals.... As the years go by, I am finding things go a lot faster. You set what you want to achieve at a certain time and then work out a plan to get there.

Another leader said that setting goals became part of her life as a leader.

L6. I think leadership is in every aspect of my life. I think will always maintain the basic philosophies I have and the goals in the way I do now. Setting goals is part of being a leader.

Leader 8 claimed that without having leadership skills, it would be difficult to reach certain goals.

L8. You can manage an area but if you are not a leader,

you will never get the goal you want achieved, without a lot of difficulty.

The leaders indicated that having a vision and setting goals were associated with leadership roles and duties. Additionally, they addressed various roles and duties related to being situational leaders. Three leaders claimed they embraced a situational leadership style, that involved changing their role according to the situation. Therefore, "situational leadership" was cited as a minor subtheme connected with the major subtheme, leadership roles and duties. Two leaders explained that situational leadership meant delegating tasks according to people's strengths.

L4. I think I would probably see myself as a situational leader, where I look at the strengths of the people around me, and try to delegate to the people who can handle the job and will also develop their own leadership at the same time.

L6. There are situations, when you know you have to shift. As a leader, you need to give others the knowledge and skills to be individual thinkers.

Five of the eight participants agreed that making decisions was a major part of leadership. Leader 7 suggested there may be a relationship between a "participative" style of leadership and a situational approach.

L7. I've been told that I'm a participative leader. I mean that I use all the input from the people that work with me to reach decisions. There is "here's the

decision--how are we going to implement it;" and, that's another style. And then there is "what's the decision". I can use all of those depending on the situation.... So, I guess I would say I am a situational leader, in that I use different styles of management and leadership, depending on the situation.

This same leader also noted that "wearing different hats," was an element of situational leadership.

L7. I chair a committee and am the liaison between two committees. I also have some program areas I provide leadership for. And then the resource centre and the whole area of program review and costs. I wear a number of different hats.

Five leaders presented four different elements of situational leadership: (a) look at strengths, (b) delegate, (c) make decisions, and (d) wear different hats. Thus, these examples were cited as key concepts of the meaning units associated with leadership roles and duties. Another minor subtheme associated with leadership roles and duties was "management functions." According to Leader 4, a management function involved disciplining staff and taking care of budgets.

L4. At this point because of the jobs we are assigned to, we have to as leaders be managers...We do things for all people and in our school, we have one person who is the principal and the principal has to be the leader, curriculum leader, the chief disciplinarian, the manager of the school, the manager of the budgets, and manager of the resources.

The leaders differed in how they viewed using power as

part of a management function. One leader said the power that once was associated with a principal's position, no longer exists.

L1. The power of the position which probably used to be very powerful in itself many years ago, doesn't really exist...It's not the principal ... who makes all the decisions. The principal sort of coordinates a lot of decisions and sets up goals.

However, a leader in health care said a manager uses power according to the situation she is faced with, and how she wants to influence people.

L5. If you're a good leader, you usually have some power I think because if you lead effectively then you have the power to change things or the power to have people want to change things.... I do use power to influence people and to make changes, depending on what needs to be changed and what needs to be looked at...power to me relates to respect on both parts....When you have power you are able to guide and facilitate others.

Leader 4 said a leader's power is based on how she is viewed by her followers, while performing management functions.

L4. I think power had more to do with how others perceive a leader. People perceive you to have some power, that you really don't have. Sometimes people give it to you because of your position or because of your credibility. Power is something that is given and it is part of leadership, but it is not the controlling aspect of leadership.

Being a facilitator was mentioned by three leaders as being a common management function they performed. A leader in

education claimed facilitating was part of her management role.

L3. A facilitator leads and guides and directs and identifies the persons and resources needed to get a job. That is part of management and is necessary to make things happen.

Leader 7 said part of facilitating was helping others to shine.

L7. If you are a really effective leader, you don't always have to be in the front. You don't always have to be the person that gets recognized or put forward. If you are really a good leader, you can create an environment where others can shine. And that is what I call being a facilitator.

In addition to facilitating, organizing was mentioned by three participants who viewed it as part of their management function. Leader 7 outlined her perception of this function.

L7. Part of the experience of organizing is you guide people to get the knowledge they need and to give them confidence to proceed with the job.

Another leader agreed that an element of leadership and management was organizing.

L8. Leadership is not just working behind four walls.... I started organizing different committees. In our town, we have a combination of health, social and police committees that discuss what programs are needed in the community.

Taking risks was a management function mentioned by two leaders. One leader talked about challenging herself to take

risks.

L2. I have to force myself to take chances because I know its good for me to take risks.

R. What do you mean by taking risks?

L2. Well, doing things you haven't done before; doing things that you don't know where it's going to end up; taking a chance. Now, I really do believe I do that but I always think about it pretty hard...I think you have to be willing to take a risk if you want to be a leader. You have to be comfortable allowing people to take risks with you.

This same leader said if she was going to hire a person to fill a leadership position, she would make sure the individual indicated he or she could solve problems.

L2. I'm looking for people that...think for themselves and can problem solve. Probably the big thing is that they can solve the problems themselves.

Three leaders discussed the value of having mentors who can model approaches to problem solving. Leader 5 explained how she viewed mentoring.

L5. Mentoring is being supporting, caring, nurturing sometimes, listening, just being a sounding board, a safety net maybe, making people feel safe enough to come to you and sound off.

Another leader stressed that structuring her own time and teaching others to do the same was a management function.

L6. I can structure my own time that benefits and compliments being a working mother. Time management is vital for leadership, but not just leadership. It is important for anybody and should be taught in the

schools.

Associated with managing time, having balance was mentioned by three leaders who viewed it as a management function. One leader said her supervisor had reminded her of the value of having balance.

L3. You spoke about trying to have balance as a leader. What is balance?

L3. You have to learn to recognize when it is time to back off. I think a lot of leaders have a lot of energy and enthusiasm and can be one track minded and very goal minded so you have to recognize that not everybody is the same as you, and you have to learn to be patient with others. Part of balancing is backing off once in a while and letting others catch up, while you slow down.

