

Women's Leadership in a Male Environment

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by

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*To my mother and father
for their love and support.*

ETHICAL DECLARATION

I, Syntyche Alexandra Banhi, hereby, declare that I am the sole author of this thesis and it is my original work. I declare that I have followed ethical standards in collecting and analyzing the data and accurately reported the findings in this thesis. I have also properly credited and cited all the sources included in this work.

Syntyche Alexandra Banhi

ABSTRACT

The objective of this study is to examine the gender that has stood the test of time and forms the backdrop to men's and women's leadership in organisations, as well as the ambiguity that prevails in women's leadership. Firstly, we will highlight the historical aspects of segregation and the transformations that, thanks to the feminist movement and research, have enabled women to free themselves from a straitjacket of exclusions linked to their femininity. Women leaders within the Republic have also generally internalised the ancestral male social norms of power and leadership (Aubert, 1982, 1986; Perrot, 1986, 2001) and the inferiority of their status (Laufer, 2003) which have been embedded in the collective imagination (Castoriadis, 1975; This explains why, despite the progress made, stereotypes persist and confine women leaders, thus contributing to gender segregation within organisations, as research on gender comparisons in leadership is sorely lacking, according to some authors. Secondly, as part of the analysis, we present the concepts on which we have based our research. The main idea is that the conception of gender dichotomy, as well as the construction of an identity and leadership perceived as masculine, is the result of a social co-construction that has been going on for more than a thousand years and is still present in the collective memory. Thus, the different positions adopted with regard to female leadership are the result of social reconstructions that justify either segregation, the denial of differences, or the superiority of female leaders. When faced with the exercise of leadership from this position, women perceive themselves as either similar, different and inferior or different and superior to their male counterparts. A positioning that Mucchielli (1999, 2003) would describe as a transpersonal defence mechanism (see app. C). Just like the positioning of some men to maintain the hegemony of dominant male norms (Helier, 1982; Aubert).This study allows to verify the gaps between the perceptions of men's and women's leadership practices and the beliefs about the differences between the two.

Keywords: gender, leadership, power, social construction, collective imagination, glass ceiling, stereotypes

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LIST OF ABBREVIATIONS

CCP: Chinese Communist Party

CEO: Chief Executive Officer

US: United States

EU: Europe Union

CHAPTER 1

INTRODUCTION

Several women have been elected to the presidency of their countries over the past half century, such as Angela Merkel, Margaret Thatcher, Khaleda Zia, Megawati Sukarnoputri, Benazir Bhutto. However, despite the gradual rise of women to the top, they still represent a very small percentage of presidential seats worldwide, at 4.5% (Jaran-Duquette, 2006). Furthermore, even if women become, such as Laurence Parisot in France, 'the boss of bosses' (Sineau, 2007), the gender dichotomy of leadership, ambiguity, scepticism and mistrust of women's leadership persists and hinders women's professional advancement (Orse, 2004) in our current era, where leadership is still perceived as the prerogative of men (Landry, 1990; Lips, 1991; Harel Giasson, Marchis-Mouren, 1991; ORSE, 2004). Some even still question the relevance and effectiveness of women's leadership (Harel Giasson, Marchis-Mouren, 1991; Laufer, 2003). Some women also have an ambiguous attitude towards their leadership. The sharing of leadership between men and women is therefore a source of rivalry, opposition and conflict. In order to further understand and address the gender dichotomy of leadership in organisations, several studies have addressed this very complex issue in North America (Harel Giasson, Marchis-Mouren, 1991). We have therefore chosen to verify empirically whether there are likely to be similarities or significant differences between the leadership of women and men in organisations, as well as differences in perceptions of the leadership of their counterparts of the opposite gender. Firstly, I will trace the major stages in the history of leadership, particularly that exercised by women in our literature review. Then, within the analytical framework, I will present the theories and concepts relevant to the analysis of our problem. And we will try to discuss about how to solve this problem.

1.1 Problem Statement

The problem which will be study here is to know "which stereotypes can be a barrier to female leadership". Answering this question is important because it can help to address the causes of this problem. Firstly, it can help to raise awareness of the challenges that women face when they pursue leadership roles. This awareness can help to create a more inclusive and equitable workplace culture. Secondly it can permit to identify the specific

barriers that women face when they try to advance in their careers. This knowledge can help organizations to develop strategies to address these barriers and create more opportunities for women to succeed. Finally, this can also help to promote diversity. For example. When organizations are aware of the stereotypes that exist around women's leadership, they can take steps to promote diversity and inclusion in their leadership ranks. This can lead to a more diverse range of perspectives being represented at the highest levels of the organization, which can improve decision-making and drive innovation.

1.2 Purpose of the Study

The aim of this study is to break down the barriers of these stereotypes in order to allow women who feel capable of exercising leadership power to enter fully into the exercise of their function without being disturbed. To address this issue an exploratory study will be conducted to understand the causes of these stereotypes.

1.3 Significance of the Study

It is necessary to carry out this study as it will allow a better understanding of the barriers that can prevent the development of women's leadership due to different stereotypes and how to remedy them

1.4 Main Research Question and Hypothesis

How women's leadership is perceived in our society?

