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Muslim female leadership

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VITA

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ABSTRACT

Leadership by women is by no means a new concept in the Islamic world. In fact, Islamic

history is replete with female Muslim leaders. Researcher Badawi (1995) has

extrapolated that the obstacles in the path of Muslim female leadership are "cultural

practices", not Islam. Even though it may be hard to do so in an Islamic way, there is

actually no proof in the Quran that prohibits Muslim women from assuming leadership

roles. Remnant androcentrism continues to be an impediment in the way of Muslim

female leadership. Abugideriri has explained that traditionally, Islamic leadership has

been gendered, with the males leading communities and the female leadership being

relegated to the private sphere or female-oriented issues. Yet, such a dichotomy is not

necessarily endorsed by the Quran.

Women constitute a significant portion of the population and must participate in

politics with their male counterparts at a leveled playing field globally. Dr. Fatima

Mernissi, a renowned Moroccan Muslim scholar, said that traditionally segregated

private-public, female-male activities are incongruities in a developing society. When

women enter the economy it becomes visible that their econonomic and political

participation is essential to further government's goal.

This is a pioneer study which can provide a better understanding of American

Muslims' attitudes towards Muslim women in society. It is based on quantitative

methodology. This research also spoke to the question of whether or not are there

distinctive demographic characteristics that influence the perception of Muslim female

leadership and employed Ms. Bhutto, a Muslim female leader, as an example of a

Muslim female leader. The findings of this study support a gendered attitude within the

population with respect to attitude toward Muslim women and variations among

demographic characteristics that influence the perception of Ms. Bhutto's leadership

style.

Chapter 1: Context

Introduction

The number of women who have been heads of states is small (Petty, 1997). Some of these have been Muslim women. Analysis of Christensen's web page on Muslim female leaders reveals that leadership by women is by no means a new concept in the Islamic world. In fact, Islamic history is replete with Muslim female leaders (Christensen, 2008).

Prophet Muhammad's (may peace be upon him) first wife, Khadijah was a prospering business woman even before the dawn of Islam. Impressed by Muhammad's (may peace be upon him) probity, she employed him to take her merchandise caravans to Syria. Later Khadijah became the first person to convert to Islam (Sidani, 2001). His last wife Ayesha is renowned for her leadership role during the chaos which ensued after his death (Christensen, 2008).

Badawi (1995) has extrapolated that the obstacles in the path of Muslim female leadership are "cultural practices" (p. 1), not Islam. Furthermore, Badawi has asserted that, even though it may be hard to do so in an Islamic way, there is actually no proof in the Quran that prohibits Muslim women from assuming leadership roles.

Due to a very small number of visible Muslim female national leaders, one might assume that such an undertaking may be discouraged by the religion. Moreover the media often portrays only the most radical cases of Islamic nations. However, these cases do not typify the entire Islamic world and there exists a different reality (Ali, 2005).

Muslim women have participated in a wide spectrum of professions and in leadership roles as well. Ali (2005) explains:

The West's exposure to Muslim women is largely based on Islam's most extreme cases of oppression: Taliban-dominated Afghanistan, Wahhabi-ruled Saudia Arabia and postrevolutionary Iran. Under those regimes, women were and are ordered to cover. Many Afghan women are forbidden to attend school, and no Saudi woman is allowed to drive. Yet despite the spread of ultraconservative versions of Islam over the past few decades, these societies are not the norm in the Muslim world. In Egypt female cops patrol the streets. In Jordan, women account for the majority of students in medical school. And, in Syria courtrooms are filled with female lawyers. (p. 33)

The Issue

It needs to be understood that Arab society, which was the cradle of Islam, is patriarchal. Female infanticide was commonly practiced in Arabia in pre-Islamic time (Al Faruqi, 1988; Alajmi, 2001). Tillion (as cited in Alajmi, 2001) inferred that despite the influence of Islam, pre-Islamic Mediterranean world traditions indelibly stamped the future rights of women.

It is important to distinguish true Islam from cultural Islam. Alajmi stated that, prior to the arrival of Islam, women were treated as chattel. They were traded as slaves and were inherited like property. Islam as far back as fourteen hundred years ago afforded women liberties and rights such as the right to choose her spouse, ownership of business, and the right to demand divorce. Contrary to popular belief, true Islam has in reality emancipated women (Alajmi, 2001; Tillion, as cited in Alajmi, 2001). Cultural Islam is Islam contaminated with remnants of pre-Islamic traditions.

Another significant distinction is made between equality and sameness. The two genders are not same. Their roles and responsibilities are different. However, this does not mean that one is superior to the other (Alajmi, 2001).

Islam has actually granted female adherents many rights and privileges including leadership in the public sphere. Indeed, the rights granted to women by Islam were "revolutionary" for that era. They described the relationship between men and women as "complementary" (Al Faruqi, 1998, p. 36). Other cultures of that time, including Greek, Roman, Chinese and Indian, all regarded women as inferior beings (Alajimi, 2001).

The prophet of Islam, Muhammad (may peace be upon him), championed women's cause. He was conscious of the needs of women and addressed them. He said, ''He who honors women is honorable, he who insults them is lowly and mean" Al Afghani (as cited in Alajmi, 2001).

Islam condones educating women and allows them to participate in politics. The religion of Islam acknowledges that both men and women have the capability and responsibility to learn. According to the Quran, "Whosoever performs good deeds, whether male or female and is a believer, we shall surely make him live a good life, and we will certainly reward them for the best of what they did" (XV1: 97).

It is also stated in the Quran:

For Muslim men and women,

For believing men and women,

For devout men and women,

For true men and women,

For men and women who are patient and constant,

> For men and women who humble themselves,
>
> For men and women who give in charity, and
>
> For men and women who fast,
>
> For men and women who,
>
> guard their chastity, and
>
> For men and women who,
>
> engage much in God's remembrance,
>
> For them God has prepared,
>
> forgiveness and great reward. (Al Ahzab 33 verse 35)

Thus, there is equal responsibility and accountability for both sexes in Islam.

Remnant androcentrism continues to be an impediment in the way of Muslim female leadership. Traditionally, Islamic leadership has been gendered, with the males leading communities and the female leadership being relegated to the private sphere or female-oriented issues. Yet, such a dichotomy is not necessarily endorsed by the Quran (Abugideiri, 2001). Shaaban (1988) and Abugideiri underscored that Islamic laws supposedly pertaining to the subservience of women are male interpretations of Islamic texts.

Islam is not the culprit, but patriarchal traditions are. The hurdle in the path of Islamic female leadership is rudimentary androcentrism which lingers on even today. Sidani (2001) has delineated with a caveat of risking oversimplifying that currently orthodox ulama believe in separation of the sexes and deem the home to be the rightful place of Muslim women. On the other hand, the modernist ulama encourage the participation of Muslim women in the workforce and in Politics.

Sidani (2001) also described the perspective of two Muslim feminists [leaders], namely Dr. Mernissi from Morocco and Heba Ra'uf from Egypt. Mernissi contends that Muslim societies have developed institutions which contain and control women and render them powerless. Heba Ra'uf, who is a faculty member at Cairo University, asserted that progression of women necessitates a revival of Islamic thought and revitalization within Islamic jurisprudence. Muslim feminists' agenda includes finding a solution from within Islam and not through Western intervention (Sidani, 2001). This study focused mainly on the perspective of Muslim feminists. This study also concentrated on Ms. Benazir Bhutto, who was an internationally known Muslim female leader from South Asia.

Current Study

Researchers who investigate gender roles frequently neglect ethnic factors, despite the fact that gender roles differ significantly in various ethnic groups (McGoldrick, 1988). Demographic changes, such as the increase in two incomes households and single-parent families, have precipitated a scrutiny of anticipated and real gender roles (Li & Caldwell, 1987. Review of journal articles from 1974 to 1992 showed that of 234 studies done employing the Attitudes toward Women Scale (AWS), merely 5.6% indicated exercising non-Caucasian samples. This did not happen because non-Caucasian participants were eliminated from most of the studies, but rather because the ethnic makeup of the subjects was not noted in many studies (Damji & Lee, 2001). Moreover, the American Psychological Association's (1993) commendation of the significance of an ethnic element in psychological treatment has encouraged and spurred researchers to use ethnically diverse samples. Thus, ethnic studies are warranted. This

study entailed investigation of attitudes toward women in the population of Muslim Americans.

This was a pioneer study which provided a better understanding of Muslim Americans' attitudes towards Muslim women in society. For this study a Muslim American was defined as an individual who practiced Islam and was associated with an Islamic Center. Attitudes toward Muslim women in society were operationally defined by Attitudes toward Women in Society (AWS) scores. Also, using Mohterma (Madam) Benazir Bhutto as an example of a Muslim female leader, this study investigated that to what extent Ms. Bhutto, a leader of democratic transition, was viewed as a transformational leader. This was determined by the participants' scores on the five factors of Multifactor Leadership Questionnaire (MLQ).

The paucity of research on Muslim Americans is undeniable. The preponderance of the research that has been conducted has focused on Muslim Americans. This research is significant in cultivating sensitivity and understanding within the multicultural setting which exists in the United States that it transcends the hurdle of cultural stereotypes. This research spoke to the question of whether or not are there distinctive demographic characteristics that influence the attitudes towards Muslim women in general and Ms. Bhutto, a Muslim female leader, in particular in the population of Muslim residents of the South Bay region.

For this study the demographic variables of gender, age group, educational level, and years of residence in the United States were used as independent variables. The AWS and five factors of the MLQ scores were the dependent variables. Also, correlation tests were done between the AWS and MLQ scores. Each demographic variable serves as a

facet of a kaleidoscope and [ultimately] produces a unique image of the population under investigation.

For gender, the participants were provided with two choices of either masculine or feminine. Gender is easy to define, categorize, and obtain. It was assumed that since gender is obvious, participants would not have a problem volunteering this information. Moreover, because of the categorization it can be quantified facilitating an objective and scientific approach to examining attitudes and leadership style. Women's perspectives about gender roles are more unorthodox than men's (Spence, Helmreich & Stapp, 1973). Japanese General Social Survey (JGSS) has confirmed variation in attitudes toward working women in Japanese nationals with respect to gender. Mirsa and Panigrahi (1996) used National Opinion Research Center Social Survey data and found the variable of gender to differ significantly in reference to attitudes toward women.

The age groups were divided into 18-30, 31-40, 41-60, and above 60. Usually, individuals have reservations about revealing their dates of birth. On the other hand, checking an age category is found to be more agreeable. The categorization also quantifies age. The other two demographic variables used in the current study, namely education and number of years of residence in the United States, are also categorized for quantification. The Japanese General Social Survey (JGSS) also found variation in attitudes toward working women among Japanese nationals with respect to age. Researchers Mirsa and Panigrahi (1996) and Mostafa (2005) found that the lower the age the more positive is the attitude toward women. Mirsa and Panigrahi also explored other demographic variables, such as income and urban residence. Higher income and greater length of urban residence was found to be associated with pro feminist attitude.

For educational level, the four categories were high school graduate, some college, undergraduate degree or graduate work. Generally speaking, education opens minds and increases tolerance. Damji and Lee (2001) conducted tests of differences on a sample of Canadian Ismaili Muslims based on demographic variables and found that the higher the education level, the more favorable is the attitude towards women. Mirsa and Panigrahi (1996) analyzed National Opinion Centre Social Survey data and found the variable of education to be positively associated with favorable attitude towards women.

Finally, for the number of years of residence in the United States the choices were under 1 year, 1-3 years, 4-5 years or over 5 years. Broadly speaking, the more time individuals spent in a new surrounding the more they acculturate. The traditional values tend to erode with time. Mainstream North American societies condone gender equality even more so than their European counterparts (Alwin, Braun, & Scott, 1992). Damji and Lee (2001) studied the variable of number of years of residence in Canada in their study on Ismaili Muslims, but did not find a significant difference among the various categories of number of years of residence in Canada with respect to attitudes toward women.

Just as much as any other cultural group, American Muslims are not monolithic and homogenous group. This study has illuminated the variations which do exist. Variations within demographic variables with respect to attitudes women have been confirmed by a multitude of studies as discussed.

This study was focused on the demographics of the population of Muslim Americans in the South Bay region of Los Angeles, California so it would be possible to pinpoint the groups that display gender bias and target it for intervention. In this sense, this research can be said to be a diagnostic study. A change in attitude towards women

should come by the reaffirmation of the Quranic principles of gender equality and gender equity. These principles need to become a part of the religious education disseminated by the Islamic Centers established throughout America. Islam has provided both men and women with rights to an education and equal opportunity in employment, including leadership roles in their areas of endeavor. The denial of rights to women impedes both social and economic advancement.

The following three studies are comparable to the study that the researcher has undertaken. All three studies have the common denominator of attitudes toward women. Another common thread in the fabric of all the studies is the foundation of the studies based on demographic variables. Each study has drawn a bridge to better understand attitudes towards women. The first two studies are about Muslim women. The third study was done with a non-Muslim sample. It is included to underscore that gendered attitudes are a universal problem.

Researchers Damji and Lee (2001) conducted a study on Canadian Ismaili Muslims to investigate their attitudes toward women. Participants were recruited from a single mosque. The sample size was 81. This study was based on demographic variables. The population of Canadian Ismaili Muslims was selected because, although a tiny part, this cultural group is nevertheless a constituent of the multicultural Canadian population. The researchers attempted to bridge and connect with this cultural group.