R. How did you become aware of balance?

L3. Oh, I had a superintendent who kept reminding me in my performance reviews to find the right balance, to slow down, to wait and to listen.

Three leaders claimed that performing political duties was part of their management functions. One leader explained being supportive of others meant being political.

R. What do you mean by supporting?

L1. I think supporting means finding out what people are doing in the trench.... I have to find ways to help them to be able to achieve the things and get around the obstacles. If it means getting more board resources for them, then that means tackling the board. If it means being political, you know, getting an issue out that they feel strongly about, it means doing that.... I'm still tied to the board of trustees and senior administrative staff and there's still a fair amount of bureaucracy that

have to take place.

Another leader said that part of management functions was becoming involved in setting policies.

L4. So having a role more in the direction of setting the policies and procedures that affects the schools is at a very different level of involvement, than teaching.

R. How is leadership connected with policies?

L4.- When you start looking at policies and procedures, again you are looking at having the class room teacher's perspective of working with children. I believe policy making is part of management in leadership....There is a need for policy to be developed at school.

Twelve different aspects of management functions were addressed by the participants as being associated with leadership roles and duties. Therefore, (a) disciplining, (b) taking care of budgets, (c) having power to influence, (d) being a facilitator, (e) helping others to shine, (f) organizing, (g) taking risks, (i) problem solving, (j) does mentoring, (k) has time management, and (l) has balance were all cited as key concepts of the meaning units associated with the minor subtheme, management functions. In sum, management functions is associated with the major subtheme, leadership roles and duties, which is connected with the main theme, what a leader does.

Conclusion

During the interviews, participants recounted their experiences associated with leadership. Characteristics, related to caring, were commonly mentioned in connection with their personality attributes. Furthermore, communication was cited by most leaders as a major leadership ability. The majority of leaders also noted that team work was a key factor surrounding what a leader does.

The data indicate that the development of leadership is a continuation of skill acquisition, beginning in childhood and continuing throughout a person's life. The participants were already taking on leadership roles when they were children and teenagers, making family and group decisions. They claimed their leadership abilities and personality attributes developed while interacting with family members and others. By middle life, three participants, who had demonstrated leadership skills during their youth, had taken on leadership roles in the workforce and with their own children. After recalling their parents' influences on them, these leaders cited a relationship between raising their own children and some further development of their communication and nurturing skills. These findings suggest that personality

attributes and leadership abilities are constructed throughout the socialization process of becoming a leader; and what a leader does is related to how an individual has been socialized to perceive a leadership role.

Participants claimed that their nursing or teaching positions had prepared them for the higher formal leadership positions, they took on later in their lives. Their leadership abilities and personality attributes, developed over the years, had been refined while spending time in their formal roles. These findings demonstrate that a socialization process continues throughout the life cycle.

The findings indicate that leadership characteristics and roles are developed from life experience, people's influence and education. Additionally, the study suggests that a broad range of circumstances influence the construction of leadership. For example, while two participants claimed that living with an abusive alcoholic or moody parent helped them to cultivate leadership skills, half of the leaders boasted about gaining strong leadership abilities from observing nurturing mothers and fathers. However, aside from any leader's distinct experiences related to socialization, all participants indicated that mentors had the strongest

influence on leadership development.

In sum, chapter 4 reported the meaning units, themes and key concepts located in the data. The main themes (a) how a woman becomes a leader, (b) characteristics of a leader, and (c) what a leader does were pinpointed after the meaning units were examined.

Chapter 5 expands on the findings presented in chapter 4.

CHAPTER 5

DISCUSSION

Chapter five discusses the findings presented in chapter four and addresses a number of implications for the study. An analysis of the participants' leadership experiences, how a woman becomes a leader, characteristics of a leader and what a leader does consumes most of the chapter. Implications of the study, in relationship to research and use for practice, education, and policy development, bring the chapter and thesis to an end.

Examining participants' leadership experiences

Applying a phenomenological method to this study proved to be an effective research approach to elicit the experiences of female leaders. It was congruent with some feminist, symbolic interactionist and grounded theory paradigms that helped guide the research. Examining leadership from the participants' own standpoints in their everyday lives, as suggested by Smith (1979) and Schutz (1970a) constituted awareness of the social influences on female leadership. The findings demonstrate how eight female leaders viewed their

everyday experiences of leadership. Their personal realities, presented in the interviews, manifested how leadership and the development of leadership were perceived by these women experiencing leadership. Although this study presents a number of unvaried female perceptions of leadership shared by the participants, as Schutz (1970a) asserted earlier, the research findings cannot be considered "pure facts" because they are open to interpretation.

During the interviews, the social concept being studied appeared to be the focus of the participants' reality. This suggests that for the leaders, the "theme of the field of consciousness" (Schutz, 1979, p. 67) was the social concept of leadership. Thus, whatever was important to that specific topic was subjectively viewed by the participants as being "motivationally relevant" (Schutz, 1979). This indicates that the leaders' perceptions of leadership were directed by certain relevances they had interpreted as being part of their reality.

In the study, the participants shared their perceptions of leadership according to their own interpretations of their social world, in their everyday lives. They spoke about how interaction with their parents, siblings, peers, husbands,

children and others helped them develop their ideas of leadership skills and duties. This data upholds other research (Bayes, 1991; Canter & Bernay, 1992; Epstein, 1991; Kovack, 1988; Rosener, 1990) that proposes family members and outside role models influence leadership development.

Seven participants noted that they had developed their leadership throughout their lives while communicating with others, reading, and taking courses at school. Their acknowledgements suggest that leadership is classifications of concepts constructed in past interactions and kept by current ongoing interaction. This standpoint coincides with some theoretical paradigms (Mead, 1982; Schutz, 1970a; Smith, 1979) associated with phenomenological research, outlined earlier. These findings also support Merton's (1969) sociological view that leadership is a type of social transaction that does not emanate solely from the distinct traits of leaders.

Throughout the interviews, participants referred to certain characteristics of people as leadership abilities and personality attributes. The language they used was their way of making sense of their social world. When addressing leadership development, they appeared to be presenting

"recipes", as touched upon by Schutz (1973) earlier, to understand and validate their own life experiences. For example, their recipe for the development of the personality attribute "caring" could be viewed as life experiences combined with people's influences.