The perception of women's leadership in society can vary depending on the culture, region, and social context. Historically, women have faced significant barriers to leadership positions due to systemic discrimination and gender stereotypes. However, in recent years, there has been a growing recognition of the value that women's leadership can bring to organizations, communities, and society at large. Despite this progress, women leaders still face gender-based bias and discrimination in many areas of society. Research has shown that women leaders may be perceived as less competent or authoritative than their male counterparts, and may face challenges in gaining the respect and support of their colleagues and subordinates. Women leaders may also face greater

scrutiny and criticism for their actions, and may be subject to gender-based stereotypes that can limit their opportunities for advancement.

1.5 Assumptions

This hypothesis can be considered true because it explains perfectly how female leadership is perceived.

1.6 Limitations

As exploratory research will be used for this study, the limitation is that this research cannot be used to give a definitive conclusion or decision as it was conducted with a small sample size.

CHAPTER 2

LITERATURE REVIEW

For thousands of years, leadership has been an important function in many social activities (Tellier, 1991). To this end, Aristotle stipulated that only men gifted to exercise power have the exclusive right to do so. For thousands of years, leadership and power have been labelled as the unique traits of manhood (Aubert, 1982, 1986; Harel Giasson, Marchis-Mouren, 1991; Laufer, 2003). Philosophers and theologians have brought us over the millennia, even centuries, a masculine vision of society and life in which men and women are distinguished by their freedom, possibility and rights. Leadership is not exempt from this, as women remain the opposite gender that would seem to escape the power and the male model of universal and unique leadership. This model remains archaic and continues to survive in people's imaginations (Agacinski, 2007; Aubert, 1982, 1986). In the 1970s, at the height of feminism, women began to entertain the idea of differentiating themselves from the male model of leadership and power because they were often sidelined because they were female. With regard to power and the implementation of leadership, women have cultivated more or less ambiguous attitudes because this is generally associated with male supremacy which is condemned by the feminist movement. They deny and denounce the differences in status within their feminist group and claim power-sharing, all without really clarifying the nature of the power. So, these unrealistic positions will cause the reinforcement of authority and make female leadership problematic and uncomfortable (Courtois, Pirotte, Rosart, 1992). By repressing their leadership, women will participate in the realization of male leadership and power and this will maintain the stereotype of the woman who refuses authority and power and therefore does not govern or lead. This way of reviling and rejecting male leadership and power may be a cause of the lack of representation of women in high power spheres (Perrot, 1986; Courtois, Pirotte, Rosart, 1992; Tardy, 1995).

2.1 Women's Leadership: Between Treats , Disbeliefs and Superiority

Since the 1980s, women have faced marginality due to their position at the top of the hierarchy. Indeed, for some, women leaders represent a threat to the male organisational order, representative oppositions between two roles they consider irreconcilable (woman and leader), a social incoherence and a risk for the organisation. On the other hand, for others, a more balanced representation of women and men leaders is essential for both organisations and society. They look to the Scandinavian countries, among others, for new parity models that can inspire them and instil a vision and the concretisation of a more egalitarian society in its laws and facts (Apfelbaum, 1993; Orse, 2004).

However, if the arrival of women leaders in decision-making bodies has evoked disbelief and scepticism in many men and some women, for others it has contributed to nourishing a gender dichotomy that reverses the pole by which domination has long been known. The arrival of women in the upper echelons of the organisation would then be perceived by some as the solution to the ills caused by a pyramidal structure derived from the male model of leadership. Women's socialisation, nature and education would give rise to a new, more democratic and more human organisational model where power is now shared³ between several individuals. The woman leader would then perceive herself as being different and superior to her male counterpart (Helgesen, 1990; Harel Giasson and Marchis-Mouren, 1991; Amar, 1999; Freeman, Bourque, Shelton, 2001). This position taken by some women is nevertheless strongly contested by researchers, philosophers, and male and female leaders who justify their disagreement by pointing out the hard struggle that women have waged for more than two centuries⁴ in order to obtain their freedom and the right to political, economic and social recognition equal to that of men (Amar 1999; Harel Giasson and Marchis-Mouren, 1991). This hard battle, which in fact was never really won and is still unfinished (Perrot, 1986, 2001; Laufer, Marry and Maruani, 2001), displaced, in the West, the so-called natural order of which the biological was the breath of life, to a social order in which the two genders that make up humanity are equal before the law. However, by shifting the social order once again to a biological order in which women would be superior to men by resorting to the philosophically dubious notion of nature, this constitutes a trap in which women are trapped as soon as they accept to define themselves by the power to procreate (Sallenave, 1999)

It is thus, nowadays, in front of a multitude of eyes that women leaders evolve, still forming the numerically weakest bastion in the high organisational spheres. Between assimilation, exclusion and differentiation, women often navigate in troubled waters. If they manage to reach their destination, it is because they have been able to gain acceptance by proving their allegiance to the company, by surpassing themselves without overshadowing their male colleagues and by repeatedly demonstrating their skills (Helier, 1982; Aubert, 1982, 1986; Landry, 1990; Laufer, 2003; Orse, 2004). Moreover, this obstacle-ridden ascent, which is more characteristic of women's careers, contributes to research that attempts to understand and elucidate whether women are excluded and discriminated against because of their differences, or whether the difference they can make (behavioural expectations) will breathe new life into the exercise of leadership.