Muslim women are depicted by the Canadian media as being subservient to their husbands and other men in the kindred and as having circumscribed rights (Bahrani, 1993; Hepburn, 1993). This depiction is in disharmony with the actual teachings of the Quran, which vividly states the contrary that Muslim women have an inclusive set of

rights that assimilate spiritual, intellectual, social, economic, and political facets (Lemu & Hereen, 1978). Despite the fact that Islam has provided the female followers such rights, preclusive attitudes toward women are maintained in Muslim societies (Kennedy, 1993; Power, 1993).

The results of the study on Canadian Ismailis indicated that, although Muslim women had more progressive views regarding gender roles than Muslim men, both the genders reported views that were nonconventional and proportionate to those reported by other Canadian samples. Also, individuals with more education were found to have more liberal attitudes toward women (Damji & Lee, 2001). Thus, this study debunked stereotypes of Muslims. This study should facilitate integration of Ismaili Muslims with mainstream Canadians.

The second gender study, based on demographic variables, was conducted in Turkey using 138 university students in the sampling process. Although female participants were prone to adopt and conform to the traditional gender socialization role, their attitudes toward women's work roles were found to be affirmative. This is due to the socioeconomic progress in the developed world which makes more acceptable the notion that women are welcome in the arena of advanced education and that women may seek career opportunities. It is noteworthy that subjects in the Turkish study were university students and thence were likely to be planning to participate in the labor force in proximate future (Sevim, 2006). One finding of the Turkish study which overlapped with the finding of study on Canadian Ismailis was that in both the studies the women had more favorable views toward women than did the men.

A third gender study conducted with a Swedish sample also used demographic variables. The sample size was 1606. It reported proportional relationships between the demographics of age and educational level with respect to attitudes toward women. The study further evaluated that greater contact and interaction between the two genders resulted in improved attitudes and more acceptability. This study was conducted in Sweden to understand the attitudes toward women in Swedish military. It is being compared to the current study because it is a gender study conducted in the western hemisphere. One of the conclusions drawn from this study was that women serving in the Swedish military were perceived to have usurped the traditional masculine role of soldiers and face bias from older male military officers, Gender discrimination occurs in even affluent and progressive nations (Ivarsson, Estrada, & Berggren, 2005).

Problem Statement

What relationship, if any, exists between the demographic variables of Muslim Americans and their attitudes toward Muslim women's independence.

Research Questions

1. What are Muslim Americans' attitudes toward Muslim women in society?

2. To what extent is Benazir Bhutto evaluated to be a transformational leader?

Research Hypothesis 1

There is/is not a difference within the demographic variables of Muslim Americans with respect to their attitudes toward Muslim women in society.

Research Hypothesis 2

There is/is not a difference within the demographic variables of Muslim Americans with respect to their perception of the leadership style of Ms. Bhutto.

Research Hypothesis 3

There is/is not a correlation between the attitudes towards women in society of Muslim Americans and their perception of the leadership style of Ms. Bhutto.

Significance of the Study

Women constitute a significant portion of the population and must participate in Politics with their male counterparts on a leveled playing field globally. Kardam (1990) wrote that Dr. Fatima Mernissi, a renowned Moroccan Muslim scholar, said that traditionally segregated private-public, female-male activities are incongruities in a developing society. Women assist with the goals of development and epitomize untapped resources. When they enter the economy it becomes visible that their economic and political participation is essential to further government's goals.

For instance, Pakistan is an underdeveloped country where as many as 40% of the citizens live below the poverty line. The literacy rates are low. They are 63% for men and 36% for women. Female participation in the labor force is a meager 15%. It is therefore not a surprise that the GDP per capita is as low as $2200 and the nation is highly dependent on foreign aid (Coleman, 2004).

Nations that shortchange their female population by denying them education and participation and representation in Politics are likely to falter in the highly interdependent milieu of the 21st century. India, a neighbor of Pakistan and the world's largest democracy in terms of a population where Muslims make up the largest minority, has been profiled by researcher Mistry (2005) as a country where Muslim women are clearly at a disadvantage when it comes to education and employment. Bradshaw (2000) wrote,

"Despite being undervalued and disadvantaged in most societies, women play major roles in the expanding world economy" (p. 59).

It is important to study the attitudes toward women held by Muslim Americans because, although the population is small, it is a part of diversity that exists in America. Muslims embrace diversity just as Americans do (Rauf, 2007). The population of Muslim Americans is estimated to be close to 7 million (Alajimi, 2001).

The current legislature has the first Muslim Congressman, Keith Ellison from Minnesota, who used the Quran for his oath-taking ceremony. That Quran was once owned by Thomas Jefferson ("Congressman takes," 2007). Therefore, this population is part of the United States' representative democracy. FDCH Regulatory Intelligence Database reported that the Iftaar dinner is a yearly tradition at the White House. On Thursday, the 17th of September, 2008 President Bush acknowledged and celebrated the innovative accomplishments of Muslim Americans at the Iftaar dinner ("Bush rebukes," 2002). President Bush (2002) stated, "Islam, as practiced by the vast majority of people, is a peaceful religion, a religion that respects others" (p. 13).

Definition of Terms

- Androcentrism: Males being central.

- Attitudes: A mental position with regard to a fact or state.

- AWS : Attitudes towards Women in Society

- Chhatra League: The student wing of Awami League, a political party in Bangladesh

- Coup-de-etat: A sudden decisive exercise of force in politics; *especially***:** the violent overthrow or alteration of an existing government by a small group.

- Cultural Islam: Islam influenced by previous cultures, for example, Saudi Arabia had its tribal heritage which has a persistent influence on their interpretation of Quran.

- FDCH: Federal Document Clearing House

- GDP: Gross Domestic Product

- Hijab: The head scarf which Muslim women are mandated to wear.

- Iftaar*:* The breaking of fast at sunset by Muslims.

- Ijtihad : Accommodation for everything Islamic to be reviewed and interpreted in the   time and context of the moment

- Ismaili: A sect of Islam.

- ISNA : Islamic Society of North America

- Madar-e-Millat: An Urdu phrase which means Mother of the Nation.

- MLQ : Multifactor Leadership Questionnaire

- MQM: Mahajir Quami Movement. A political party in Pakistan comprised of the Indian Muslims. They migrated to Pakistan from India after partition.

- Modernist ulama: Muhammad Al-Ghazali of Egypt is an example of the modernist ulama. They contend that women's participation in the workforce and representation in politics should be encouraged.

- Mohterma: It is an Urdu (the national language of Pakistan) word which means madam.

- Muhammed (may peace be upon him): The prophet of Islam.

- Muslim League*:* A political party in Pakistan. It has been in existence since the independence of Pakistan in 1947.

- Parti Kendilan Rakyat: People's Justice Party. It is a political party in Malaysia.

- PDI*: Partai Demokrasi Indonesia*. It is a political party in Indonesia.

- Permatang Paueh: The Malaysian Parliament.

- PPP: Pakistan's People's Party: The largest political party in Pakistan. The deceased Ms. Bhutto was the chairperson for life of PPP. Her official successor is her son, Bilawal Zardari-Bhutto.

- Private Sphere: Home and family

- Public Sphere: Outside the home and in public

- NACMU : National American Council for Muslim Women

- Quran: The text considered to be divine by Muslims. It is also, spelled as Koran.

- Sheikh*:* An individual who has memorized the Quran.

- Sultana: A female sultan or queen.

- Sultanate: This word means an Empire.

- Sunnah: Islam practiced by prophet Muhammed (may peace be upon him).

- Tawhid: This is Arabic word for Monotheism. The belief in oneness of God.

- Traditional ulama': A good example is Sheikh Abdel-Aziz BinBaz of Saudi Arabia. These ulamas believe in maintaining the segregation of sexes and in limiting Muslim women to the private sphere (home and family).

- True Islam: Islam described by the two primary sources of Islam namely, the text of Quran and Sunnah, that is, what Muhammad (may peace be upon him) practiced.

- Ulama: "people of knowledge" (Black, 2001) who provide religious guidance.

Summary

Contrary to popular misconception, Islam does not constrain, but liberates Muslim women. Islam has granted rights to women which were unheard of fourteen hundred years ago. The suppression that we witness as depicted by the media has more to do with tradition and vestiges of patriarchal society than with Islam. True Islam is different from Cultural Islam. Islam does not preclude its female followers from taking up leadership roles. Researcher Badawi (1995) has concluded that there is no evidence in the Quran and the Sunnah, the two primary sources of Islam, which support prohibition of Muslim women leadership. According to Lorraine Ali, conservative nations of Iran and Saudi Arabia do not symbolize the entire Islamic world. In many Muslim countries, for example Egypt and Jordan, women participate in a wide spectrum of professions and assume leadership roles as well.

Chapter 2: Literature Review

In the first chapter it was noted that Muslim female leadership is not barred by Islam. Gender equality threatens Muslim men and, to avoid the competition, they would rather limit the women to the family sphere. However, reinterpretation of the timeless Quranic text confirms gender equality (Abugideiri, 2001).

In this chapter, studies on attitudes toward women based on demographic variables are discussed and the views of Muslim feminists and activists are presented. This is succeeded by the deliberation of stereotypes of Muslim women. The positive changes in the attitudes toward Muslim female leadership are explored. Next Muslim female leadership is discussed at local level. Also, zooming into the region of South Asia, historical and contemporary Asian Muslim female leaders at national level are analyzed. Lastly, transformational style of leadership is described followed by a history of Benazir Bhutto who is used as an example of a transformational leader in this study.

Studies Based on Demographic Variables

Researchers Damji and Lee (2001) investigated the gender roles in the population of Ismaili Muslims residing in Ontario, Canada. Muslims are an ethnic minority in Canada, making up 1% of the total Canadian population. The description of Muslim women as having circumscribed rights by the Canadian media is inaccurate (Bahrani, 1993; Hepburn, 1993). This study provides a better comprehending of Canadian Ismaili Muslims' beliefs regarding women.

For this study 46 male and 35 female Ismailis were enlisted from a single mosque. In addition to a demographic questionnaire, the enlistees or participants also completed the Bem Sex-Role Inventory (BSRI) and the Attitudes Toward Women Scale (AWS).

The participants indicated their gender, age, marital status, number of offspring, occupation, educational background, number of years of residence in Canada, country of prior residence, number of years of residence in the country of prior residence, and if conjugated, they had to indicate the conjugant's age, occupation and educational background. Participation was voluntary and confidentiality was ensured (Damji & Lee, 2001).

Exploratory hypotheses were presented in this study. The Muslim gender equality hypothesis prognosticated that, in harmony with the actual teachings of Islam, Muslim men and women would be identical with respect to gender role identity and gender role perception. The traditional Muslim hypothesis foretold that the Muslim men would have a higher masculinity score and Muslim women a higher femininity scores. The equality hypothesis predicted that, relative to normative samples, both genders would have liberal AWS scores. Research findings supported the equality hypothesis (Damji & Lee, 2001).

The comparisons of the Muslim men and women produced a composite portrayal. AWS scores for both the genders were unorthodox. Of all the different demographic characteristics investigated, only the educational background of the participants influenced gender roles and perceptions. The higher the educational level of the participant, the more liberal was the score on the AWS (Damji & Lee, 2001).

Limitations of this study were a small sample size and low response rate of 45%. Other limitations included recruitment of participants from only one geographic location and a narrow age range of participants. Moreover, those who participated were mostly under thirty years of age (Damji & Lee, 2001).

The second study chosen for comparison with the current study was conducted with a sample of Muslims in Turkey. Sevim (2006) examined whether or not religious tendency and gender roles predicted attitudes towards women's work roles. One hundred and thirty-eight Turkish students, comprised of 86 females and 52 males who attended Educational Sciences Faculty of Ankara University, constituted the study sample. Survey method was employed for this study. In addition to demographic questions, three questionnaires were used, namely Attitude Toward Women's Work Roles Scale (ATWWRS), Religious Tendency Scale (RTS), and Bem Sex-Role Inventory (BSRI). The goal of this study was to reveal significant predictors of attitudes towards women's work role. The scores from the three questionnaires were the dependent variables. Gender roles and religious tendency scale scores yielded the independent variables (Sevim, 2006).

Religious societies endorse traditional female roles of homemaking (Jones & McNamara, 1991). The findings showed that religious tendency is linked with more negative attitudes toward women's work roles. Also, women were found to be liberal and men were found to be traditionalists with respect to attitudes toward women's work roles (Sevim, 2006).

The shortcomings of this study included modest sample size, and the fact that subjects or participants were recruited from a single university (Sevim, 2006). Both the Canadian and Turkish studies uncover that women have more egalitarian attitude toward women than men.

The third gender study consists of a non-Muslim sample. This study was used for comparison because differences in attitudes toward women with respect to demographic

variables have occurred in non-Muslim samples as well. This study is also based on demographic variables and it assessed attitudes toward women in military setting in Sweden (Ivarsson, Estrada, & Berggren, 2005).

Ivarsson, Estrada, and Berggren (2005) investigated men's attitudes toward women in the Swedish military. The military is traditionally a male domain and inclusion of women threatens men in the military. Variables included age, education, rank, years of military service, sexist beliefs, and interpersonal contact. Favorable attitudes were found to be associated with younger age, greater education, seniority in rank and more interpersonal contact. Attitudes toward women are becoming more yielding (Mason, Czajka, & Arber, 1976; Spence & Hahn, 1997; Torres-Regna & Shapiro, 2002; Twenge, 1997). The sample consisted of 1320 males. The response rate was 92.2%. Attitudes towards women were measured. Although favorable, the attitudes were not found to be highly favorable.