Closely examining participants' accounts of experiences, looking for common patterns and questioning how things were constructed, which is a phenomenological approach to analysis (Schutz, 1973), reveals three main influences on these women's perceptions of leadership. Family influence, other's influence, and education predisposed their leadership development and role.

In the findings, a leadership role profile emerged from the eight participants' shared experiences as leaders. The main components of this profile are (a) working as a team, (b) working through others, (c) providing situational leadership, (d) putting a vision together, (e) setting goals, and (f) conducting management functions. This profile reflects some conventional views of a female leader's style demonstrated in other studies (Anderson, 1993; Restine, 1993) that suggest a woman's approach to leadership is participative and demands team work.

As noted earlier, Van Manen (1990) asserts that phenomenological themes are "structures of experience" (p. 79). Part of analyzing a social concept is determining what the themes are (Van Manen, 1990). In this study, three main structures of experience noted were (a) how a woman becomes a leader, (b) characteristics of a leader, and (c) what a leader does. Therefore, they were cited as being the main themes governing the meaning units presented by the participants.

How a Woman Becomes a Leader

The data indicate that eight women's leadership abilities were being developed throughout their lives. Starting as children they internalized values, attitudes and skills learned from observing others, experience, and their education. This supports several theoretical standpoints (Anderson, 1993; Freeman, 1980; Haas & Shaffir 1995; 1980; Schutz, 1973) about socialization, mentioned earlier. The data suggest leadership is a life-long sociological process, involving the construction of personality, starting in childhood. The participants' different perceptions of their life experiences was cited as being part of the socialization process that helped them construct their leadership identity.

The findings suggest that each participant was constructing her own leadership identity, according to her own perceptions of the interactions she had with others in the everyday world. This coincides with Schutz's (1970) belief that people construct their own worlds and Mead's (1982) view that the self is a person's perception of his/her individual and social identity. The participants appeared to be interpreting phenomena and relationships according to a social world established by their cultural "ingroup." They discussed how their interaction with others, which is their social world, had affected their development of leadership roles. These leaders seemed to have interpreted certain behaviors they had observed from the ingroup, made up of their families and friends, and then associated these behaviors with leadership. From their interpretations of other's behavior in the social world, they appear to have formed their own views of leadership.

The participants pointed out that their listening and nurturing skills came from life experience, which reflects Helgesen's (1995), Hill & Ragland's (1995), Hochschild's (1983) and Peter's (1990) insights about leadership development. Some women also noted that their nursing or teaching careers

had influenced the cultivation of their leadership roles. For example, one leader mentioned learning planning skills while in a nursing position. This supports Cantor & Bernay's (1992) and Rosener's (1990) observations mentioned earlier. They noted that women commonly worked in health care and education before taking on formal leadership positions (Cantor & Bernay, 1992; Rosener, 1990).

Additionally, there appears to be a certain degree of occupational inheritance reported by the participants. One participant spoke about following in her mother's footsteps to be a nurse, and another discussed her mother being a strong role model when they taught together in the same school. Also, a participant addressed how her father's leadership role on the school board had influenced her leadership development.

While three participants in this study suggested their fathers were the nurturers, six participants referred to their mothers as major models of caring. This reflects some of the findings in Kovach's (1988) study that indicated to develop leadership, individuals needed to have nurturing parents. However, contrary to what Kovach (1988) had observed about nurturing parents' influence on leadership, one study participant claimed her non-attentive alcoholic father had

impacted her leadership development, and another leader mentioned her time-burdened, demanding and moody mother had influenced her choice to nurture herself and others.

A leader working in education claimed that Christ was perceived as a major role model of leadership in the Catholic School system. Furthermore, two participants working in health care spoke about a nun being their main mentor, who modelled firm leadership. This supports some research (LeGates, 1996) that suggests nuns and other people who view Christ as their model leader have played significant leadership roles in education and health care.

Most participants reflected Anderson's (1993) and Restine's (1993) views on leadership development addressed earlier. Throughout the interviews, the leaders cited their families and peers as major role models in their lives. Additionally, three participants' recollections of how being spoiled in their families helped in their leadership development, supports other literature (Cantor & Bernay, 1992; Hennig & Jardim, 1977).

Seven of the eight participants did not uphold the literature (Armstrong, 1994; Gaskell, et al., 1995; Neilsen, 1990) that presents the division of labour as a structural

barrier to women taking on leadership positions. Only one participant, who works in education, acknowledged that such barriers exist. During her interview, she stated, "it seemed to me that women had to work twice as hard as men to get anywhere in the field." This participant's comment may suggest that the glass ceiling, mentioned earlier, still exists in the education field. However, the fact that seven others did not mention a "glass ceiling" could indicate that women working in health care or education are not faced with this type of gender segregation.

All participants claimed they received the same wages as males for doing a similar job in health care or education. This is contrary to literature (Armstrong & Armstrong, 1994; Lowe & Krahn, 1993) that addresses the "wage gap", as an example of gender inequality encountered by employed women. However, because the participants worked in the traditional female occupations health care or education, they may not have been exposed to the wage gaps encountered by female leaders in other professions.

Some findings associated with the leaders' socio-demographic backgrounds support the literature (Adler, 1997; Cantor & Bernay, 1992; Hennig & Jardim; Rosener, 1990) that

suggests women from many different social backgrounds and environments can become leaders. The participants' backgrounds varied from youngest to oldest child in their families, having mothers or fathers as their nurturers, and having attended college or gone to university. Two participants suggested that anybody can become a leader if he/she chooses to, which endorses Adler's (1997) notion that people from a wide variety of backgrounds can learn to be leaders. On the other hand, one participant pointed out that a credentialed society is making demands upon a leader that are not just self-guided. During her interview, she stated, "college use to be enough, but now positions are demanding a master's level". Consequently, this demand may be a filter that prevents certain groups of women from being successful in their quest to be leaders.