2.1.1 Persistent stereotypes

It also seems that the resistance of perceptions, stereotypes, behavioural expectations and opinions regarding the leadership of women and men serve to further anchor a dichotomous vision of leadership according to gender in the collective imagination. For example, some managers still perceive leadership as the sole preserve of men, as reflected in the phrase quoted in a French study on women's access to management positions: "Think manager, think male...". (Orse, 2004). Others make colourful or even discriminatory comments, as Nicole Aubert (1982, 1986) points out, about women's leadership, which is reflected in a glass ceiling justified, among other things, by the risk that hiring women leaders within organisations represents for managers (Laufer, 2003). Moreover, some women leaders, as mentioned earlier, also perceive themselves as exercising a different or even superior leadership than their male counterparts (Helgesen, 1990; Tardy, 1995; Freeman, Bourque and Shelton, 2001; Amar, 1999). They claim to be more democratic, less competitive and more collaborative. Some even go so far as to deny any power relationship within women's groups. This is contradicted by several studies (Helier, 1982; Couillard, 1995; Jaran-Duquette, 2006).

All in all, to this day, no consensus has been reached on the exercise of female leadership in order to resolve the enigma that arouses so much curiosity, scepticism and hope (Harel Giasson and Marchis-Mouren, 1991).

2.1.2 The Glass Ceiling

The glass ceiling is an American expression dating from the late 1970s. It refers to the "invisible brakes" on the promotion of women in the hierarchical structures. It is an obstacle to their career development within the company and limits their access to positions of responsibility. Women are promoted less often than their male colleagues in all social categories. Furthermore, they are particularly penalised before they reach, i.e. during the period when they are likely to have children. The "glass ceiling" is the observation that there is an invisible ceiling that women face in advancing their careers or in reaching high positions of responsibility, and which prevents them from advancing as quickly and as much as men. While the Democratic candidate's defeat is certainly not due solely to her gender, the notion should not be dismissed out of hand. For it covers a reality, difficult to perceive by those who are not confronted with it, made up of small obstacles in the wheels or brakes, of exclusion from a male inter-self by default. Inequalities between men and women at work are linked to the maintenance of a sexual division of labour which leads to women taking on the bulk of work and family and domestic responsibilities and men the professional responsibilities (Devreux, 1984; Daune-Richard, 1984; Ferrand, 1984). And in almost every country in the world these inequalities are felt in one way or another.

In the United States, as in many developed countries, women's participation in the labour market has increased dramatically in recent decades. While in the 1950s and 1960s working women were mostly single women without children, the 1970s and especially the 1980s saw a massive entry of married women with and without children into the labour market, fuelling the growth of female employment. Then the activity of single mothers took over in the following decade. From then on, the US reached levels of female labour force participation close to those achieved by the leading countries in Europe (Lewis, 2006). However, the 2001 recession was followed by a downward trend in labour force participation rates in general and for women in particular. From the 1960s onwards, the United States saw a surge of women in the labour market, some years ahead of European countries, with the exception of the Nordic countries and France. The labour force participation rate for women aged 15-64 rose from 44% in 1965 to 64% in 1985, and

peaked in 2000 at 72.5%. This general trend hides great disparities according to the level of qualification. The activity rate of qualified women increased by almost 30 points between 1970 and 1995, but that of women without qualifications increased by only 4 points over the same period (Blau, 1998). Thus, while currently more than 8 out of 10 women with a higher education degree are active. However, women in Canada are still largely under-represented at the top of Canadian companies, according to a recent report by the international consulting firm McKinsey. Canadian women hold an average of only 30% of senior management positions. In fact, parity is most prevalent at the entry level of companies, according to the report. On average, Canadian women hold 49% of positions, compared to 51% for men. But as you move up the corporate ladder, the share of women shrinks - and parity disappears. The biggest gap is at the senior vice-president level, where men hold 75% of the positions. One notch higher, at the senior management level, the picture is no better: 70% of these positions are held by men and 30% by women. Even if Canada is better positioned than elsewhere in terms of diversity and inclusion, the situation still needs to be improved. We can see that progress is very slow," says Sandrine Devillard. In Latin America and the Caribbean, where only 4.2% of CEOs are women, women have made and are still making significant progress in leadership and management positions and are increasingly driving economic growth, according to a new report. With a growing number of qualified female professionals, Latin America and the Caribbean will become world leaders in gender balance in business and management. The female labour force participation rate in the region increased from 48.5 per cent in 2006 to 49.7 per cent in 2016, in sharp contrast to the decline in the global rate over the same period. The report also shows that the number of women with tertiary education exceeds that of men in all countries in the region for which data are available. The report also shows that the number of women with tertiary education exceeds that of men in all countries in the region for which data is available. Currently, many more women are in middle and senior management positions.