Sexism was measured by the Swedish Classical and Modern Sexism Scale (SCMS). It was concluded that individuals who were younger had higher rank, more education, did not endorse sexist ideologies, had greater interpersonal contact with women and had better attitudes toward their female fellow workers. Study of this phenomenon across cultures was recommended by the researchers (Ivarsson, Estrada, & Berggren, 2005).

Perspectives of Islamic Female Leaders

Islamic Feminists have contended that the Holy Quran is pro gender parity. Abugideiri (2001) deduced from the experiences of scholars like Wadud and Alkhitab that:

These women epistemologically reorient or shift the lens from viewing religious

knowledge as authoritative and incontestable to viewing it instead as constructed,

value-laden and context-specific. In the process, they dismantle the traditional

androcentric paradigms that have kept women out of the interpretive process.

They uncover new kinds of female-inclusive knowledge about Islam that is

protected by the Quranic principle of gender equality. (para. 39)

Thus, what was laid down as rigid rules is now changing in the light of new feminist

perspectives and favors Muslim female leadership.

Contemporary female scholars such as Amina Wadud are turning directly to the

holy scriptures of Quran for answers. Abugideiri (2001) explained that through the

reinterpretation of Quran via syntactical restructuring, women emerge imbued with

greater agency than traditionally ascribed. Also, Al Faruqi (1988) elucidated, "It is clear

that the Quran not only recommends, but is even insistent upon, the equality of women

and men as an essential characteristic of a Quranic society" (p. 38).

Another scholar, Amira Sonbol, unearthed an astonishing conclusion that Islamic

law has historically proven to be tractable and beneficial to Muslim women. On the other

hand, modern legal reform or rational law has not really favored Muslim women in legal

situations (Abugideriri, 2001).

Scholars have found evidence of gender equality in the Quran. Amina Wadud,

professor of Islamic Studies at Virginia Commonwealth University, has argued that there

is more in the Quranic text and Islamic history to advocate gender equality than there is

to counter it. She stressed that historically Muslim women have acted as leaders and the

custodians of Islam referring to Prophet Muhammad's (may peace be upon him) widow

Aisha (Tolson, 2003)

In the U.S. Muslim feminist scholars have the opportunity to make their point of

gender equity. On Friday, March 18, 2005 Amina Wadud headed Friday congregational

noon prayer in a New York cathedral guarded by police. Dr. Wadud has concluded that

there are no valid arguments that can stop a woman from leading of the prayers. Dr.

Wadud has used as a precedent the case of a seventh century woman, Umm Waraqa, who

was permitted by the Prophet (may peace be upon him) to lead the prayers of a

congregation that included male slaves. The turmoil which resulted that Friday reflected

that Dr. Wadud's interpretation of the Quran has emboldened women but infuriated

conservative Muslim clerics who condemned the event as a "publicity stunt" (Stratton,

2005, p. 13).

Academician Amina Wadud became the first woman to have presided over a

mixed-gender Friday prayer service in public since Islam's earliest days. The reason why

this event took place on the grounds of New York City's Cathedral Church of St. John the

Divine was because no mosque would permit it. The organizer, Asra Nomani author of

the new book *Standing Alone in Mecca: An American Woman's Struggle for the Soul of

Islam* (2005), reasoned that yet there are men who think that women should not be

permitted to become leaders. However, these men are ruffians (Chu & Mustafa, 2005).

Time has come for women to assume their legitimate place alongside men. In the

U.S. there is a movement to meld the Western view of gender equality with Islamic

teachings. Daisy Khan, Director of the American Sufi Muslim Association, explained that

American Muslim women want to establish their distinctive identity. Scholars cannot cite a lucid Quranic ban on Muslim female leadership (Chu & Mustafa, 2005).

Interpretation of Quran by women is providing a new perspective. Wadud (as cited in "Malaysian women,"1997) elucidated that "For 14 centuries the Koran has been interpreted almost exclusively by men" (para. 2). Wadud (as cited in "Malaysian women,"1997) leads the Sisters in Islam which is based in Malaysia, a diverse nation where the official religion is Islam. "It is only in the past two decades that women have begun to say, let's look at this text and come up with our own conclusions, and voila, some of them are not the same as what the men came up with" (para. 2). Wadud (as cited in "Malaysian women,"1997) contended that it is the vestiges of patriarchal traditions not the true Islam, which subordinates women ("Malaysian women,"1997).

Other Muslim feminist scholars have come up with similar conclusions. Dr. Fatima Mernissi (1991), a renowned scholar and writer, asserted that if woman's rights are a problem for contemporary Muslim men it is has nothing to do with the Quran and the Prophet (may peace be upon him), but women's rights are problematic because granting them rights is threatening to the male elite ("Malaysian women,"1997).

Perspectives of Islamic Female Activists

 Since scholars have proven gender equality in Islam, activists are taking measures to create awareness of equal status. Tolson (2003) quoted the former Iranian Judge and recipient of Nobel Peace Prize, Shirin Ebadi, for championing women's rights. Her admonition is:

> Don't believe that you are decreed to have an inferior position. Study the Koran
> carefully, so that the oppressors cannot impress you with citations and

interpretations. Don't let individuals masquerading as theologians claim they have

a monopoly on understanding Islam. (para. 8)

Ancient tribal law of the Bedouin Peninsula of Arabia favored male supremacy. These

traditions have remained alive and have profoundly influenced the male fundamentalist's

interpretation of Islam because such an interpretation serves male interest and keeps their

female counterparts subjugated. A feminine lens provides a contrary perspective. The

latter is a more in-depth and holistic, not isolated, translation of the Quranic prose

(Abugideriri, 2001).

Activists are trying to create equivalency of sexes in the Mosque. Chu and

Mustafa (2005) delineated that last fall, at Chicago's Muslim Community Center, a 6-ft.

divider that had long segregated the genders during prayer was lowered 3 ft. after several

women objected. That enabled the women to see the imam in front, and the Center's

President Mohammed Kaiseruddin said that the change has allowed women to experience

greater inclusiveness of the congregation.

Asra Nomani's fight began on her return to Morgantown, West Virginia from a

pilgrimage to Mecca. She was the activist who organized female-led Friday prayer. Chu

(2005) quoted Nomani, "I experienced full and unfettered access to the holy mosque in

Mecca" (para. 5). Back in Morgantown, Asra Nomani decided to protest against a ban

that forbade women to use the front entrance and pray in the main hall besides the men.

Mosque leaders considered banishing her for such rebellious behavior, but she feels she's

making progress. She prays in the main hall currently and said that men just pretend that

she is invisible (Chu & Mustafa, 2005).

Other activists are struggling to assert rights of female followers in the place of worship as well. Complaints about barriers, actual and figurative, inundated Shahina Siddiqui, President of the nonprofit Islamic Social Services Association, as she surveyed women at mosques across the U.S. (Crumm, 2006). She has created a booklet advising imams to "make mosques more sister-friendly" by, among other things, giving women a larger role in policy-making. Siddiqui feels that conservative women should be respected. However, she added that there should be no restrictions for those who would like to partake in a more open space. Until Wadud made it possible on Friday, that space did not include the podium (Chu & Mustafa, 2005).

One of the most influential elders in the U.S., Khaled Abou El Fadl, a sheikh and a professor of Islamic law at UCLA, opined that he sees no reason to prevent women from leading the prayer. Furthermore, he said that "meritocracy" ruled in Muhammad's (may peace be upon him) time, and it should today. An individual who is most erudite should lead. Gender is immaterial (Chu & Mustafa, 2005; Watanabe, 2005).

 Islam is not the problem, but the solution. Boulat (2007), a photojournalist whose work includes broaching many faces of Muslim women in diverse roles, wrote that in the Middle East liberation of women does not essentially mean embracing Western values, nor should it. Most women in Islamic countries see Western 'modern life' on television, Al Jazeera, and on other satellite networks, and many disagree with what they see. While Islam is, in a sense, the scaffolding around which traditions and cultures develop, it is society, more likely than Islam, that reduces women to second-class citizens. Domestic violence, for instance, is sad but all too widespread an occurrence in Iran, originating not

from religion but from an embedded and deep-rooted patriarchy that has been permitted to propagate over a period of generations (Boulat, 2007).

Boulat (2007) and Alajimi (2001) have contended that Muslim women were given rights of marriage, divorce, and ownership of property centuries before Western women received them. At the beginning of the twentieth century, many Middle Eastern women reveled in a status that Western women would have envied. Indeed, an esteemed position in society can be regained by practicing and not rejecting Islamic faith.

Activists are making efforts to find a remedy for gender disparity. Irshad Manji, a Canadian journalist, suggested that Muslim women's redemption lies in economic empowerment. Expanding involvement in trade, commerce, and capitalism is a key solution for restoration of equal status (Tolson, 2003).

Stereotypes and Preconceptions

It is beneficial to understand the significance of Islamic customs in order to uproot misconceptions. Kalke (2006) attempted to dislodge the stereotypes of oppressed Muslim women. She wrote that Mrs. Boura, who is a Northboro resident and member of the public relations board for the Islamic Society of Greater Worcester and the Worcester Islamic Center, stated that donning of a hijab or head scarf, which is chiefly about adopting a dress code of humility, is often thought of as limiting women's freedom and something they are compelled to wear. However, it is not (Kavakci, 2004). Also present at the Boston meeting, Joceln Cesari, a research associate for Middle Eastern Studies at Harvard University, was quoted by Kalke as he illuminated that the media politicizes Islam and women are at the crux of the misconstruction.

Kavakci (2004) related her experience of wearing the hijab in the Turkish Parliament. She is a former Turkish parliamentarian and presently a lecturer at George Washington University. She described that her action infuriated her fellow parliamentarians and led to her losing her Turkish citizenship. She was the first woman donning a headscarf who was elected to the legislature. She was shocked by the consequences of her action. Like other Islamic feminists, she attributed gender disparities to persistent cultural traditions. She highlighted the significance and rationality behind this dress code. She wrote:

> Mainstream Islamic traditions consider the headscarf an obligation for Muslim women because it conceals their physical allure. By covering themselves, Muslim women can be recognized not only for their religious beliefs but for their contributions to society as well, they can be judged for their intellect and not just their appearance. (p. 67)

The wearing of a Head scarf is a matter of choice which needs to be honored (Kavakci, 2004).

Faith saturates the lives of Muslim American women. Gehrke-White (2006) depicted the lives of American Muslim women by portraying Areej Abdallah, who comes home from work as a Boeing software engineer in the Phoenix area to hastily cook stuffed peppers and lamb for the evening Ramadan feast for her family. After dinner, her teenage daughter, Aseel, mirthfully tells a visitor she is leaving for soccer practice- with her head scarf on. Islamic practice is compatible with their modern lives.

Muslim women are increasing their participation in the workforce. Lorraine (2005) quoted Leila Ahmed, Harvard Divinity School professor and author of *Women and Gender in Islam*:

> Women are out working in every profession and even expect equal pay. Though the atmosphere in Muslim countries is becoming more restrictive, no matter how conservative things get they can't put the genie back in the bottle. (para. 2)

> Even early on in Islamic history women emerged as professionals. Haddad (1984) wrote that the Arab women became the attorney, the physician, the designer, the government official, the ambassador, the arbitrator, the law enforcer, the sky diver and also the educator. However, the number of professional women has remained significantly low.

Changing Attitudes

In many parts of the world, attitudes towards women's life roles have undergone significant changes and have become more progressive over the past several decades (Bryant, 2003; Cinamon & Rich, 2002; Damji & Lee, 2001; Loo & Thorpe, 1998). Men are more conventionalists than women (Sevim, 2006).

New democracies are prioritizing rights for women. Cambanis (2005) quoted the Iraqi female political candidate, Nasran Al-Fatlawi, who said that Iraq is an Islamic nation. It does not harm that we shall rely on the Quran to author the new constitution. Moreover, the candidates concur that Iraq's constitution must ennoble women's rights. Regarding the Islamic constitution for Iraq, Coleman (2005) contended:

> The centrality of Islamic law in the document, however, does not necessarily mean trouble for Iraqi women. In fact, Shria is open to a wide range of

understanding, and across the Islamic world today, progressive Muslims are seeking to reinterpret its rules to accommodate a modern role for women.

(para. 1)

The key is reinterpretation of the Quran.

Muslim women globally visualize the prosperity of their future in Islam and in democracy. Women's rights should be a major concern in the formation of a constitution, now ongoing in Iraq and Afghanistan. Noah Feldman, the former U.S. adviser to the Iraqi Governing Council on constitutional affairs, retorted secularization and said that he is in favor of advancing women's rights and these are consonant with Islam (Tolson, 2003).

Professor Mayer authored *Islam and Human Rights: Tradition and Politics* (as cited in Tolson, 2003). He explained that when he conversed with learned women from Morocco to Pakistan, he discovered that they were prone to appraise their state in relation to international standards of human rights and that they claimed that international standards only stimulate Islamic standards. Thus, Islamic principles resonate with human rights and props the efforts of feminists and human rights activists (Tolson, 2003).

The majority of Islamic countries are in the favor of the furtherance of women's rights. The causeway which departs the Saudi city of Khobar, the site of a bloody terrorist strike on foreigners in May, connects through the islet of Unm Nasan before arriving at the Bahraini capital Manama. However, it is not more than the brackish water and somnolent signposting which parts the two Gulf States. As the enormous peninsula of Saudi Arabia simmers for what some believe is a looming civil war between tyrant rulers and Islamic fundamentalists, miniscule Bahrain is striding a different avenue. Here women may drive cars and can vote ("International: An Arab," 2004).