Characteristics of a leader

Although all the participants discuss caring as being a personality attribute associated with characteristics of a leader, they do not cite caring as being exclusively an innate female trait. Men's caring ways were mentioned by three leaders in reference to the effects of male role modelling in their lives. The women referred to certain men in their lives

as being kind, supportive, a good friend and affectionate. This reflects the literature (Hochschild, 1983; Kohn, 1990; Latane & Darley, 1968; Tavris 1992; Snogross, 1985; Tice & Baumeister, 1985) that recognizes caring as being both a male and a female attribute but challenges other literature (Baines, et al., 1991; Graham, 1983; Neilsen, 1990) that states caring is essentially a female attribute.

Contrary to some research findings (Bass, 1981; Chernesky, 1996; Loden, 1985; Powell, 1989), six of the eight participants in this study did not specifically address differences in male and female styles of leadership or state male leaders had different personality attributes. On the other hand, one participant implied that gender has an effect on one's ability to care and another participant claimed women are more socialized to be compassionate and caring than men. These participants reflect Graham's (1983) view that caring is primarily a female attribute. Their comments also mirror what Fox (1988) referred to earlier as a "reductionalist's" view that assumes men have an innate desire for power. Having merely two of the eight women mention a female advantage in leadership does not give a sound voice to their essentialist standpoint.

All participants indicated that leadership is both an ability and a position, as suggested earlier by Bedeian (1993). According to seven participants, communication is a major ability required for effective leadership. Five participants stressed the importance of listening to others, as a major part of good communication. One participant stated that communication is a two-way process involving both talking and listening. Another leader said being able to communicate is a key element of leadership. Without the ability to communicate thoughts and feelings, a person could not be much of a leader. This supports the literature (Heller, 1985; Porat, 1985; Sullivan & Decker, 1992), which stresses that having good communication skills is a priority for successful leadership.

What a Leader Does

Having a vision was mentioned a total of ten times by four participants throughout their interviews, and having goals was presented eight times by five participants. One participant stressed that part of having a vision is attempting to arrive at an articulated goal of what needs to be accomplished. This supports Pigott's (1995) view that

having a guiding vision and a clearly defined sense of purpose makes up a major part of leadership. Additionally, at least nine different aspects of having a drive to lead were found in the data. Some leaders spoke about being a high achiever, having a passion for their role and wanting to make a difference. These findings support the literature (Bedeian, 1993; Henslin & Nelson, 1996; Sullivan & Decker, 1992) that stresses a leadership position involves providing a vision, goals and direction.

Seven of the eight participants presented team as a major element of leadership. One participant compared team work to a spoke of a wheel. Staff cooperation is imperative because if one spoke is not working, the rest are affected. This participant's view of leadership reflects Bishop's (1994) belief, mentioned earlier, that leadership is power with others, rather than power over them. It also supports Kingston's (1991) reference to women's tendency in leadership to form "centrarchies-web-like structures, with the leader at the centre" (p. 2).

Two participants claimed the team concept was not introduced to them early in life. They had learned about it in their later years at university and workshops. This suggests

that team work is not a female advantage in leadership. These participants implied that team work can be learned by men, as well as women, through professional development courses.

The findings support Sullivan & Decker's (1992) view that leadership styles are "clusters of behaviors" that can be learned. Three participants claimed their situational leadership style involved learning to change their behavior according to the situation. Their view reflects research (Bedeian, 1993) that suggests leadership is not just associated with a leader's personality or team work; it also leans on how situations are handled.

The other five participants presented different behavior patterns related to leadership. One leader explained situational leadership means checking out the strengths of her staff and giving them tasks accordingly. Her view of situational leadership supports Fiedler's (1967) earlier suggestion that a leader should match her style of leadership with the demands of a situation.

Although the literature (Armstrong & Armstrong, 1994; Lowe & Krahn, 1993; Smith, 1987) indicate there is a lack of and need for females as role models of leadership, the data demonstrate the value of having male role models. Fathers,

husbands, sons and coworkers had influenced the female leaders' development of leadership, in addition to mothers, sisters, and daughters. Thus, mentoring in leadership was provided by both males and females.

In sum, the main themes (a) how a woman becomes a leader, (b) characteristics of a leader, and (c) what a leader does all relate to the process of leadership development. Examining how four women working in health care and four in education in Northwestern Ontario perceive leadership gives a voice to these women, and it creates a better understanding of the process of leadership construction. Although the findings elucidate some perceptions of how leadership is socially constructed, they also demonstrate a need for additional studies of this type. Considering that all the participants were married and exclusively working in health care or education, more research is required to address this study's limitations.

Implications for research

This study raises questions that are potential areas for further research. For example, would the results from a similar type of study be the same or different if a larger

sample of women working in leadership positions outside of human services was used? Further research needs to be conducted with a broader sample of women in leadership positions, to see if new data would reflect the findings in this study. More research aimed at further discovering the conditions under which leadership is developed and nurtured would be especially beneficial to educators who can influence leadership development in health care or the school systems.

Oakley (1981) recommends taking women's experiences into account to create an equilibrium of women's and men's perspectives; and, Lowe & Krahn (1993) propose in order to start valuing women's skills, researchers need to present examples of how their knowledge and abilities have been taken for granted. Conducting similar research to this study, on female's perceptions of leadership, could be viewed as one method of attempting to revalue women's skills and work.

The findings in this study, which are from a female perspective, have the potential to influence further data collection on women's perceptions of leadership. As noted earlier by Sullivan & Decker (1992), researchers should focus on the actions of leaders, rather than on their personality traits, when attempting to discover the profile of a good

leader. The findings from this study, which suggest what a female leader does, could inspire researchers to do further research on the behavior patterns associated with leadership.

The participants portrayed some men in their lives as being strong leadership role models with caring personality attributes. Such findings may urge researchers to conduct more research that compares women in leadership roles to men in similar positions. Whether women lead in common or different ways than men, drawing from them both will benefit leadership practices (Adler, 1997; Cantor & Bernay, 1992; Sergiovani, 1992).

This study provides more clarity on how women perceive leadership and adds to the literature on women in leadership. The participants discussed being caring, empathetic and intuitive; and, they spoke about their abilities to have a clear vision, set goals, provide situational leadership and work as a team. These perceptions reflect common views of leadership presented in other studies (Ferguson 1980; Heifetz, 1994; Keohane, 1984; Loden, 1985; Shakeshaft, 1987).