However in Europe, the emergence of women from the shadows in Europe is marked by publications whose pace and visibility have increased significantly since the end of the 1990s, in line with the affirmation on the academic scene of a generation of women (and some men) who are increasingly better trained in the sociology of gender. The one that

best marks the change in approaches and concepts since the founding work is Madeleine Guilbert's work on the functions of women in industry (Guilbert, 1966). She was the first to bring out, on the basis of an in-depth field survey, the figure of the female worker and to explain the sexual division of jobs and pay inequalities by the denial of female qualifications, which were referred to "natural" qualities acquired in the domestic sphere (patience, dexterity, tolerance of monotony, etc.). In France, 83% of women aged between 25 and 50 are employed and represent 47.1% of the active population. But the glass ceiling affects women in all sectors. There are far fewer women than men in positions of responsibility: 19% compared to 35% of men. This percentage includes female entrepreneurs (25% to 30%), heads of companies with 10 or more employees (17%) and those running companies with 25 to 250 employees (15%). Even if this is gradually changing, they still represent only 37% of managers (compared to 23% 20 years ago). Of these, only 11% are senior managers. In Germany, women have been slow to make a career in politics. It was not until 1961 that there was the first female federal minister: Elisabeth Schwarzhaupt headed the Ministry of Health. She was succeeded by Käthe Strobel, who for a short time had a colleague in the Ministry for Family and Youth Affairs, until the two ministries were combined and there was again only one woman in the cabinet. Only between 1976 and 1978 was there a second female minister in the Federal Ministry for Economic Cooperation, which was also the first time that a woman headed a ministry other than those traditionally assigned to women, namely youth, family and health. The proportion of women in the federal government did not increase until the early 1990s, when there were four women ministers. Finally, it was in the second Schröder cabinet (2002-2005) that the proportion of women was highest, with six out of thirteen ministers. Also in the United Kingdom, despite the fact that there was a queen ruling the country, the glass ceiling is still felt in the administrations. There. Nevertheless, new rules in EU countries must ensure that by the end of June 2026, listed companies have at least 40% of non-executive seats allocated "to the under-represented gender" on their boards, the statement said. For member states that impose quotas for their boards, the obligation will be 33%.

With regard to Asia, the communist revolution defended and promoted the process of gender equality to some extent. Since the 1930s, the CCP has encouraged women to be

literate and to work in the Soviet zone. The "Marriage Law" passed after the founding of the People's Republic of China explicitly included equality between men and women and abolished arranged marriages. The American historian Shi Jingqian wrote in the book "The Search for Modern China" that within two years of the founding of the People's Republic of China, the proportion of women among government employees (including the National People's Congress) rose from 9% to 17%. The percentage of female representation in the National People's Congress also reflects this development. In her book *The Unfinished Liberation of Chinese Women*, historian Phyllis Anders writes that the movement for gender equality in China got off to a good start and then fell into a long period of stagnation. Anders believes that the communist revolution brought China the beginning of equality between men and women, but this equality is not complete, mainly because the Chinese communist revolution did not change traditional gender stereotypes and the resulting social division of labour. For example, women's duty in ancient China was mainly to take care of the family, but after the communist revolution, women were required to participate in work while still being seen as the main caretaking force in the family (including supporting parents and taking care of children), so women face conflicts between work and family. Anders believes that this kind of incomplete women's liberation has put Chinese women under double pressure, preventing them from fully deploying their talents in the public sphere and achieving true equality. According to a new study, women in China will have to earn a doctorate and move to a big city if they want to earn salaries close to those of men. According to the report "How to break the 'glass ceiling' in China" published on the US Wall Street Journal on 11 November 2016, the study found that the average monthly salary of Chinese women is nearly 4,500 yuan, or 22.3% lower than that of Chinese men. Meanwhile, women with only a high school diploma earn 33% less than men with the same degree, but women with a doctorate earn only 16.7% less than men with the same degree. This proves once again the importance of higher education in helping women change their lives," said researchers from the direct job site Boss. Moreover, the employment rate of Japanese women did increase, with 74.3% of them working in 2017, up from 67.7% five years earlier. But another 2.6 million women still want to join the labour market and are not employed. By comparison, 77.4% of Canadian women were employed in 2015. But only 18.9% of them were employed part-time. In

Japan, the figure is 55%. Japan hopes to achieve an employment rate of 77% for its female citizens by 2020. In addition, it aims to have women in 30% of managerial positions in the civil service and 25% of managerial positions in the private sector. At present, 15% of public sector managers and 18% of private sector managers are women. Japanese companies have also been asked to develop an action plan to hire more women.