Even the fundamentalists in Iran are beginning to value and honor their female population. The Supreme Leader of the Islamic Revolution in Iran, Ayatollah Seyed Ali Khamenei, designated the birth anniversary of Hazart Fatemah the daughter of Prophet Muhammad (may peace be upon him) as Woman's and Mother's Day, furnishing the chance to appreciate women's high status in Islam. He said that the reverence attributed to women's role in the family by Islam does not at all imply that they are repudiated their rights for taking part in social activities. Nevertheless, this is misconstrued by some people who believe that according to Islam, women should either be good mothers and wives or take part in social activities. Fatemah was not only the hallmark of a model wife and mother, but was simultaneously quite actively involved in social affairs ("Iran: Women's Day," 2005).

Attitudes toward Muslim female leadership are changing for better. Miller (1997) quoted Sultan Qabus, the ruler of Oman:

Islam is not opposed to progress. You can't stop evolution. And while we believe that certain traditions should be observed, Islam provides for ijtihad; for everything being reviewed and interpreted in the time and context of the moment. Those who argue differently are using Islam for their own political reasons. They twist things, and they give our religion the wrong image. There is nothing in Islam that prevents a society from living in its day within a framework of tradition. Even in the time of the Prophet, women took their rightful place in society. There should be no discrimination against working women. They should have the same titles, salaries, and benefits. The problem now is that more and more ladies want jobs. So men are feeling the heat. They're competing with us! I say, why not? We

have senior ladies in government. I hope we'll have some more senior women in

government soon. (pp. 17-18)

Such encouraging attitudes at the apex of government in Oman testify to the promising

future for Muslim female leadership.

On the issue of whether women should hold leadership position in the Cabinet

and National Council in Islamic nations, the majority in most of the Muslim countries

assent. This survey was carried out by Gallup World Poll in eight countries, namely

Jordan, Saudi Arabia, Egypt, Iran, Pakistan, Turkey, Morocco, and Lebanon. The highest

percentages of affirmative answers were found in Lebanon and Turkey. Only in Saudi

Arabia, the majority disagreed. Interestingly, agreement with the position that a woman

should serve as a president is not universal in America either. According to the Gallup

Polling, 86% say that they will vote for a woman whom they deem qualified

(Newport, 2006).

In general women were more likely than men to agree with the survey question.

Only in Iran men agreeing with the survey question outnumbered women. Although one

may predict that younger residents are more likely to agree with this question, the data

did not support this hypothesis. The data comprised of 1000 adults who were interviewed

between August and October, 2005 (Newport, 2006).

Islamic Female Leadership at Local Level

Muslim women have established organizations to advocate their rights and thwart

their exploitation falsely in the name of religion. One of these organizations, Sisters in

Islam, has spearheaded lobbying for universal enforcement of Domestic Violence laws

arguing, in its pamphlet on domestic violence, that it is not Islam that suppresses women

but men who have misunderstand God's intentions. Thus women in Malaysia find men culpable, not Allah. Malaysia has comparatively open and liberal society, both with respect to non-Muslim religions and to the status of women. Thus Sisters in Islam is well positioned to take a foremost role in an international Muslim women's movement. ("Malaysian women say," 1997).

In many countries Muslim women are endeavoring to break free of impositions in the name of Islam. In officially secular Turkey religious ladies are fighting a different war. They want to practice Islam as their conscience commands, such as wear their head scarves, but also to free the faith from male misogyny. For example, Hidayet Tuksal is a teacher of Islamic religion. She studied at Ankara University's theology faculty in the 1980s and took a closer look what the Prophet (may peace be upon him) had actually said. Her discoveries, collated in a doctoral thesis and book, convinced her that Islam did not perceive women as second-class beings as many men believed. Mrs. Tuksal is part of a small band of Islamic feminists who roam Turkey's country backwaters and shanty towns, persuading women to seek education and insist on their rights. In their feminist view of Islam, gays and non-Muslims should not be banished either ("Fighting free," 2004).

Activists are not only creating awareness of gender equality, but implementing it as well. Mrs. Tuksal and her comrades have initiated a joint education project with secular feminists and the Religious Affairs Directorate, a state agency. The project involves training 3,000 state-employed female preachers and Quran instructors to advance women's education as well as publicizing recent changes in the penal code.

These changes include stricter punishments for crimes against women such as rape ("Fighting free," 2004).

The United States is another locale where Muslim women are asserting their rights. Dr. Ingrid Mattson is a convert to Islam and currently a professor of Islamic Studies at Hartford Seminary in Connecticut. She was elected in 1994 by members of the Islamic Society of North America (ISNA), perhaps the largest and most diverse Islamic organization in North America, to a two-year term as vice president. She is the first woman to hold that position. It is interesting and astonishing that a young Canadian-born convert should be the first. Her election is exemplary (Lampman, 2001).

In the United States, Women are members of executive committees of Islamic centers across the nation. Dr. Syeed said that America is furnishing Muslim women the role that the Quran and the Prophet had given them in the first place, but that has been denied to them for cultural excuses in many places. Having a woman vice president is a tiding from the Islamic community in North America to those in other regions (Lampman, 2001).

Mattson saw these difficult times after the lamentable event of September 11 as the opportunity to continue dialogue. She pointed out that in the past Muslim Americans have shied from interactions with those of other faiths. Now, some realize that they have an obligation and really want to get involved. She feels that the exigency has given many people the push that was imperative. Ingrid Mattson has created an Islamic chaplaincy program to train men and women to work as chaplains in the military, in hospitals, in prisons, or on college campuses (Lampman, 2001).

Sharifa Alkhateb was the vice-president of the National American Council for Muslim Women (NACMU). The mission of this organization is simple and straightforward. Abugideiri (2001) explained:

> In teaching a woman to be her own person, NACMU seeks to undo longstanding traditions that have kept Muslim women handicapped in the name of Islam by teaching them how to Quranically contest authority without being rebellious against God. (para. 33)

Impressively, Alkateeb is not limited to women's issues. She has frequently been summoned by the White House to consult on matters of Islam and has uprooted widespread misconceptions about Islam on Capitol Hill regarding fundamentalism and terrorism (Abugideiri, 2001).

Muslim women have also led at national as well as local level. There have been quite a few Muslim female heads of state. Thompson (2007) has analyzed the contemporary female leaders of democratic transition in Southeast Asia. Historically, this region has had female leaders as well.

Historical Leaders

Southeast Asia has been particularly rich in Muslim female leaders. As early as in the thirteenth century the Delhi Sultanate had a queen. Born in 1211 in Delhi, India, Razia Sultana was the daughter of Emperor Shams-ud-din Iltutmish of the Mamluk dynasty. She was educated and given military training. She has been the only queen crowned at the Delhi court who reigned as sovereign. Her bravery, intellect and pragmatism remain unmatched in medieval Indian history. She exhibited religious

tolerance, reformed the penal code, and established schools and libraries. She was killed in a battle with the Turks (Commire & Klezmen, 2007).

In the last century more female leaders surfaced in the Indian subcontinent during the time of the partition of India and Pakistan, which was at the end of British rule. Governor Begum Ra'ana Liaquat Ali Khan served as ambassador to the Netherlands (1954-56), to Tunisia (1961-64), and Italy (1961-66). She was the widow of Prime Minister of Pakistan, Liaquat Ali Khan who was assassinated in 1951 (Christensen, 2008).

Another distinguished leader in the early history of Pakistan was Fatima Jinnah. Madar-e-Millat or Mother of the Nation, Fatima Jinnah was born in 1893 in Karachi. She was the *sister* of the first governor-general of Pakistan, Mohammad Ali Jinnah. Her profession was dentistry. Ms. Jinnah was a leader in Pakistani Independence movement in her own right and was elected delegate to Bombay Provincial Muslim League Council in 1947. She established educational institutions including Fatima Jinnah Medical College for women and founded Industrial Homes for Muslim refugees in Karachi, Quetta, and Peshawer. She ran for the presidency in 1964, but was defeated by Ayub Khan. The election did not conform to international standards. Correspondents, as well as later historians, have often suggested it was rigged in favor of Ayub Khan (Commire & Kelzmer, 2007).

Contemporary Leaders

Quite a few Muslim nations in the 21st century have experienced leadership by women. Some of the more prominent leaders are former prime minister Khaleda Zia of Bangladesh and Hasina Wazed, also a former prime minister of Bangladesh. Others

include Megawati Sukarnoputri, the former president of Indonesia, Wan Azizah Wan

Ismael, an opposition leader in Malaysian parliament and, last but not least, Benazir

Bhutto (Thompson, 2007).

Each of these women had been:

1. a political pedigree. They are widows, wives, sisters or daughter of
   politicians.

2. a change agent who challenged autocratic rule. For example, Megawati
   challenged Suharto's decades long dictatorship.

3. a leader who led democratic transition. For instance, Hasina Wazed term
   represent the first term in the history of Bangladesh when power was
   transferred peacefully. (Thompson, 2007)

These leaders were distinguished and performed important tasks. Benazir Bhutto was

elected the Prime Minister of Pakistan in the late 80s and early 90s. She additionally held

the Portfolios of Defense, Atomic-Energy, Finance, Economy, Information, and

Establishment. Begum Khalida Zia served twice as Prime Minister of Bangladesh and

was in charge of many Portfolios including Defense (Christensen, 2006). A brief analysis

of each of these Muslim women leaders is given below.

Khalida Zia is the widow of former President of Bangladesh, Ziaur Rahman Zia.

The Bangladesh Nationalist Party, left leaderless after Zia's assassination, chose Khalida

as chairperson. Consequently, she became the leader of opposition to the dictatorship of

Husain Muhammad Ershad. The Awami League and Bangladesh Nationalist Party united

to depose Ershad in 1990. In 1991 Khalida was elected the Prime Minister. In 1996, she

lost the election to her longtime political rival or arch enemy, Sheikh Hasina Wazed of

Awami League. In 2001 she regained her political office. Zia's Bangladesh Nationalist Party is Islamic, but it has traditionally favored a socialist sectarian political system for the nation (Levison & Christensen, 2002).

Sheikh Hasina Wazed is the elder daughter of former Bangladeshi President Sheikh Mujibur Rahaman who was assassinated in 1975. Thus, she also has dynastic lineage. She graduated from the University of Dhaka in 1973. While a student she was politically active. At Dhaka University she was a member of the *Chhatra League* which is the student wing of Awami League and secretary of the Rokeya Hall unit. Hasina was the leader of opposition when Begum Khalida Zia was the prime minister in 1991. In 1996 Hasina was elected the prime minister (Levison & Christensen, 2002).

Hasina Wazed is the leader of Awami League. Hasina's party is an Islamic party advocating that Bangladesh become an Islamic State akin to Iran and Pakistan. She lost the subsequent election to Khaleda Zia. Interestingly, her term represents the first time, since the independence of Bangladesh in 1971, that a government has finished a whole and uninterrupted constitutionally prescribed five-year term without a coup-de-etat, mass resignations by opposition parties, or at worst an assassination (Levison & Christensen, 2002).

Female leaders of Muslim Asian states have been perceived as saviors who would rid the nation of oppressive tyrannies. Before Megawati came to power by election, Indonesia had been under Suharto's autocratic rule for decades. Megawati Sukarnoputri is the daughter of Indonesia's founder and first President Sukarno. She also has dynastic origins. She became a renowned figure when, in 1995, she gained control of the Christian Nationalist Indonesia Democratic Party, PDI. She spoke against the Suharto regime

(1965-1998) and for doing so was ousted from party leadership. This, however, backfired and caused Suharto to step down (Levison & Christensen, 2002).

Megawati established a party, the Indonesians struggle for Democratic Party called PDI-P, in 1998. The election in 1999 resulted in Abdurrahman Wahid, a moderate Islamic cleric, becoming the President and Megawati the Vice President. Finally, after Wahid's impeachment, Megawati became the first female president of the largest Muslim nation in terms of population in 2001. Megawati is planning to participate in the 2009 elections (Levison & Christensen, 2002).

Female leaders emerged as leaders of opposition to despotic regimes. Dr. Wan Azizah Wan Ismail is the spouse of former deputy prime minister Anwar Ibrahim. She studied medicine at the Royal College of Surgeons in Ireland where she earned a gold medal in obstetrics and gynecology and subsequently graduated as a qualified ophthalmologist. After her husband was sacked and arrested by Prime Minister Mahathir Mohammed, she became a central figure in the opposition 1998-99 Reformansi Movement. She has been the President of Parti Kendilan Rakyat or People's Justice Party and also the Party's Member of Parliament for Permatang Paueh since 1999 (Heman, 2006).

Exceptional Leader

Not all leaders have dynastic trappings. Imren Aykut, the minister of labor and social welfare in Turkey, is an original leader with no dynastic and aristocratic origins. She is from a humble background. She exemplifies a self-made politician. She was the recipient of the Chilean Grand Cruz Medallion. She is sensitive to, and a proponent of, women's welfare (Kardam, 1990).

Islamic Female Leaders at National Level

It is amazing how frequently over the last fifteen years women have led victorious popular revolutions against tyrannical regimes in Asia. Women such as Bhutto in Pakistan, Zia and Wajid in Bangladesh, and Sukarnoputri in Indonesia have inspired and organized mass uprisings against non-democratic dictatorships in Asia. They made dangerous transitions to democracy. Bhutto was elected twice as prime minister after military dictator General Zia ul-Haq was assassinated. Khalida Zia and Sheikh Hasina have alternated as prime minister since the fall of military rule in Bangladesh. Megawati was promoted to Indonesian presidency after Abdurrahman Wadid was ousted due to corruption charges (Thompson, 2007).