Studies on women in leadership, such as this one, could encourage researchers to conduct additional research from a female perspective and benefit employers and educators. A need

for more research on women in leadership exists (Crow, 1997; Lowe & Krahn 1993, Rosener 1990). Further research conducted on women could rectify the neglect and biased presentation of them found in traditional literature (Kellerman, 1984). Such studies can also assist in putting an end to women's subordination (Connelly & Armstrong, 1992).

Baines et al. (1991) stated that by exploring the socialization of women in leadership, researchers may start to understand the ways females absorb the beliefs and norms associated with caring. Since the participants' perceptions of leadership development suggest that both men and women role model caring, researchers may be inspired to study caring, in relationship to gender. Dunlap and Schmuck (1995) stress the importance of conducting research that could influence more men to recognize the role of caring as part of their responsibility in fields of employment, such as education.

According to Heifetz (1994), the concept of leadership is still in a process of unfolding. Thus, to increase the understanding of what leadership means to women, more research needs to be conducted on a female perspective of leadership. This study can give researchers some insights into how a select group of women working in health care or education in

Northwestern Ontario describe leadership.

Implications for education, practice and policy development

Considering that effective leadership is necessary for organizations, politics, the arts, schools and all the other institutions that determine the way we live, work, and relax (Bedeian, 1993), studies, such as this one on leadership, are very significant. From an educational perspective, implications include applying the findings to better understand leadership construction, from a female standpoint. This could assist health care managers or educators, who want to initiate training programs on leadership. They could combine the study's findings with other data, exhibiting similar prevalent inclinations, to set up structured leadership training programs. For example, after recognizing from this study and others, the value of mentors and role models in leadership development, educators could consider establishing mentorship programs in the schools or health care organizations. Additionally, the study may help school boards to recognize the importance of offering teachers and principals instructional leadership programs to promote growth in student learning.

After noting that the present educational systems are geared to a male-specific curricula, Dunlap & Schmuck (1995) suggested male and female expertise needs to be drawn from equally, to balance knowledge. Conducting research, like this study from a female perspective, is a step towards equalizing scholarship in the educational system, and encouraging the replacement of bureaucratic leaders with "humanistic" leaders, adept at dealing with young and impressionable children. According to Maxcy (1991), humanistic leaders foster team work, a group process to policy making, and a child-centered approach to education.

Barrett (1980) argues that women usually have not been recognized for having strong communication skills and performing duties such as team work. Additionally, women holding leadership positions in the past were commonly treated as though they were insignificant, which preserved the myth that males are naturally suited for leadership while females are not (Kellerman, 1984). By presenting eight female leaders' perceptions of leadership, this study combined with other similar research, could challenge some current views that female characteristics, such as caring, are incompatible with leadership roles related to team work.

Throughout the interviews, the participants suggested that caring is a personality attribute associated with leadership. However, researchers (Hochschild, 1983; Baines et al., 1991) point out that women's caring work has commonly been viewed by employers as a form of disrespected labor. This indicates that studies, such as this one, can assist employers to recognize that women's caring approach to leadership is an asset. Like Peters (1990) suggests, providing studies on women in leadership, for men to review, could be one way for women to teach males about a female perspective of leadership.

As implications for practice, this study, combined with others on female leadership, could encourage more women to pursue leadership roles, and more male managers to hire them. Some literature (Armstrong & Armstrong, 1994; Lowe & Krahn, 1993; Smith, 1987) demonstrates that there is a shortage of female role models in leadership, which makes it appear unusual for women to hold such positions. Like Jamison (1997) indicates, presenting more female leaders in studies could result in people perceiving women holding leadership positions as being the "norm".

The findings associated with the theme, characteristics

of a leader, combined with other current data on leadership, could assist a manager in constructing an application form for hiring a leader. As Porat (1985) asserts, one who pursues a leadership position needs to have responsibility, academic credentials, good communication skills and be willing to grow. Since this study reflects some common findings in other research, such as Porat's (1985), the findings could provide direction on what to look for in an applicant, and what to establish as a job description for a leadership position.

This study could constitute some consciousness raising about female leadership. After comparing the findings with other data from similar studies, employers would be introduced to the how women perceive leadership in relationship to management positions. As a result, they may provide training programs on leadership that would challenge the traditional power and control hierarchical models currently prominent in the workplace.

As implications for policy development, this study combined with other similar ones, could give greater insight into the leadership skills that women have to offer in the political decision-making process. Some literature (Baines, et al, 1991; Boneparth & Stoper, 1988), stresses that policies

need both male and female input. Therefore, studies such as this one, can be used to demonstrate why women should be part of the process of policy construction. After noting the common personality attributes related to female leaders reported in this study, employers and politicians may be encouraged to include more women in policy development.

As Baines et al. (1991) point out, the benefits of women's work have not been incorporated into the development of social policies. Consequently, research that shows women's perceptions of caring in relationship to leadership practices could result in new policies being initiated in the work place. The findings from this study suggest there is a need for policies that enforce a caring and strong team approach to leadership in organizations. Applying additional caring and a firm team element to leadership functions could help health care and educational institutions to keep functioning healthy, despite all the cut backs taking place.

Summary

This study investigated and analyzed how eight female leaders working in health care or education perceived leadership. Applying a phenomenological method involved exploring phenomena as they were understood in their immediacy by the participants. An analysis of the data generated a greater understanding of how a woman's leadership identity is socially constructed. The findings both supported and challenged some previous research conducted on women in leadership. As noted in chapter five, the study indicates the education system and health care organizations could benefit from incorporating a mentorship program for leadership and by having more females involved with the policy-making process.

Chapter five brought the thesis to a close. It discussed the findings presented in chapter four. The chapter was divided into the sections, Examining participants' leadership experiences, How a woman becomes a leader, Characteristics of a leader, What a leader does, Implications for research and Implications for education, practice and policy development.