Finally in Africa, despite their growing place in the world of work, women are still few in number in the most strategic and best paid positions in companies. However, they are increasingly well educated and, in Sub-Saharan Africa, they are almost as numerous as men in accessing higher education, accounting for 47.6% of all graduates. As elsewhere in the world, women earn less than men. Globally, men earn on average 15% to 30% more than women. In Sub-Saharan Africa, the median monthly income of men is more than twice that of women, according to the International Labour Office, and according to a recent study on the potential of women's entrepreneurship in Africa, the incomes of women entrepreneurs are on average only two-thirds of those of men entrepreneurs. Nevertheless, there are quite a few African women working in the political field in their countries. In this respect, English-speaking countries far outnumber French-speaking countries. Rwanda comes out on top, being the first and only country in the world where more than half of the parliamentarians are women. Despite a well-trained female elite and a legislative process that started more than a decade ago, Morocco is ranked 139th out of 145 countries. In the four areas mentioned above, Morocco is ranked 123rd, 95th, 97th and 140th respectively (out of 145 countries), leading the World Economic Forum (WEF) to conclude that Morocco has barely achieved 59% parity between women and men. In terms of equal pay, Moroccan women's wages are 48% lower than men's (2015). There is still a long way to go to reach the parity threshold and there is therefore a very important margin for progress. Also, the main results of a report that analyses data from 307 companies in 12 different countries, shows that Africa leads the emerging regions with 14.4% of women on the board of directors of blue chip companies (Asia-Pacific 9.8%, Latin America 5.6%, Middle East 1%). In contrast, the African countries with the highest percentage of women on their boards are all English-speaking: Kenya (19.8%), South Africa (17.4%), Botswana (16.9%), Zambia (16.9%) and Ghana (17.7%).

2.1.2.1 Opposing Roles of Women Leaders. Despite a great deal of research, researchers and managers still question whether women have a place in the business world and, more specifically, whether they can exercise leadership like men (Harel Giasson and Marchis-Mouren, 1991) and conform to organisational norms (Aubert, 1982, 1986; Laufer, 2003). There is always a myth that explains characteristics that are inborn in some leaders regarding men and women. This myth is known as the myth of the great man. While after many years of research, even 50 years, in the field of gender leadership, it can be said that only a slightly higher than average intelligence is a characteristic of a good leader and not the personality as it has little to do with leadership (Helier, 1982; Tellier, 1991; Sternberg and Vroom, 2002). Thus, in the face of such a situation, the way in which men and women managers behave is similar, and this goes beyond their personality characteristics; on the other hand, the way in which they perceive things remains unchanged, which leads to the fact that women are still less chosen as leaders today (Jaran-Duquette, 2006), unlike men.

2.1.2.2 The Place of Women's Leadership. In the past, when a woman wanted to take the path of leadership which was considered only for men, she faced two antagonistic and stereotypical expectations. Firstly, women should be confident, firm, enterprising and ambitious in order to have the merit of leadership and secondly they should be warm, caring, cooperative (Orse, 2004; Jaran-Duquette, 2006). This results in women leaders facing problems (Bateson, 1977, 1980; Lips, 2006; Jaran-Duquette, 2006) and, depending on the organisational context, the incongruity of their role sometimes leads to sanctions (Jaran-Duquette, 2006) such as the glass ceiling, discrimination and segregation. In sum, these stereotypes engulf men and also women in their leadership roles (Helier, 1982).

2.2. Gender

Women and men are also divided in society by different barriers and do not form one androgynous group but rather two groups. These social phenomena still raise many debates and questions because in leadership the male gender always takes over the female gender (Helier, 1982; Aubert, 1982, 1986; Landry, 1990; Lips, 1991; Harel Giasson and Marchis-Mouren, 1991; Laufer, 2003; Orse, 2004). In the book *Sex, Gender, and Society* by Ann Oakley in 1972, the definition of the term gender was used for the first time. In

order to differentiate from a view of the differences in the way the sexes behave, the term gender was created and used. The word sex refers only to the biological sex that divides men and women from birth into two sexual classes and shows the cultural and social level associated with identity, so it goes beyond the sexual dimension of humans. On the other hand, the term gender refers to anatomical differences and also includes a range of characteristics acquired through socialisation that begins in our family and continues through all social, cultural, familial and organisational activities. Thus, in general, we are continually taught or indoctrinated to be a woman or a man. Gender is then a dialectic but also a co-construction between society and the individual.

2.2.1. Identity and Social Construction

During the childhood period, the first phase of identity construction of an individual takes place during the interactions with the family, but it can also start before birth for some. The child then defines himself according to what surrounds him. This definition will be a label that will have an impact on his possibilities, his orientations, his aptitudes, his dispositions according to his sex, which then becomes difficult to reject or deny because of the emotional link that attaches him to his family and his vulnerability due to his strong dependence on it for his survival. For Laing (1971), others have the ability to manipulate each individual's identity, culture and environment. A person can become a reflection of the expectations of all those around him or her as the relationship between individuals can be very powerful. For example, girls and boys can generally meet the expectations of all those around them as can female and male leaders. So to automatically classify individuals into two categories according to certain characteristics and criteria that help to situate and define the individual, male or female in society, social identity which is defined by gender is used (Mucchielli, 2003). Goffman (1977, 2002, p.9) tells us in this respect that Women and men live in the same environment... Depending on whether he is a woman or a man, each individual knows how he should behave in a specific situation. We can then easily decipher in an unconscious way these two different genders of humanity thanks to a set of behaviours, routines and integrated characteristics that are linked to cultural and social norms and representations of femininity and masculinity. However, this classification can become blurred and our attention can be drawn to any attitude or behaviour that is no