The Pakistani leader, Benazir Bhutto, has been described as a transformational leader. Bhutto (2007) wrote in the posthumous autobiographical publication *Reconciliation* that the people of Pakistan came before her family. This shows that she sacrificed self-interest for the good of the country and reflects her self-perception of a transformational leader.

Transformational Leadership

Transformational leadership is a concept which emerged in the 1980s. It is a new leadership paradigm which underscores charismatic and emotional aspects of leadership. It is a process that embodies visionary leadership. The spectrum of influence extends from a few, on a one-to-one basis, to as many as whole cultures. It assists the followers to attain their maximum potential, or as in Maslow's terminology, to self-actualize.

Transformational leaders tailor the organizational values to higher human standards of objectivity and equity and in doing so augment morality (Northouse, 2001).

Transformational leadership is a process that modifies and transforms individuals. Northouse (2001) explained that it encompasses feelings, values, ethics, criteria and protracted goals. It entails evaluating followers' inducements, conciliating their needs, and handling them holistically. Transformational leadership comprises an extraordinary kind of influence that uplifts followers to achieve a lot more than what is customarily expected of them. Although the transformational leader performs a critical role in bringing about change, both followers and the leader are intertwined or mutually involved in the transformation process.

Charisma is a subset of transformational leadership. Charisma is an essential, but not adequate, condition for transformational leadership (Yammarino, 1993). The two terms are often used interchangeably. House (1976) explained that charismatic leaders are reliable and trustworthy and that there exists a convergence between the beliefs of the followers and the leader. Also, there is a total acceptance of the leader and display of emotion toward the leader. In addition, followers obey the leader and identify with the leader. Their relationship is marked by a demonstrative involvement in the leader's objectives. Leaders raise the bar for the followers and followers have confidence in their abilities to accomplish the objectives. The followers look to the leader to deliver them when they are faltering.

Charisma invokes admiration. Nadler and Tushman (1990) elaborated:

The behaviors of charismatic leaders provide a standard to which others can aspire. Through their personal effectiveness and attractiveness they build a very

personal and intimate bond between themselves and the organization, thus, they can become a source of sustained energy; a figure whose high standards others can identify with and emulate. (p. 83)

Transformational leadership enables the followers to rise above petty self-centeredness and allows them to bring out their best. Masood, Dani and Backhouse (2005) stated, "In terms of Maslow's need hierarchy, transformational leaders activate higher-order needs in followers" (p. 942).

Burns (1978) distinguishes transformational leadership from transactional leadership. While the pay off or exchange is a feature of the latter, the former builds a linkage between the leader and the follower which elevates the level of motivation and morality in both of them. In fact, it may be thought of as a continuum with *laissez-faire* or hands off leadership on one extreme, transactional leadership which is a barter system between what the leader wants and what the followers want in the middle, and transformational leadership at the other end.

Transformational leadership is inspirational (Bryman, 1992). Bass (1985) contended that transformational leadership elevates the followers' level of awareness about the significance and worthiness of idealized goals. It enables the followers to rise above their self-interest for the sake of a collective interest and nourishes higher order needs, namely self-esteem and self-actualization. A charismatic leader is one who can be counted on to do what is right. Such a leader is purposeful and vision-oriented and has strong ethics. Charismatic leaders inspire followers to commit to the vision. They endorse inventiveness and innovation and encourage followers to seek new solutions. They are

nurturers who develop followers. The results are excellent, not mediocre. Charismatic leaders also demonstrate a genuine care for the followers.

Transformational leaders are visionaries. According to Bennis and Nanus (1985), transformational leaders have clarity of vision which is attainable. It is comprehensible, advantageous, energizing and straight-forward. It is magnetic in nature and it pulls the followers. It is empowering and has followers' buy-ins and ownership. Transformational leaders walk their talk and practice what they preach. Hence, they are authentic. They capitalize their strengths rather than fixating on their weaknesses. They are able to merge a sense of self with the work. Their highly positive self-regard has reciprocal effect on the followers' self-worth.

Tichy and DeVanna (1990) described the task of a leader to be threefold. First of all the leader must identify the need for change. Dissatisfaction with the way things are results in efforts to change things to the way they should be. Leaders are change catalysts. Change entails harboring alternative perspectives. Second, a vision must be created jointly by the leader and the followers. Finally, change needs to be implemented and crystallized.

Bass and Avolio (1990) identify the four "*I*'s" of transformational leadership.

1. The first of these *I*'s is idealized influence. It delineates leaders as exemplary role models for the followers, who in turn mimic them. The integrity of the leader incites admiration.

2. The second *I* is inspirational motivation. Leaders raise the bar and inspire followers to excel. They also encourage collaboration.

3. The third *I* is intellectual stimulation which arouses followers to be inventive and creative.

4. The last *I* is individualized consideration. This means furnishing a corroborative environment. The leader is heedful of the needs of the followers.

Hackman and Johnson (1991) proposed that there are six main personality traits of transformational leaders. These include creativity, interaction, vision, empowerment, passion*,* and last but not the least ethics*.* Creativity is a central element of the transforming leader. Creativity is defined as challenging the status quo by seeking out novel solutions. The task of managers is maintenance of the status quo. However, leaders move beyond the status quo to prepare for the future. Transformation needs alternative perspectives and finding fresh solutions to handle age-old dilemmas. The second of these is interaction*.* Interactive leaders furnish better guidance than leaders who are aloof. Open participation and both vertical and horizontal communication are necessary. The third trait is vision*.* Transformational leaders also present a forceful and possible vision (Hackman & Johnson, 1991).The fourth trait is empowerment*.* Transformational leaders do not horde power, but share it to empower the followers. Power comes with responsibility, and with responsibility comes maturity and growth and self-actualization. The fifth trait is passion*.* Transformational leaders are passionate about both the people and the task. A leader's ardor is contagious and it transforms the followers to transcend self-interest for the good of the organization. The sixth trait is ethics*.* Transformational leaders are moralistic and ethical (Hackman & Johnson, 1991). Transformational leaders

are life-long learners. Learning never stops. Bromly and Kirshner-Bromly (2007) wrote, "Lastly, a transformational leader is always a student, always learning" (p. 57).

Benazir Bhutto, a Transformational Leader

Bhutto (2007) related that her magnetic and *charismatic* personality attracted millions of people to her rallies. Weisman (1985) stated that Mr. Khan, a spokesperson for Pakistan People's Party, remarked that Benazir is charismatic and she appeals to individuals from all walks of life. Dugan (2008) wrote, "Bhutto was a charismatic, complex, and polarizing figure, an aristocratic populist and brave feminist heroine who was unable to avoid entanglement in the corruption and political intrigue of the culture in which she moved" (p. 96). Also, Zakaria (2008) described Bhutto as, "intelligent, erudite, and intensely charismatic" (p. 16).

Heueman (2008), an organizational consultant and former executive at the Star Tribune, has listed Benazir Bhutto, along with Gandhi, King and Kennedy, as a transformational leader. Shafquat (1996) described the Pakistani leader, Benazir Bhutto as follows:

> She portrays the image of a transformational leader- forward looking, moderate but with a democratic disposition, well versed in changing global realities, and aspiring to transform Pakistan into an economically developed democratic, socially tolerant, modern nation-state. (p. 655)

Benazir Bhutto

According to *Encyclopedia of World Biography* (2002) Benazir Bhutto was born on June 21, 1953 in Karachi. Her father, Zulfikar Ali Bhutto, was prime minister of Pakistan from 1971 to 1977. After the execution of her father, Benazir Bhutto became the

torch bearer of his mission and headed the Pakistan People's Party (PPP) founded by her

father. She mobilized opposition to General Zia's dictatorship. She was arrested

numerous times, spending up to six years in confinement. Finally, in a national election

after Zia's death in a plane crash in 1988, Benazir's PPP party won a plurality of seats in

the National Assembly and she was sworn in as prime minister on December 2, 1988.

Indeed she made history by becoming the first woman in modern times to lead the

government of an Islamic state.

Benazir Bhutto received her early education in Pakistan. For higher education she

attended Radcliffe College in Cambridge, Massachusetts. Furthermore, she read politics,

philosophy, and economics at Lady Margaret Hall, Oxford University. She was a

distinguished student. She was elected president of Oxford Union, *the first Asian woman*

to head the honorable debating society (Levinson & Christensen, 2002).

Her reforms in health and education throughout Pakistan earned her the Bruno

Kriesky Award from an organization known as Human Rights in 1988. Prohibitions on

the press were lifted during her administration and so were bans on assembly by unions

and student groups. She favored greater privatization in the economy, unlike her father

who preferred nationalization. She also garnered international diplomatic and economic

support for Pakistan (Levinson & Christensen, 2002).

The *Encyclopedia of World Biography* (2002) reports that in 1990 President

Ghulam Ishaq Khan dismissed Benazir Bhutto on charges of nepotism and corruption.

Benazir served as chairperson of the standing committee on foreign affairs of the

National Assembly. Nawaz Sharif undertook prime ministership. In 1993 she was elected

for the second time as Prime Minister, but was ousted in 1996 by President Leghari on

mismanagement accusations. She was never convicted. She said, "My father worked from morning to night. I worked from morning to night. My father, what did he get? He got hanged. What did I get? I got slandered" (para. 14).

Bhutto's Challenges in Office

Through two electoral battles in 1988 and in 1993, Bhutto was elected as Prime Minister. This is an unparalleled distinction in Pakistani politics. Undoubtedly she possessed charisma, but her effectiveness and her managerial skills turned out to be less than satisfactory. Owing to her political pedigree, she was expected to assume a political role. She was prepared and conditioned for it (Shafquat, 1996).

Benazir's father had deliberately exposed her to politics. She accompanied her father at the signing of the Simla Agreement with Indra Ghandhi, the then Prime Minister of India. She idealized to become a democratic-liberal, but could never separate herself from the realities of being dynastic and feudal. This became evident in the fact that, after becoming the chairperson of Pakistan's People's Party, she never attempted to democratize its configuration and organization (Shafquat, 1996). Zakaria (2008) wrote,

She inherited the leadership of the Pakistan People's Party from her father, Zulfikar Ali Bhutto, Pakistan's first elected Prime Minister and ran it like a personal fiefdom. She was president-for-life, allowed no internal party elections. (p. 16)

To her credit, she demonstrated valor and unwavering resoluteness as she confronted General Zia's military regime. Her father's execution was interpreted as martyrdom by his followers. Also, her subsequent imprisonment by the Zia regime gave her credibility and she emerged as a symbol of resistance to Zia's despotism. Moreover,

Zia's unpalatable fundamentalist Islamic policies made him very unpopular, particularly among educated urban women who saw these policies as infringing upon women's rights (Shafquat, 1996).

These women hoped that, by gaining entry to the office of the Prime Minister, Benazir would be able to repeal these laws. However, once in office Benazir did little about these laws (Shafquat, 1996). According to *Encyclopedia of World Biography* she encountered difficulties. "Thus … matters of social justice, including repeal of fundamentalist laws considered degrading to women, could not be enacted" (p. 260).

In 1986 the country of Pakistan welcomed Benazir with unprecedented reception and she immediately set about to establish control over her party. The PPP surfaced as the largest party in the National Assembly securing 93 seats out of 207. The Islami Jamhori Ittehad or IJI and Mohajir Qaumi Movement or MQM followed with 55 and 13 seats respectively. Behind the scene the reality was that the military had agreed on the sharing of power with the civilian government and not on the transfer or abdication of power (Shafquat, 1996). Later the military played an instrumental role in her dismissal (Martin, 2004).

Although she compromised by promising not interfere in military affairs, she did so on numerous occasions. Consequently, the top military officials grew distrustful of her. This, along with her brawls with the President, led to her dismissal. Furthermore, PPP was superseded by IJI in the Punjab government. She encountered an adversarial relationship with the Punjabi Chief Minister, Nawaz Sharif (Shafquat, 1996).

This legitimized the President's claim that the Bhutto administration had failed to evolve harmonious relationship with the provinces. Despite the fact that she was able to

attract substantial foreign investment, she displeased the military by autonomously handling foreign relations. Lastly, her inability to devise a clear privatization policy dismayed the industrialists and weakened her position (Shafquat, 1996). Ziring (1990) described President Ghulam Ishaq Khan's allegation, "The Bhutto government, he said, was burdened by nepotism and torn by corrupt practices" (p. 113).

Benazir's political skills became more visible when she served as the leader of the opposition. She made a remarkable comeback in 1993. During her second term she refrained from interceding in military business. This time, however, factors such as the unrest in the city of Karachi and the growing strength of MQM unseated her once again (Shafquat, 1996). Belfiore (2002) explained that elections in 1993 had brought Ms. Bhutto back to power and she became the Prime Minister for the second time.

Benazir had the most exorbitant cabinet in the history of Pakistan. Allegations of nepotism were raised when she made her unelected husband, Asif Zardari, the Minister for Investment. Zardari had a tarnished reputation and was known as "Mr. Ten Percent" for allegedly accepting kickbacks and bribes. Sarcastic critics say that nepotism was so rampant that, during her second term, it was a common joke that her infant son Bilawal was awarded the portfolio of Minister for Children (Stephen, 2008).