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CONSENT FORM

My signature on this sheet indicates I agree to participate in a study by Nancy Doetzel, on WOMEN IN LEADERSHIP and it also indicates that I understand the following:

1. The study consists of tape-recorded face-to-face interviews
2. I am a volunteer and can withdraw at any time from the study.
3. There is no risk of physical or psychological harm.
4. The data I provide will be confidential. It will be coded and placed in data storage for seven years.
5. I can access a copy of the study following its completion.

I have received explanations about the nature of the study, its purpose and procedures.

Signature of Participant

Date

RESEARCH TRIGGER QUESTIONS

1. What words would you use to describe how you perceive leadership?
2. If you think there are certain qualities and skills that make a good leader, what do you suggest they are?
3. In your administrative position, do you have or not have a certain leadership style that you could recognize?
4. In what ways, if any, is your educational background related to your leadership position?
5. What significant experiences, if any, have shaped your leadership role?
6. Are there certain qualities and skills you think you have or don't have that are associated with being a leader?
7. How did you end up in your leadership position?
8. Being a leader, can the skills you have acquired be transferred to any other type of leadership position?

KEY CONCEPTS OF LEADERSHIP

Appendix C (1)

LEADERSHIP (Page numbers on transcripts)

Key Concepts of Leadership	B	C	D	E	F	G	H	I
1 SERVANT	1							
2 EMPOWER OTHERS	1-3-4	10		6				
3 HAVE A VISION	1-4-13	10-11-12		10			2	
4 CAN DISCIPLINE	1-3	12-13		6				
5 GOOD LISTENER	2-4-9			6	1	4		4
6 SHARE ROLE	2-8			1-3		2		1
7 INSPIRE OTHERS			6	4			3	
8 HAVE MORAL STANDARDS	2-4-15-18-21			4			6	
9 POLITICAL	4-12			2-4				
10 DELEGATION		4			2			
11 SHARE INFORMATION		2			1			
12 PROBLEM SOLVE		6	12					
13 MAKE DECISIONS	2-4-10			14			2	2
14 WORKS AS TEAM	2-4	3	10	2	6	13		21-3-4-9
15 MAN GOALS	1-3-7	3	1	1	2-4		6	1-4-4
16 CAN ARTICULATE		3		1-3				3
17 RESPONSIBLE		3	6					
18 ASSERTIVE	2-4	7		7				
19 TRY TO HELP OTHERS		7				6		
20 HELP OTHERS REACH THEIR GOALS		7				4		
21 SERVE OTHERS		7						
22 HAD A MENTOR	2-12	10-11			13-14-16			24
23 HAVE AN EDUCATION	2-12	4-8	12			3	3-10-16	24
24 SUPPORTIVE		4-8	10	10-14	16	2	3	9
25 HAVE SELF ESTEEM	2-10-12	6		14		1	1	
26 INTERACT	2-10							2
27 HAVE EMPATHY		6	14			4-5		

LEADERSHIP (Page numbers on transcripts)

	A	B	C	D	E	F	G	H	I
67									
68	MANAGER				17	2			
69	PARENTAL INFLUENCE	15				7			6
70	SPOILED AN CHILD	14					1		6
71	ABLE TO COMPROMISE	16							7
72	SUPPORTIVE HUSBAND	16-18		3					6
73	GOOD COMMUNICATION	17-18			2	7	11	31-3	6
74	SENSE OF HUMOR	6			2	32-4		42-4	1
75	CHILDREN'S INFLUENCE	16	10			11-12			
76	CAN NEGOTIATE	16							
77	MOTHER IN ROLE MODEL	20-31		10-11				10-3	
78	TEACHING EXPERIENCE	20	7	6			1	2	3
79	STRONG PERSONALITY	21						2	7
80	RELATIVE INFLUENCE:	7						2	
81			1	6					
82					5				
83									
84	CONFIDENT		1						
85	DEPENDABLE		1						
86	HAVE CHARISMA								3
87	TAKE CHARGES		2						6
88			2-4-11						
89			25						
90									
91									
92									
93									
94									
95	ADAPTABILITY		11		5-10				
96	SMART/INTELLIGENT		11			10			3
97	READER		12						1
98				4				4	
99									
100	RESISTIVE TO OTHERS		6				2-4		
101				4					
102									4
103	ORGANIZED TO BE LEADER		3		4				
104			10						
105	KNOW STAFF TOGETHER		10						
106	HELP STAFF		10						
107	KNOW WOMEN		17					2-3	
108	KNOW WORK							3	4
109	KNOW DIFFERENT HAYS		10						7
110									2
111	FACILITATOR			1					2
112						4			2

LEADERSHIP (Page numbers on transcripts)

	A	B	C	D	E	F	G	H	I
133	HAVE BALANCE			1, 13			14		5
134				1				2	8
135	PROFESSIONAL			2					
136	Dependent			2					
137	ENTHUSIASM/ENERGY			2-3		13			6
138				2					
139	PASSION FOR ROLE			2, 12					
140									
141	COMMITMENT			2, 4		2, 3		2	2, 4
142				2, 1				3	1, 2
143	HIGH EXPECTATIONS			2, 8			1		
144					3		2, 3		
145	HONESTY			3		11-12			2, 4
146				3					
147	MAKE DIFFERENCE			3			1		
148	Make work			3, 4			3		
149	MUTUAL TRUST			6				2	
150				6					6
151	ORGANIZE -			7					
152				6				1	1
153	DRIVE TO LEAD			7, 18		5			
154				6					
155	FORESHADOW			7, 7-18					1, 4
156				6					
157	BEING INFLUENCE		4	6			13		
158									
159	ACCEPT OWN MISTAKE			6					
160				7					
161	MUTUAL RESPECT			12		6, 11-12			2, 4
162						3			
163	NURTURE			11					2
164				7					2
165									
166	COMMON BOND					2			
167						1			
168	SITUATIONAL (Leader)					2		3	3
169									8
170	PERSISTENCE					4			
171						3			
172	VALUE OTHERS' OPINION					6			
173									
174	HAS POWER		2		1, 3	7, 17			
175						3			
176	TOLERATE AMBIGUITY					8			
177									
178	DARING			10		10, 14			2, 4
179						8			
180	ADAPTABILITY					10			
181									
182	INTUITIVE				6				
183					7				
184	DOWN TO EARTH					2, 3			
185	TRUST OTHERS as equals						3		
186									
187	VISION		8	4		2, 3, 10-11			
188				4		1		4	2
189								6	
190	SAFETY NET							6	
191									
192	SEE OTHERS' STRENGTHS						10		
193									