longer compatible with the expectations and stereotypes created by gender. This shows that male and female gender are composed of behavioural expectations, stereotypes and sets of norms that divide and encompass them. So the difference is disturbing when anomalies appear, which can be explained by the fact that women and men do not match in their actions, attitudes... This can cause a rejection of the person by his peers. On the other hand, women in power leadership are still in the problem of gender, which remains focused on behavioural expectations and stereotypes (Helier, 1982) which, when transgressed, provoke reactions and actions that are sometimes virulent and, to say the least, dissuasive: discrimination, segregation, glass ceiling, etc. (Aubert, 1982, 1986; Laufer, 2003; Orse, 2004).

2.3.The Social-Historical and Collective Imagination in the Interpretation of Leadership and Gender

The social-historical corresponds to the set of social representations relating to the past which, through images from the collective memory which are produced, preserved and transmitted through interactions, pass through time and, in a quasi-anonymity, impregnate our vision of the present world (Castoriadis, 1975). These interpretations from the individual, organisational and social imaginary form a magma (spirit, god, myth, sin, virtue, power, leadership, gender, etc.) that guides individuals and becomes the reality of the object. The gendered interpretation of leadership, which translates into an almost natural accessibility for the male gender to key positions in a company and a glass ceiling for the female gender (Laufer, 2003; Orse, 2004), is a concrete example of the institution of society that determines what is reality and what is not (Castoriadis, 1975). So, organisational leadership, although a current object of study, is also rooted in millennia-old representations that have been constructed and reconstructed, in different eras when male social power was predominant (Aubert, 1986). Although the term leadership was once unknown, leaders have always existed in the form of heroes, soldiers, conquerors, kings or even churchmen. It is through this social co-construction that the model of power was established in the past, the contemporary leadership and pyramidal organisation that still survives in the vast majority of organisations and institutions in France, thereby introducing uniquely male norms and values of power and leadership (Aubert 1982, 1986). The predominance of male power in the world for several centuries greatly

influenced and even framed the relations between men and women in a dichotomous view of power . The history of women, even though they have long been subject to male power and generally kept out of governance (Aubert, 1982, 1986; Perrot, 1986, 2001), also contains clues to the socially maintained scepticism about female power, where women are often perceived as intruders. The evolution of representations of women's freedom, autonomy and power in society has not been linear. It has undergone several fluctuations, sometimes influenced by politics and sometimes subject to the ideology of Christianity. This rich history has also left its mark on the collective memory which, as we shall see, has also contributed greatly to the construction of dichotomous representations of leadership according to gender and to the ambivalence regarding the exercise of leadership by women. Four spheres of French women's history have contributed to the construction and maintenance of representations of women as submissive to male power and excluded from exercising it: education, religion, laws and governance.

2.4. Status of Women Leader

As the status of women is still socially considered to be lower than that of men (Blbss and Frickey, 1994; Landry, 1990b; Laufer, Marry and Maruani, 2001; Goffman, 1977,2002; Rothblatt, 2005; Vidal, 2006; Jaran-Duquette, 2006), women are consequently less chosen as leaders than their male counterparts since the exercise of leadership is closely linked to the external social status of the leader which is correlatively linked to gender (Jaran-Duquette, 2006). Thus, the higher status that is socially accorded to the male gender simply because they are men creates high performance expectations of them and thus increased perceptions of competence and influence . Women, on the other hand, because of their lower social status (Landry, 1990, 1991), are perceived mainly by men (Aubert, 1982, 1986; Landry, Jaran-Duquette, 2006) and also by some women (Lips, 1991; Jaran-Duquette, 2006), as less competent than their male counterparts (Meeker and Weitzel-O'Neill, 1977; Aubert, 1982; 1986; Landry, 1989; Jaran-Duquette, 2006) and even as a risk to the company .

CHAPTER 3

METDODS

3.1 Overview of the Field Study

Kyrenia, or Girne as it is also known, is a city and port located in the north of the island of Cyprus, facing Turkey. It has a population of 28,500, making it the third largest city in the Turkish Republic of Northern Cyprus after Nicosia-North and Famagusta. The city has an area of 640 km² and its geographical coordinates are Latitude 35.323711 and Longitude 33.314941 . It is located 29 km from the city of Nicosia which is the capital of the island of Cyprus and 79 km from the city of Famagusta.

3.2 Research Design

In this study exploratory research was used. This method allows to highlight the causes of stereotypes about women's leadership and how to bring solutions. In other words, this method focus on the analysis of the causes of stereotypes in relation to female leadership and on the question of how this phenomenon can be changed. In this way, a double objective emerges: firstly, to collect and analyse data regarding the causes of female stereotypes and secondly, to demonstrate how these stereotypes can be gradually eliminated and the conditions of women improved.