Bhutto's Death

Bhutto was gunned down while campaigning in a park in Rawalpindi, Punjab on 27th December, 2007. This was the same site where Prime Minister Liaquat Ali Khan was shot in 1951. To the people of Pakistan she had promised the return of democracy. Despite the attack on her motorcade on the very day of her return, she had fearlessly

continued to campaign ("Out with the," 2008). Democracy is the cherry on the cake and we (Pakistanis) are still kneading the flour ("After Bhutto," 2008).

The loss of the Pakistani leader Benazir Bhutto has been described as tragic. Foreman (2008) wrote, "Whatever the truth of the assassination and despite Benazir's many faults, the fact remains that her death is a disaster for both Pakistan and the United States" (p. 28). Wells (2008) elaborated, "We can't know how far Pakistan would have moved toward peace if Bhutto had lived. All we can know is that now it is moving further away again" (p. 1).

Bhutto's Succession

While Benazir Bhutto claimed to be a champion of democracy and the media portrayed her as a martyr for democratic cause, dissidents see her democracy tainted with feudalism and strongly criticize her decision to make her son the future chairperson of her party (" Feudal Democracy," 2008).

> Benazir Bhutto's designation of her 19-year-old son, Bilawal, as her political heir
> and formal leader of the Pakistan's People's Party is a metaphor for the political
> tangle that is Pakistan. The assassinated Ms. Bhutto presented herself as the
> bearer of popular aspirations for the return of democratic rule, yet the party she
> led had no democratic process to select a successor from the ranks. At the critical
> moment, the succession became a matter of bloodlines, with the young man's
> father standing in as regent. (p. 4)

Stephen (2008) argued that the People's Party is akin to a dynastic affair. It claims to be the party of the people of Pakistan, however, a Bhutto has always succeeded another Bhutto. This practice was referred to as "feudal democracy" (p. 4) and

the party as "autocratic fiefdom" (Stephen, 2008, p. 21). Weisman (2007) explained that dynasties are a part of the political terrain in South Asia. Pakistan has Bhuttos and India has Gandhis. The assassinated Prime Minister of Pakistan's neighbor, India's Indira Gandhi, was succeeded by her son Rajiv who met a similar fate.

Stephen (2008) further wrote about Bilawal Bhutto that he barely speaks Urdu, the national language and has hardly lived in Pakistan. As willed by his mother, he has inherited the leadership of the largest political party of the country instead of experienced party loyalists such as Makhdoom Amin Fahiem who managed the party while Ms. Bhutto was in exile. Nor was Aitzaz Ahsan, the auspicious lawyer who mobilized the mass of lawyers country-wide to question the constitutionality of General Pervez Musharraf's presidency, considered. Apparently, heredity is the preponderant factor which supersedes loyalty and service in the selection of party leadership.

Stephen (2008) commented, "Pakistan has a new political leader barely out of nappies…" (p. 18), reflecting sarcasm on the youthfulness and inexperience of Bilawal Bhutto. Bilawal Bhutto is studying at Oxford and at his first press conference he restated Benazir's words, "Democracy is the best revenge". The party has an agenda to continue the efforts to democratize Pakistan. Ironically, Pakistan's emancipation from dictatorship is vengeance for the Bhutto family.

Bilawal Bhutto Zardari assumed not only a new political position, but also a new name to include his mother's last name, a reminder of his link to the political dynasty that began with his grandfather. People who had known Benazir say she always envisaged Bilawal becoming her political heir, however, not at this tender age (Robinson, 2007).

Simon et al. (2008) analyzed that Bilawal's political influence is derived from his middle name. PPP loyalists consider him to be a son and a grandson of martyrs.

Bhutto's Legacy

Benazir Bhutto wrote in her autobiography, *Daughter of the East,* that her father, Zulfiqar Ali Bhutto took her to the family cemetery prior to her departure for America when she was only sixteen and told her,

> You are going far away to America. You will see many things that will amaze you. But remember… your place is here. Your roots are here. The dust and mud and heat of Larkana are in your bones. And it is here that you will be buried. (para. 2)

After her murder in a conjoint suicide bombing and gunning incident on December 27, her cadaver made the long journey south from the Capital of Islamabad via chopper and ambulance to the monumental Masoleum in the family's ancestral village known as Garhi Khuda Baksh ("The Bhutto," 2008).

Benazir Bhutto was a potent personality with an irrefutable charisma. She made history by becoming the first female Premier of an Islamic state at the age of 35. She furnished a newfound sense of possibility to an entire generation. Pakistani feminist writer, Farida Shaheed, said that Benazir Bhutto symbolized hope. I.A. Rehman, Director of Pakistan's Human Rights Commission, wrote that Benazir Bhutto gave the oppressed hope. She had promised protection, tranquility, jobs and progress. She wanted to create a progressive and liberal country. Asif Ali Zardari, Benazir's widower, explained that despite the fact that her life was in great danger Benazir continued to campaign because she had a genuine cause. It was for the sake of 175 million Pakistanis. Benazir Bhutto's

Lebanese-born sister-in-law, Ghinwa, described that the legacy of the Bhuttos is to make the impossible possible ("The Bhutto," 2008).

Summary

Islamic feminist scholars such as Wadud and Mernissi have asserted that Islam favors gender equality. Activists like Asra Nomani have even organized female-led Friday prayers. Muslim women have undertaken leadership roles at local and national levels. These leaders have turned to the divine text of Quran to support their cause. Scholars contend that there is no Quranic ban on leadership by women.

In America Muslim women leaders, for example Ingrid Matteson, head many religious organizations. Muslim feminists contend that Islam is not the problem but the solution. According to Lampman, they want to carry out their religious obligations as well as practice modern lifestyle. Modern lifestyles of Muslim women are concordant with their religious practices.

Attitudes toward Islamic female leadership are becoming increasingly more favorable. One region, namely South Asia, has had many historical and contemporary Muslim female leaders. Among these leaders is the deceased Ms. Benazir Bhutto. Although dynastic, Benazir Bhutto was a popular people's choice. According to Zakaria, she was a highly charismatic leader. She attracted crowds of millions. Her academic history reflects her astuteness and intellect. She had presented a vision of a democratic Pakistan. She risked and lost her life in the attempt to bring democracy to the nation of Pakistan. Moreover, she perceived herself to be a transformational leader. Her party loyalists consider her a martyr for a democratic cause.

This study is a preliminary investigation of the attitudes of Muslim Americans towards Muslim women in society and Muslim Americans' perception of Ms. Bhutto's leadership style. Ms. Bhutto is used as an example of a transformational leader. Researcher Shafquat (1996) wrote that she was the first woman to become a head of an Islamic country in modern times. She was elected to be the prime minister of Pakistan two times. According to Weisman (1985), after her return to Pakistan from self-imposed exile in Dubai, she died while rallying for the oncoming elections. Her followers considered her a transformational leader. Her party, the Pakistan People's Party, is currently in power in Pakistan. Her widower is the President of Pakistan and her son is the new leader or chairperson of Pakistan People's Party which is the largest political party in Pakistan.

Chapter 3: Study Methodology

A quantitative based methodology was selected for this study. A sample of 100 Muslims residing in the South Bay region provided the data. Tests of difference and correlation were performed to test the specific hypotheses.

It is important to begin with the reiteration of the problem statement, the research questions and the three research hypotheses stated in Chapter One. These are:

Problem Statement

What relationship, if any, exists between the demographic variables of Muslim Americans and their attitudes toward Muslim women's independence?

Research Questions

1. What are Muslim Americans' attitudes toward Muslim women in society?

2. To what extent is Benazir Bhutto perceived to be a transformational leader?

Research Hypothesis 1

There is/ is not a difference within the demographic variables of Muslim Americans with respect to their attitudes toward Muslim women in society.

Data for the demographic variables came from questions 1-4 in the Demographic Information part of the questionnaire. Question 1 asked the participants to select gender, question 2 to circle the age group, question 3 to indicate their education level, and question 4 to check the number of years they had resided in the United States. Data for Attitudes toward Women were derived from the total score of the participants on the 15 questions on Attitudes toward Women Scale. The Informed Consent used in this study is in Appendix A. The Attitudes Towards Women Scale Questionnaire and the demographic

section are in Appendix B. The following are the specific hypotheses associated with Research Hypothesis 1.

Specific Hypotheses

1. There is/is not a significant difference between the two genders of Muslim American's with respect to their attitudes toward women in society.

2. There is/is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their attitudes toward women in society.

3. There is/is not a significant difference among Muslim Americans who are high school graduates, have some college, undergraduate degrees, or have done graduate work with respect to their attitudes towards women in society.

4. There is/is not a significant difference among Muslim Americans who have resided in the United States for less than a year, 1-3 years, 4-5 years, or more than 5 years with respect to their attitudes towards women in society.

Research Hypothesis 2

There is/is not a difference within the demographic variables of Muslim Americans with respect to their perception of the leadership style of Ms. Bhutto.

Data for the demographic variables came from questions 1-4 in the Demographic Information part of the questionnaire. Question 1 asked the participant to select gender, question 2 asked the participants to circle the age group, question 3 asked the participants to indicate their education level, and question 4 asked the participants to check the number of years they have resided in the United States. Data for evaluation of Ms. Bhutto's leadership style were derived from the scores on the Multifactor Leadership

Questionnaire. Five different scores were calculated for the five factors of transformational leadership. These were: Idealized Influence Attributed (IIA), Idealized Influence Behavior (IIB), Inspirational Motivation (IM), Intellectual Stimulation (IS), and Individualized Consideration (IC). Sample questions from Multifactor Leadership questionnaire (MLQ) are provided in Appendix C and the permission to copy the MLQ is in Appendix F.

Specific Hypotheses

1. There is/is not a significant difference between the two genders of Muslim Americans with respect to their perception of Ms. Bhutto's leadership style on the idealized influence attribute factor of the Multifactor Leadership Questionnaire.

2. There is/is not a significant difference between the two genders of Muslim Americans with respect to their perception of Ms. Bhutto's leadership style on the idealized influence behavior factor of the Multifactor Leadership Questionnaire.

3. There is/is not a significant difference between the two genders of Muslim Americans with respect to their perception of Ms. Bhutto's leadership style on the inspirational motivation factor of the Multifactor Leadership Questionnaire.

4. There is/is not a significant difference between the two genders of Muslim Americans with respect to their perception of Ms. Bhutto's leadership style on the intellectual stimulation factor of the Multifactor Leadership Questionnaire.

5. There is/is not a significant difference between the two genders of Muslim Americans with respect to their perception of Ms Bhutto's leadership style on the individualized consideration factor of the Multifactor Leadership Questionnaire.

6. There is/is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their perception of Ms Bhutto's leadership style on the idealized influence attribute factor of the Multifactor Leadership Questionnaire.

7. There is/is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their perception of Ms Bhutto's leadership style on the idealized influence behavior factor of the Multifactor Leadership Questionnaire.

8. There is/is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their perception of Ms Bhutto's leadership style on the inspirational motivation factor of the Multifactor Leadership Questionnaire.

9. There is/is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their perception of Ms Bhutto's leadership style on the intellectual stimulation factor of the Multifactor Leadership Questionnaire.

10. There is/is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their perception of Ms Bhutto's leadership style on the individualized consideration factor of the Multifactor Leadership Questionnaire.

11. There is/is not a significant difference among Muslim Americans who are high school graduates, have some college, have undergraduate degrees or have done graduate work with respect to their perception of Ms. Bhutto's leadership style on

the idealized influence attribute factor of the Multifactor Leadership

Questionnaire.

12. There is/is not a significant difference among Muslim Americans who are high

school graduates, have some college, have undergraduate degrees or have done

graduate work with respect to their perception of Ms. Bhutto's leadership style on

the idealized influence behavior factor of the Multifactor Leadership

Questionnaire.

13. There is/is not a significant difference among Muslim Americans who are high

school graduates, have some college, have undergraduate degrees or have done

graduate work with respect to their perception of Ms. Bhutto's leadership style on

the inspirational motivation factor of the Multifactor Leadership Questionnaire.

14. There is/is not a significant difference among Muslim Americans who are high

school graduates, have some college, have undergraduate degrees or have done

graduate work with respect to their perception of Ms. Bhutto's leadership style on

the intellectual stimulation factor of the Multifactor Leadership Questionnaire.

15. There is/is not a significant difference among Muslim Americans who are high

school graduates, have some college, have undergraduate degrees or have done

graduate work with respect to their perception of Ms. Bhutto's leadership style on

the individualized consideration factor of the Multifactor Leadership

Questionnaire.

16. There is/is not a significant difference among Muslim Americans who have

resided in the United States for less than a year, 1-3 years, 4-5 years, or more than

5 years with respect to their perception of Ms. Bhutto's leadership style on the idealized influence attribute factor of the Multifactor Leadership Questionnaire.

17. There is/is not a significant difference among Muslim Americans who have resided in the United States for less than a year, 1-3 years, 4-5 years, or more than 5 years with respect to their perception of Ms. Bhutto's leadership style on the idealized influence behavior factor of the Multifactor Leadership Questionnaire.

18. There is/is not a significant difference among Muslim Americans who have resided in the United States for less than a year, 1-3 years, 4-5 years, or more than 5 years with respect to their perception of Ms. Bhutto's leadership style on the inspirational motivation factor of the Multifactor Leadership Questionnaire.

19. There is/is not a significant difference among Muslim Americans who have resided in the United States for less than a year, 1-3 years, 4-5 years, or more than 5 years with respect to their perception of Ms. Bhutto's leadership style on the intellectual stimulation factor of the Multifactor Leadership Questionnaire.