Appendix C (4)

LEADERSHIP (Page numbers on transcripts)

	A	B	C	D	E	F	G	H	I
100 MATERNAL ROLE						14			
101 INDEPENDENT THINKER							1		
102 EFFICIENT							1		
103 WORKS INDEPENDENTLY							2		
104 NUMEROUS EXPERIENCES							3		
105 TIME MANAGEMENT							4		
106 HAVE FAITH							5	7	
107 HAVE VALUES		7					8		
108 OUTGOING								1	
109 PLANNER							14		7
110 HIGH ACHIEVER								2	
111 HAS INTEGRITY								3	
112 MOTIVATOR								3	1
113 COACH								3	1
114								3	
115								4	
116									4
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LEADERSHIP (Page numbers on transcripts)

	A	B	C	D	E	F	G	H	I	J
265										
266	DELEGATE									2
267										
268	FATHER'S ROLE MODEL		7	10				1-2		
269			4							
270										
271	TASK ORIENTED									
272										
273	OWN CHILDREN'S INFLUEN	10	6					4	1	8
274										
275										
276										
277										
278	CAN ADAPT			11						
279										
280										
281										
282	DEVELOP/learn	7					15	3		0
283	inspire			1-7		0-4		0		0
284									2	
285							10			
286	CONTINUE TO LEARN						14			
287										
288	LIFE EXPERIENCE				7	0	3			
289										

STRUCTURAL VIEW OF LEADERSHIP

LEVELLING OF KEY CONCEPTS OF MEANING UNITS AND THEMES

KEY: the **NUMBER** on the right side of each **key concept of MEANING UNIT** or **THEME** indicates how many participants mentioned that particular key concept of the meaning unit, or theme.

MAIN THEME # 1

How a Woman Becomes a Leader (8)

Major subtheme

Development of Leadership (7)

Key concepts of meaning units.

life Experience (3)

socialization (1)

Major subtheme

People's Influence (8)

Minor subthemes

mother's influence (6)

father's influence (3)

sibling influence (4)

own children's influence (3)

husband's influence (4)

other's influence (5)

Major subtheme

Education (5)

Minor subthemes

formal (3)

informal (3)

MAIN THEME # 2

Characteristics of a Leader (8)

Major subtheme

Personality Attributes (8)

Minor subthemes

radical (4)

charismatic (2)

Caring (4)

Key concepts of meaning units.

nurturer (2)

mentor (4)

sensitive (1)

empathetic (3)

intuitive (1)

servant (1)

having faith (1)

having values (2)

self esteem (3)

Major subtheme

Leadership Abilities (8)

Minor subtheme

Communication (7)

Key concepts of meaning units.

good listener (5)

being honest (3)

sense of humor (3)

negotiate (2)

confront (1)

articulate (3)

assertive (2)

like to read (4)

Minor subtheme

Having a Drive to Lead (2)

Key concepts of meaning units.

high achiever (1)

Appendix D (4)

passion for role (1)
make a difference (3)
enthusiastic (3)
high expectations (3)
committed (4)
hard worker (4)
determined (1)
perserverance (2)

Minor subtheme

Being Responsible (3)

Key concepts of meaning units.

being competent (1)
dependable (1)
efficient (1)
credible (1)
task oriented
flexible (3)
have smarts (4)
take risks (2)
embrace change (1)

independent thinker (1)

work independently (1)

MAIN THEME # 3

WHAT A LEADER DOES (8)

Major subtheme

Team Work (7)

Key concepts of meaning units.

share the leadership role (1)

share information (1)

motivate 2)

coach (2)

empower (3)

be supportive (6)

Major subtheme

Working Through Others (8)

Key concepts of meaning units.

bring staff together (1)

help staff grow (1)

inspire others (3)

motivate (2)

mentor (4)

valuing another's opinion (1)

tell people their strengths (1)

treated everyone as equals (1)

Major subtheme

Leadership roles and duties (8)

Minor subthemes

Putting a vision together (4)

Setting Goals (4)

Situational Leadership (3)

Key concepts of meaning units.

look at people's strengths (1)

delegate (2)

make decisions (5)

wear different hats (2)

Minor subtheme

Management functions (3)

Key concepts of meaning units.

disciplining (1)

taking care of budgets (1)

power to influence (2)

being a facilitator (2)

Appendix D (7)

helping others to shine (1)

organizing (4)

take risks (2)

problem solving (2)

mentoring (4)

time management (2)

has balance (3)

being political (2)

PILOT INTERVIEWS

In this appendix I will discuss the pilot interviews that were conducted as part of a learning exercise on how to do research for a phenomenological study. The intent of the actual study was not to compare two groups of participants. Thus, the findings from these interviews are being presented as a totally separate study.

Participant Selection

The pilot participants were mainly recruited through recommendations from people in the community. After a regional newspaper announced my thesis topic was "Women in leadership", I received letters and phone calls from local women offering to assist me in my research. They recommended a number of women, they perceived as being good leaders, and I kept these names in a file. After the Lakehead University Ethics Advisory Committee had approved the proposal for the study, some of the women recommended were contacted by telephone and

Appendix E (2)

the study was explained to them. Their enthusiastic response to assist in the study resulted in me arranging some pilot interviews. With each pilot participant, I arranged a mutually convenient time and place to conduct the interview. Three, of the four pilot interviews were conducted in the participant's homes and one was conducted in an office. During these initial meetings, I explained the purpose of the study, and the meaning of the consent form to each subject, and answered questions. Each subject then signed two participant consent forms and gave one copy to me. I conducted four pilot interviews using a phenomenological approach, and applied the research question as a trigger question.