3.3 Instruments and Procedures of Data Collection

To carry out this research, it was simpler to advise a focus group on criteria such as age, gender and occupation. The analysis was supposed to involve at least 40 people, but instead 20 people participated, 10 of whom were women and 10 men. These people are mainly between 18 and 29 years old. The data collection was done by means of a paper questionnaire. It took place on 16 February 2023 . To carry out the survey, students from the University of Final and people from the Ivorian community in Northern Cyprus were targeted. The questionnaire was conducted in a setting with all these people who were

received at the same time and who agreed to answer the questionnaire by ticking the boxes on the sheets distributed to them. Despite the refusals of most of the respondents, a number of agreements were reached that allowed the data collection to begin. In order to collect the data, an interview was conducted directly with the different participants on the issue of female leadership.

3.4 Data Analysis Procedures

The choice of this procedure was made in a considered but obvious way in view of the possibilities that were open to us. The data collected was processed and analysed manually, which allowed not only to make an interpretation of the data collected, but also to present the results in tabular form in order to achieve the objective we set for this work. It appeared necessary to carry out this study in this context, given the questions that emerged from the exchanges with the people available. This is in order to better understand the phenomena that are taken into account in the analysis of this research.

CHAPTER 4

DATA ANALYSIS RESULTS

4.1. Demographic Data

The Socio-demographic characteristic of the participant are given in Tables 1, 2, and

Table 1

Gender of Participants

	Gender	N°
1	Women	10
2	Men	10

Note: The results presented in table 1, show that there were 50% of men and 50% of women. So there is the same number of participation of men as well as women.

Table 2

Age range for all participants

	Age	N°
1	19-22	6
2	23-26	9
3	27-29	5

Note : The results presented in this table, show that there were more participants which have between 23 and 26 years old after that come those from 19 to 22 and finally those from 27 to 29.

Table 3*Occupations*

Occupations	Women	Men
Students	8	7
Employees	2	3
Unemployed	0	0

Note: This table clearly shows that this focus group was conducted with people who are either students or workers.

4.2. Which Stereotypes Can be a Barrier to Female Leadership

In this section the views of each participant about what are the stereotypes of women's leadership are collected

Table 4

Do you think that there is real female leadership?

Responses	Women	Men
Yes	6	5
No	4	5

Note: The results of this table show that out of 6/10 women believe that there is real female leadership while 4/6 do not. Men, on the other hand, are divided on the question. There are as many men who think that female leadership exists as those who do not.

Table 5

If so, in your opinion, is it easy for women to establish their leadership without any problems in this male environment?

Responses	Women	Men
Yes	7	6
No	3	4

Note: The results on this table clearly show that all women confirm that education, religion, gender, are all major stereotypes that make female leadership difficult. There are 3/10 men who feel that education and religion are stereotypes that can make female leadership difficult and then there are 4/10 who chose gender

Table 6

In your opinion, what are the stereotypes that can be a barrier to women's leadership?

Responses	Women	Men
Education	0	3
Religion	0	3
Gender	0	4
All	10	0

Note : The results on this table clearly show that all women confirm that education, religion, gender, are all major stereotypes that make female leadership difficult. There are

3/10 men who feel that education and religion are stereotypes that can make female leadership difficult and then there are 4/10 who chose gender.

Table 7

Do you think these stereotypes can be completely eliminated?

Responses	Women	Men
Yes	4	7
No	6	3

Note : This table shows us that 4/10 think that it is possible that these stereotypes disappear and 6/10 do not think so. Then 7/10 men are also in favour of the fact that these stereotypes can disappear while 3 do not think so

These tables show the point of view of women and men in relation to women's leadership and what they consider to be the causes of stereotypes about women's leadership.

The concept of gender division, discrimination and segregation is not new, it is a social co-construction that has been going on for more than a thousand years and the female gender has been paying the price for a long time. Society does not treat women and men in the same way. These differences can be observed through interactions with the immediate environment. In every socio-cultural context, there are references in terms of behaviour reserved for each sex. Therefore, in the focus group, most of the men, more specifically (4), found that there are many things that men are able to do that women are not able to do, which is why for them gender is a major element against women's leadership. These men say that a woman is not necessarily fit to handle certain positions or situations because she naturally lacks the skills and assets to deal with them. And all the women in this interview also addressed this issue. With regard to religion, and education, there are an equal number of men who say that these are two stereotypes of

female leadership because in religion women are described as not having the power to make decisions and as being submissive. In contrast, all the women in this interview say that for them all three of these factors are major causes of stereotypes about female leadership.