20. There is/is not a significant difference among Muslim Americans who have resided in the United States for less than a year, 1-3 years, 4-5 years, or more than 5 years with respect to their perception of Ms. Bhutto's leadership style on the individualized consideration factor of the Multifactor Leadership Questionnaire.

Research Hypothesis 3

There is/is not a correlation between the attitudes towards women in society of Muslim Americans and their perception of the leadership style of Ms. Bhutto.

Data for the Attitudes towards Muslim Women variable came from the total score on the fifteen questions Attitude toward Women Scale and for the variable of Ms.

Bhutto's leadership style, data came from the scores on the five factors of Multifactor Leadership Questionnaire.

Specific Hypotheses

1. There is/is not a significant correlation between the Muslim Americans' attitudes toward Muslim women and their perception of Ms. Bhutto's leadership style on the idealized influence attribute factor of the Multifactor Leadership Questionnaire.

2. There is/is not a significant correlation between the Muslim Americans' attitudes toward Muslim women and their perception of Ms. Bhutto's leadership style on the idealized influence behavior factor of the Multifactor Leadership Questionnaire.

3. There is/is not a significant correlation between the Muslim Americans' attitudes toward Muslim women and their perception of Ms. Bhutto's leadership style on the inspirational motivation factor of the Multifactor Leadership Questionnaire.

4. There is/is not a significant correlation between the Muslim Americans' attitudes toward Muslim women and their perception of Ms. Bhutto's leadership style on the intellectual stimulation factor of the Multifactor Leadership Questionnaire.

5. There is/is not a significant correlation between the Muslim Americans' attitudes toward Muslim women and their perception of Ms. Bhutto's leadership style on the individualized consideration factor of the Multifactor Leadership Questionnaire.

Institutional Review Board

Prior to the administration of the survey questionnaire, the permission of Institutional Review Board (IRB) was sought as the study involves human participants or subjects. This study entailed survey research with an adult population which cannot be categorized as a protected group. Confidentiality of the data were assured. No form of deception was used. Exempt status CFR 46.101(6 and 2) was requested and granted. The IRB approval is shown in Appendix E.

Population

The population investigated in the study was that of Muslim Americans. Different resources state different numbers. The number of Muslims in America is estimated to be close to 7 million (Alajimi, 2001).

Sampling and Population Frames

The listing of the accessible population from which the sample is drawn is called the sampling frame. The sampling frame is the list of total sampling entities. Many strategies can be used to produce a sample. Each begins with a sampling frame. A sampling frame needs to be accurate, adequate, apposite, legitimate, complete, and up-to-date to the purposes of the survey for which it is to be used. The sampling frame operationally defines the target population from which the sample is drawn and to which the sample data are generalized.

The population frames used in this study were Islamic Centers in South Bay Area of Southern California. Potential subjects were approached at three Islamic Center including the Islamic Center of Hawthorne (ICH), the Islamic Center in the City of Inglewood, and Momin Lodge which is an Islamic Center in Torrance. Participants were

asked to take a paper and pencil version of the two instruments, namely AWS and MLQ. The researcher visited each one of the mentioned Islamic Center on Friday congregational prayer days and handed out the questionnaires to the attendants. Surveys and pencils were randomly distributed to the people who came to pray. The participants were asked to complete the survey on site. The researcher used male volunteers to distribute surveys to the male attendants.

According to Census data, the total population of the city of Torrance, located in Southern California in 2000 was 137,946. There were 48.6% males and 51.4% females. The population of the city of Hawthorne, located in Southern California was 84,112 with 48.1% males and 51.9% females. In the city of Inglewood, also located in Southern California the population was 112,580 with 47.5% males and 52.5% females (Nathanson, 2007).

Unit of Analysis

The unit of analysis is the momentous entity that is being analyzed in the study. It is the 'what' or 'whom' that is being investigated. The analysis unit is a Muslim adult residing in the South Bay region of Southern California.

Random Sampling

Participants came from Islamic Centers in the South Bay region of Southern California. The sample size, or *n,* was 100. In random sampling each constituent of the population has the same chance of being selected as any other constituent in the same group. Employing probability samples improves the credibility of research's generalizibility. Credibility means the degree to which the results approximate reality and are judged to be apposite, reliable and logical. The degree of error is inversely

proportional to sample size. Accordingly, the larger the sample size, the weaker the probability of error in drawing conclusions about what is true for the population (McMillan & Schmacher, 2006).

Instrument 1. Attitudes Toward Women Scale (AWS)

Spence and Helmreich (1972) created the Attitudes Toward Women Scale (AWS) to calibrate attitudes regarding the rights and niches (roles) of women in society. Based on empirical correlations between AWS scores and scores from different feminism scales, many researchers have deduced that the AWS can gauge liberal feminism (Frieze & Mc Hugh, 1998). Current research employing the AWS substantiated the reliability, validity and enduring applicability of AWS (Frieze & Mc Hugh, 1998; Loo & Thorpe, 1998). Dambrot (1986) reports high test-retest reliability for the 15 item AWS which were used in this study. AWS is a likert scale instrument. It is more transparent than ATWAM (Attitude Toward Women As Managers) which is a forced-choice instrument. A copy of AWS is included in the Appendix A. Scoring is explained in Appendix B.

Instrument 2. MLQ (Multifactor Leadership Questionnaire)

The most extensively utilized scale of transformational leadership is the MLQ. A primordial version of the MLQ was incipiently formed by Bass (1985), founded on a series of interviews he and his colleagues administered with 70 senior executives in South Africa. These executives were requested to recollect leaders within their experiences who had uplifted their raptness to wider aims, transposed them to elevated ambitions, or inspired them to transcend self-interest. Subsequently, the executives were asked to describe the comportment of these leaders and what they did to influence transformation. From these depictions and from multitudinous other interviews with both

junior and seasoned executives, Bass assembled the questions that constitute the MLQ. Since it was first constructed, the MLQ has undergone numerous modifications and it continues to be revamped to fortify its validity and reliability (Bass & Avolio, 1993).

The original MLQ consists of questions that appraise follower's perception of a leader's demeanor for the seven factors in the transformation and transaction leadership model. Additionally, it includes items that gauge exertion, efficacy, and job contentment (Northouse, 2004).

In this study, the MLQ instrument was used to assess the leadership style of internationally known Muslim female leader, Benazir Bhutto. Sample questions from the MLQ are included in Appendix C. The name of Ms. Bhutto was inserted in the questionnaire to assure that the participants assess her leadership style. According to Bhutto's (2007) *Reconciliation, Islam, Democracy, and the West,* Bhutto was a highly charismatic leader who attracted crowds of millions. Bhutto wanted to bring an end to dictatorship and democratize Pakistan. The literature review suggests that she was a transformational leader. She was assassinated in 2007 while rallying for upcoming elections. She was used as an example of a Muslim female leader.

F statistics, or F ratio, and the t Test

The most widespread statistical method for concluding the level of significance when there are two groups is the t-test (McMillan & Schumacher, 2006). When a study is conducted in which three or more groups are compared based on one independent variable, rather than conducting multiple t-tests, a method called one-way analysis of variance (ANOVA) is used. ANOVA generates an F statistic or F ratio (McMillan &

Schmacher, 2006). Tests of difference were conducted at a 95% confidence level, or a 0.05 significance level for the specific hypotheses.

Correlation Tests

For the third hypothesis, tests of correlation were conducted to see if there is a relationship between the attitudes of Muslim Americans towards Muslim women in society and their perception of Ms. Bhutto's leadership style. Correlation tests were conducted at a 95% confidence level, or a 0.05 significance level. McCall (2002) explained that correlation is a test in which relationships between two or more variables are investigated. He also distinguishes correlation from causation. Correlation does not imply cause and effect.

Summary

This study involved using a random sample of subjects to determine if there is a relationship between the demographic variables of Muslim Americans in the South Bay region of Southern California and their attitudes toward women in society. There was also an investigation to see if there is a relationship between the demographic variables of Muslim Americans and their perception of Ms. Bhutto's leadership style. F tests and t tests were done on the data groupings that were collected.

A quantitative design was selected for this study. Broadly speaking, quantitative research is thought to be objective whereas qualitative research often entails a subjective element (McMillan & Schmacher, 2006). In collecting, analyzing and interpreting quantitative data, the researcher attempted to remain detached and objective.

This study employed two questionnaires/ instruments, AWS and MLQ. A correlation test was performed to see if there was a correlation between the participants'

AWS and MLQ scores. The sample size was 100. The sampling and population frame included three Islamic Centers in the South Bay region of Southern California.

Chapter 4: Study Findings

The researcher obtained permission to use 100 copyrighted MLQ questionnaires which were completed by 34 individual in the Islamic Center of Hawthorne, California 33 people at Momin Lodge, Torrance, California and 33 individuals at the Islamic Center in the City of Inglewood, California. All three of these cities are located in the South Bay region of Southern California. The data were analyzed with NCSS (Number Cruncher Statistical Software) software.

Descriptive Statistics

Fifty six women and 44 men completed the surveys as shown in Figure 1.
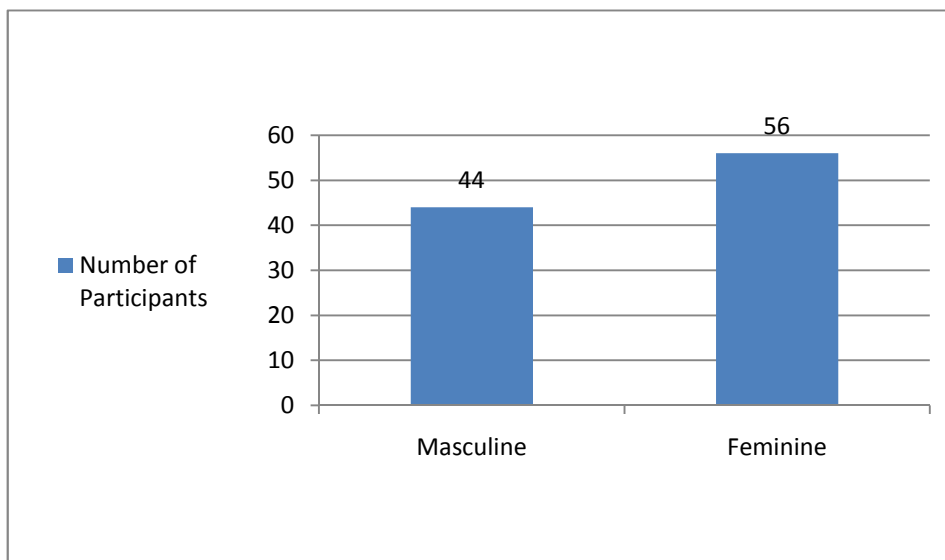
Figure 1. Gender of the participants

In the sample of 100, 34 individuals belonged to the 18-30 age group, 23 individuals belonged to the 31-40 age group, 30 individuals belonged to the 41-60 age group, and 13 individuals belonged to the over 60 age group as shown in Figure 2.
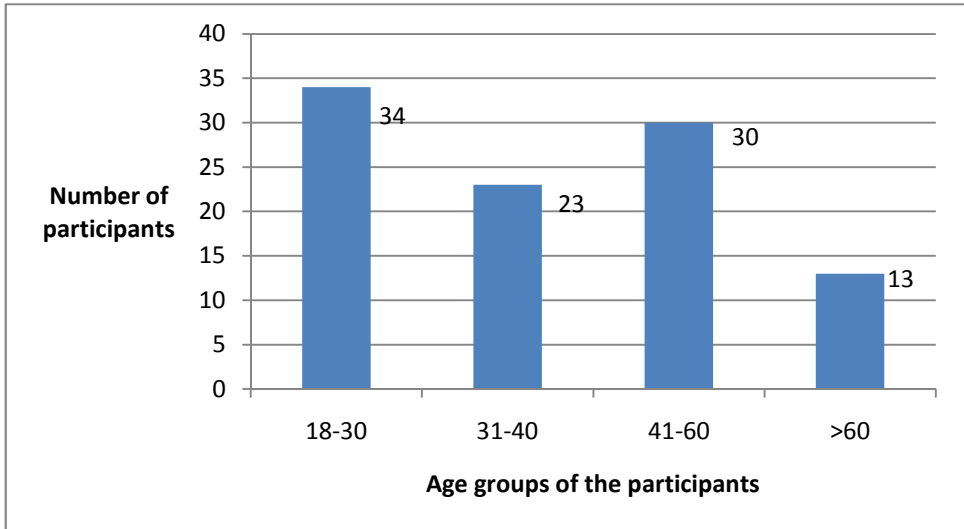
Figure 2. Age groups of the participants

Of the 100, 12 were high school graduates, 29 had some college, 27 had undergraduate

degrees and 32 had graduate degrees as shown in Figure 3.
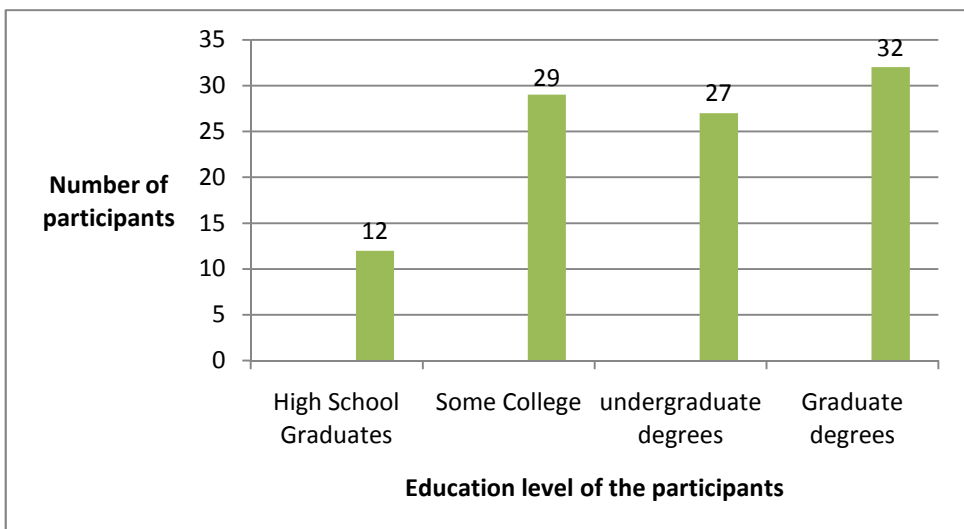
Figure 3. Educational levels of the participants.