Although the participants were well versed on the phenomena being studied, they had moved out of their nursing and educational positions into other leadership roles. Thus, they may be perceived as being in a reflective stage of the phenomena being studied. Further research on the methodology chosen for the study, resulted in me changing some of my criteria for participant selection in order to meet the requirements of phenomenological research methodology and to correspond with my literature review. Therefore, the findings

Appendix E (3)

from the pilot interviews are being kept separate from the data gathered from the actual sample of the eight leaders who met the criteria. The four pilot interviews were conducted mainly to familiarize me with the methodology and to check out how the trigger questions worked.

Before the study with the actual participants was initiated, I did some analyzing of the transcripts from the preliminary study done with the pilot participants.

Introduction to pilot interviews

The findings from the pilot interviews, conducted with four women ranging in age 57-77 who had retired, showed common themes related to how women become leaders, what kind of personality attributes they have and what they do.

The letter P. will be used in this chapter to represent the pilot participant and the letter R. will represent the researcher.

FINDINGS OF PILOT STUDY

Becoming leaders

Some of the pilot participants discussed how they had become leaders. A participant, who had recently retired from her leadership position, recalled her leadership role

Appendix E (4)

commencing in grade school.

P. I think I've always been a leader. When I was in grade one, I was always chosen to be the snow-white in the plays, I was chosen to be class presidents. Every time I joined any kind of club...I'd get elected into the executive positions and usually wind up being president of most of them, and that's sort of what's happened all through my life and school.

This same participant said she has not stopped being a leader since she has retired.

P. I think the leadership continues in your life...When you join clubs, again you get into committees where you have to organize, plan, and work with people, work towards goals, so I think it is forever.

As part of her development of leadership in her life, another participant said her caring, responsible attitude came from her upbringing.

R. Where does this caring, responsible attitude you're talking about come from?

P. I actually think that a lot of things come from the way you were brought up, how your parents acted toward you and whether they treated you the way they should.

This same participant said she learned about caring by taking care of her younger siblings.

P. I always helped my sisters and brothers because they were so much younger than me.

Another participant talked about her mother as being the leader in the family, who modelled caring behavior.

Appendix E (5)

P. My mother was the strong person. She was definitely the leader of the family...My mother was the person that got things started. Any plans, anything, we would look to her for direction. My mother was somebody who did all the planning for everything absolutely everything in our lives and when things were rough, she was the one that would find the way out of the fog. So to me, she was the person we'd go to for direction, for council, for guidance support, love...even my father would.

Having a supportive husband was also viewed as helpful, by some participants, in the development of their leadership roles.

P. When I was working, he was alone with the children and as far as I could see, he did everything he was suppose to do.

Role Models

Role models were also cited by some of the pilot participants as having had an influence on their leadership development. One nurse who held an administrative position said she learned certain leadership skills by observing her peers.

P. I've met many nurses I'd like to role model after and these nurses didn't say, "do as I say" but said "do as I do". I also found people that were kind and firm...and these role models I found worked very hard.

Summary

The participants in the pilot interviews perceived leadership development as something influenced by family members, role models and education. Additionally some of the

participants in the pilot interviews presented a number of characteristics of a leader.

Leadership characteristics

One leader claimed her education had given her self-esteem and confidence to be more assertive.

P. Education, I think gave me the self-esteem and confidence to be more assertive and I think women become more assertive as they get older.

All the participants stated caring was part of leadership. One participant claimed caring and responsibility go together.

P. Well, I think responsibility and caring go together in leadership. When you grow up, you learn a lot of things about caring by watching people and helping them along the way.

A fellow participant agreed caring is a strong element of leadership.

P. I guess its a feeling that you are here to look after others. To care for people and there must be something in a manner of the care giver that leads people to feel confident in them and to know that person is there... to care in a kind and giving way.

Enthusiasm and intelligence

Another participant believed a leader should mentor enthusiasm. She also viewed intelligence as a leadership characteristic.

Appendix E (7)

P. I think you need to be enthusiastic, because you can't generate enthusiasm, without having a little bit of it yourself, and you need to be reasonably intelligent.

Communication and honesty

This participant said if she was going to hire a leader, she'd look for honesty and communication skills in the person.

P. I'd try to find some examples of honesty...I think they should be able to communicate that they respect the other person.

Another pilot participant stressed that having communication skills is a necessary attribute for leadership.

P. If you can't communicate verbally, written...you just can't cut it. I really think communication is a very important skill, along with empathy.

Listening

One pilot participant stressed that part of communication is being able to listen.

P: I always believe a leader is somebody who has to listen and by listening, I mean really listening to what is being said, not to what they want to hear.

In the pilot interviews, caring, being honest, enthusiastic, empathetic, assertive, able to communicate, a good listener and confident were presented as leadership abilities.

Leadership activities

Some of the pilot participants also viewed working

Appendix E (8)

as a team, as a main part of leadership. One of the participants claimed team work was managing from the bottom up, not the top down.

P. Nobody can work alone today. It's important that you work as a team...I think it's team spirit. You're a team leader...I believe managing comes from the bottom up, not the top down.

Another pilot participant talked about how she led a team, in the work place.

P. I have worked in a team when we filled out a sheet, made plans, and we all had something to do and we all carried on our individual things and then we'd go back and discuss the things we'd done.

Situational Leadership

One pilot participant referred to her style of leadership as being a participant/situational style that involved setting goals.

P. I think I have a participant situational style at work and at home. Our family talked things over, made decisions together. And sometimes I had to be autocratic and sometimes I had to be laissez faire. We did things together and worked towards goals. We were like a team. We even talked about the budget.

Conclusion

Doing some analysis of the pilot interviews assisted me in analyzing the findings from the actual study. I learned the value of criteria for participant selection. Doing the

Appendix E (9)

interviews for the study also helped me to improve my interviewing techniques before interviewing the actual participants.

In sum, after examining themes and meaning units from the pilot interviews, I noted the development of leadership results in gaining certain leadership abilities which leads to performing distinct duties. I also noted that while "having a vision" was a major part of leadership addressed in the literature, having a vision was not mentioned by the retired women in the pilot interviews. Thus, it appears that having a vision is something the younger leaders may have been socialized into adopting as part of leadership, after having heard "vision" referred to at workshops and in the workplace.