CHAPTER 5

CONCLUSIONS AND IMPLICATIONS

5.1 Conclusions and Discussions

Despite the fact that no consensus has yet been reached on women's leadership leadership of women, there are nevertheless researchers who have contributed to the advancement of knowledge in this field of study. Two major reviews of the literature on gendered educational leadership, Baudoux and Shakeshaft et al , have analysed research findings on this topic. Their findings converge with respect to the results of research that has studied the characteristics of women in educational leadership positions. However, both Baudoux and Shakeshaft point to problematic aspects in the theoretical underpinnings of several studies. For her part, Baudoux first notes that 'the debate about female management is trapped in ideology. Shakeshaft also point to this weakness, pointing out that studies on women's leadership postulate a higher quality of women's characteristics than men's. Baudoux goes on to point out that the research points more to nuances in the expression of common traits rather than mutually exclusive traits, which is consistent with Shakeshaft's view that it has not been possible in comparative studies to conclude that the characteristics attributed to women are exclusive to them. On the other hand, Shakeshaft point out that most of the American research on women's leadership in education between 1985 and 2005 has focused exclusively on women. In this regard, they caution researchers that documenting the predominant leadership behaviours. In addition, Simone Landry shows that there are indeed very few significant differences between men and women in the exercise of power and particularly in the use of influence strategies among male and female students. Furthermore, research by Langford, Welch and Powell (asserts that the leadership style adopted by leaders of both genders is based more on situational analysis than on gendered behaviours and attitudes. Thus, both male and female leaders, against all expectations, would exercise their leadership without following a gender-specific path, i.e. a democratic and more participative leadership for women and a more autocratic style for its male counterpart. Notwithstanding studies that show that men and women lead in

much the same way in different contexts, stereotypical perceptions of the typical leader persist. Leadership is still perceived in the West as masculine (Lips, 1991; Harel Giasson and Marchis-Mouren, 1991; Laufer, 2003; ORSE, 2004) and some research, notably that of d'Eagly and Johnson, will mention the existence of gender differences. All in all, ambiguity reigns and some researchers will assert that the differences lie more in the perceptions than in the actual behaviours of leaders.

To follow in the footsteps of these researchers, this research also aimed to help women to understand some of the factors behind stereotypes about women's leadership and break through the glass ceiling, to free themselves from the socio-cultural barriers that have constrained them for years. Indeed, with a view to reducing inequalities and aiming for a certain parity, large companies are challenged to change their HR policy (integrating more women into positions of responsibility, supporting them in a career management that is commensurate with their skills, in the same way as men). These women, executives, managers and directors embody a different and complementary leadership to that of men. It is not a question of duality, but of complementarity, which must be done with mutual respect and listening, and which calls upon the best qualities of each person. Women have the qualities expected of a leader: relational and emotional intelligence. For a woman to assert her leadership, she must be totally aligned with her values, and remain herself. For this reason, they must analyse and seek to understand the personalities, sensitivities and qualities of each of the women they accompany, in order to identify and enhance the best in them while respecting their deepest personality. This accompaniment, in the form of training or coaching, is carried out at several levels, in a gradual manner and adapted to the needs of the companies, their problems or adapted to the specific needs of each woman (when they are accompanied individually). Developing a woman's leadership means enabling her to manage her stress, develop her self-confidence and work on her posture and communication. Indeed, a woman with the ambition to take or assume a position of responsibility must be a good communicator in order to speak to a team.

5.2 Implications and Recommendations

A management model is a set of managerial characteristics and behaviours that can be related to facts observable in companies. Assuming that these managerial behaviours are the work of the company's leaders, a management model can be considered as a particular way of managing men and women as well as the resources of a company. Thus, women's leadership can make a great contribution to the management system of companies because women's leadership has a power that serves and protects employees, a power that is concerned with promoting solidarity and dignity of employees. In the course of their leadership, women give their employees their full place by allowing them to fully exercise their responsibilities. They create the conditions for the development of the company, promoting well-being for all and team spirit by putting their skills at the service of the common interest, the sustainability of the company.

On the scientific level, Women were excluded from academies, the main places for the production of scientific knowledge and experiments. Until the 19th century, they were also excluded from universities and engineering schools. The sciences were seen as "naturally masculine", with women's judgement being "hampered by their physicality", which was contrasted with the neutrality of the male subject. In science, the nature of women is an obstacle, especially since a new definition of scientific work. The nature of women excludes them from science for a long time; only men are supposed to have technical skills. Yet women have always worked in science. In particular, they are known to work with medicinal plants. At the end of the 19th century, progress in the education of girls led to them entering faculties of medicine, literature and science. They gained access to knowledge of the same order as men. In France, women began to have access to secondary schools and therefore to the language of knowledge (Latin) at the same time. Since then, women have "conquered" the world of science, but unfortunately they are still in the minority, so the fight for women's leadership can make a positive contribution to the field of science because it will allow more women to assert themselves and their knowledge.

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APPENDIX A

Questionnaire

1. Gender

F

M

2. What is your age range?

19-22 years

23-26 years

27-29 years

3. What is your occupation?

Student

Employees

Unemployed

4. Do you think that there is real female leadership?

Yes

No

5. If so, in your opinion, is it easy for women to establish their leadership without any problems in this male environment?

Yes

No

6. In your opinion, what are the stereotypes that can be a barrier to women's leadership?

Gender

Religion

Education

All

7. Do you think these stereotypes can be completely eliminated?

Yes

No