Out of the 100, six had lived in the United States for less than a year, six for 1-3 years,

seven for 4-5 years, and 81 for over 5 years as shown in Figure 4.
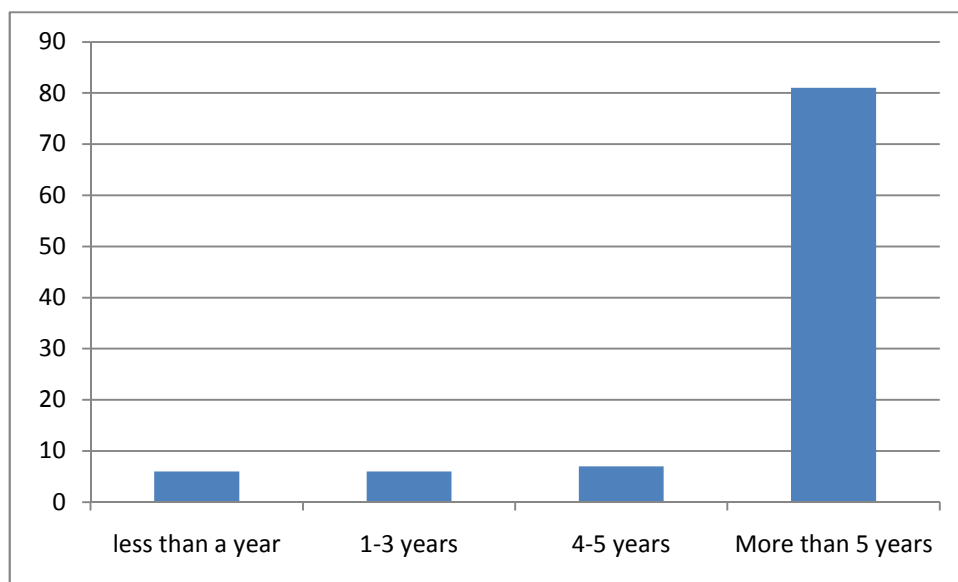
Figure 4. Number of years of residence of the participants.

   The mean AWS scores were 29.2 for females and 25.6 for males. The mean

AWS score for the age group of 18-30 was 27.7, for 31-40 it was 30.8, for 41-60 it was

26.1 and for over 60 it was 25.4. For the four educational groups the mean AWS score for

high school graduates was 27.5, for individuals with some college it was 29.9, for

individuals with undergraduate degrees it was 25.7 and for individuals with graduate

degrees it was 27.2. The mean AWS score for the individuals who had resided in the

United States for less than a year was 24.5, for individuals with 1-3 years of residence it

was 32.3, for individuals with 4-5 years of residence it was 32.1, and for individuals with

over 5 years of residence it was 27.1. Table 1 summarizes the mean AWS scores.

Table 1

Summary of Mean AWS Scores of the Participants (Range = 0 – 45)

Demographic characteristics	Mean AWS Score	Standard Deviation
GENDERS		
Masculine n=44	$\overline{X}$ =25.6	s=0.83
Feminine n =56	$\overline{X}$ =29.2	s=0.94
AGE GROUPS		
18-30 n =34	$\overline{X}$ =27.7	s=1.07
31-40 n =23	$\overline{X}$ =30.8	s=1.31
41-60 n =30	$\overline{X}$ =26.1	s=1.14
Over 60 n =13	$\overline{X}$ =25.4	s=1.74
EDUCATIONAL LEVEL		
High school n =12	$\overline{X}$ =27.5	s=1.84
Some College n=29	$\overline{X}$ = 29.9	s=1.18
Undergraduate Degree n=27	$\overline{X}$ =25.7	s=1.23
Graduate work n=32	$\overline{X}$ =27.2	s=1.12
YEARS OF RESIDENCE		
Less than 1 year n=6	$\overline{X}$ =24.5	s=2.56
1-3 years n=6	$\overline{X}$ =32.3	s=2.56
4-5 years n=7	$\overline{X}$ =2.37	s=2.37
More than 5 years n=81	$\overline{X}$ =27.1	s=0.70

The mean score of Idealized Influence Attribute (IIA) factor of the MLQ for the

males was 2.6 and for the females it was 2.7. For the age group 18-30 the mean IIA score

was 2.3, for 31-40 it was 3.1, for 41-60 it was 2.9, and for over 60 it was 2.4. For the

educational groups, the score was 2.7 for high school graduates, 3.0 for individuals with

some college, for individuals with undergraduate degrees it was 2.7 and for individuals with graduate degrees it was 2.3. For the years of residence groups, the score was 2.3 for individuals with less than 1 year of residence in the United States, 3.1 for individuals with 1-3 years of residence, 3.3 for individuals with 4-5 years of residence and 2.6 for individuals who had resided in the United States for more than 5 years.

The mean score of Idealized Influence Behavior (IIB) factor of the MLQ for the males was 2.6 and for the females it was 2.7. For the age group 18-30 the mean IIB score was 2.6, for 31-40 it was 3.0, for 41-60 it was 2.5, and for over 60 it was 2.7. For the educational groups, the score was 2.8 for high school graduates, 3.0 for individuals with some college, 2.4 for individuals with undergraduate degrees and for individuals with graduate degrees it was 2.5. For the years of residence groups, the score was 2.5 for individuals with less than 1 year of residence in the United States, it was 3.1 for individuals with 1-3 years of residence, 3.2 for individuals with 4-5 years of residence and 2.6 for individuals who had resided in the United States for more than 5 years.

The mean score of Inspirational Motivation (IM) factor of the MLQ for the males was 3.0 and for the females it was 3.0. For the age group 18-30 the mean score was 2.6, for 31-40 it was 3.2, for 41-60 it was 3.1, and for over 60 it was 3.2. For the educational groups, the score was 2.8 for high school graduates, 2.8 for individuals with some college, 3.0 for individuals with undergraduate degrees and for individuals with graduate degrees it was 3.1. For the years of residence groups, the score was 2.5 for individuals with less than 1 year of residence in the United States, 3.1 for individuals with 1-3 years of residence, 3.5 for individuals with 4-5 years of residence, and 3.0 for individuals who had resided in the United States for more than 5 years.

The mean score of Intellectual Stimulation (IS) factor of the MLQ for the males was 3.2 and for the females it was 2.5. For the age group 18-30 the mean score was 2.6, for 31-40 it was 3.1, for 41-60 it was 3.0, and for over 60 it was 2.5. For the educational groups, the score was 2.8 for high school graduates, 3.0 for individuals with some college, 2.6 for individuals with undergraduate degrees and for individuals with graduate degrees it was 2.8. For the years of residence groups, the score was 2.3 for individuals with less than 1 year of residence in the United States, it was 3.2 for individuals with 1-3 years of residence, 2.9 for individuals with 4-5 years of residence, and 2.8 for individuals who had resided in the United States for more than 5 years.

The mean score of Individualized Consideration (IC) factor of the MLQ for the males was 2.8 and for the females it was 2.6. For the age group 18-30 the mean score was 2.4, for 31-40 it was 2.9, for 41-60 it was 3.2, and for over 60 it was 2.1. For the educational groups, the score was 2.9 for high school graduates, 3.2 for individuals with some college, 2.5 for individuals with undergraduate degrees and for individuals with graduate degrees it was 2.3. For the years of residence groups, the score was 2.6 for individuals with less than 1 year of residence in the United States, it was 3.2 for individuals with 1-3 years of residence, 2.9 for individuals with 4-5 years of residence and 2.6 for individuals who had resided in the United States for more than 5 years.

The scores on the five factors of the MLQ are summarized in Table 2.

Table 2

Summary of Scores on the Five Factors of the MLQ (Range 0–4)

Demographic characteristics	Mean Idealized Influence Attribute (IIA) Score, Standard Deviation	Mean Idealized Influence Behavior (IIB) Score, Standard Deviation	Mean Inspirational Motivation (IM) Score, Standard Deviation	Mean Intellectual Stimulation (IS) Score, Standard Deviation	Mean Individualized Consideration (IC) Score, Standard Deviation
GENDERS					
Masculine n=44	$\overline{X}$ = 2.6 s = 0.2	$\overline{X}$ = 2.6 s = 0.12	$\overline{X}$ = 3.0 s = 9.68	$\overline{X}$ = 3.2 s = 0.13	$\overline{X}$ = 2.8 s = 0.14
Feminine n=56	$\overline{X}$ = 2.7 s = 0.10	$\overline{X}$ = 2.7 s = 0.10	$\overline{X}$ = 3.0 s = 8.93	$\overline{X}$ = 2.5 s = 0.11	$\overline{X}$ = 2.6 s = 0.12
AGE GROUPS					
18-30 n=34	$\overline{X}$ = 2.3 s = 0.13	$\overline{X}$ = 2.6 s =0.13	$\overline{X}$ = 2.6 s = 0.10	$\overline{X}$ = 2.6 s = 0.15	$\overline{X}$ = 2.4 s = 0.14
31-40 n = 23	$\overline{X}$ = 3.1 s = 0.16	$\overline{X}$ = 3.0 s = 0.16	$\overline{X}$ = 3.2 s= 0.12	$\overline{X}$ = 3.1 s = 0.18	$\overline{X}$ = 2.9 s = 0.17
41-60 n=30	$\overline{X}$ = 2.9 s= 0.14	$\overline{X}$ = 2.5 s= 0.14	$\overline{X}$ = 3.1 s= 0.14	$\overline{X}$ = 3.0 s= 0.16	$\overline{X}$ = 3.2 s= 0.15
Over 60 n=13	$\overline{X}$ = 2.4 s= 0.21	$\overline{X}$ = 2.7 s= 0.21	$\overline{X}$ = 3.2 s= 0.16	$\overline{X}$ = 2.5 s= 0.25	$\overline{X}$ = 2.1 s= 0.23
EDUCATIONAL LEVEL					
High school n=12	$\overline{X}$ = 2.7 s= 0.23	$\overline{X}$ = 2.8 s= 0.22	$\overline{X}$ = 2.8 s= 0.18	$\overline{X}$ = 2.8 s= 0.26	$\overline{X}$ = 2.9 s= 0.25
Some College n=29	$\overline{X}$ = 3.0 s= 0.15	$\overline{X}$ = 3.0 s= 0.14	$\overline{X}$ = 2.8 s= 0.15	$\overline{X}$ = 3.0 s= 0.17	$\overline{X}$ = 3.2 s= 0.16

(table continues)

Demographic characteristics	Mean Idealized Influence Attribute (IIA) Score, Standard Deviation	Mean Idealized Influence Behavior (IIB) Score, Standard Deviation	Mean Inspirational Motivation (IM) Score, Standard Deviation	Mean Intellectual Stimulation (IS) Score, Standard Deviation	Mean Individualized Consideration (IC) Score, Standard Deviation
Undergraduate Degree n=27	$\overline{X} = 2.7$ s= 0.15	$\overline{X} = 2.4$ s= 0.14	$\overline{X} = 3.0$ s= 0.12	$\overline{X} = 2.6$ s= 0.18	$\overline{X} = 2.5$ s= 0.16
Graduate work n=32	$\overline{X} = 2.3,$ s= 0.41	$\overline{X} = 2.5,$ s= 0.13	$\overline{X} = 3.1$ s= 0.11	$\overline{X} = 2.8$ s = 0.16	$\overline{X} = 2.3$ s= 0.15
YEARS OF RESIDENCE					
Less than 1 n=6	$\overline{X} = 2.3$ s= 0.33	$\overline{X} = 2.5$ s= 0.31	$\overline{X} = 2.5$ s= 0.25	$\overline{X} = 2.3$ s= 0.27	$\overline{X} = 2.6$ s= 0.37
1-3 years n = 6	$\overline{X} = 3.1$ s= 0.33	$\overline{X} = 3.1$ s= 0.31	$\overline{X} = 3.1$ s= 0.25	$\overline{X} = 3.2$ s= 0.37	$\overline{X} = 3.2$ s= 0.37
4-5 years n=7	$\overline{X} = 3.3$ s= 0.30	$\overline{X} = 3.2$ s = 0.29	$\overline{X} = 3.5$ s= 0.23	$\overline{X} = 2.9$ s= 0.34	$\overline{X} = 2.9$ s= 0.34
More than 5 years n=81	$\overline{X} = 2.6$ s= 8.93	$\overline{X} = 2.6$ s= 8.46	$\overline{X} = 3.0$ s= 6.88	$\overline{X} = 2.8$ s= 0.10	$\overline{X} = 2.6$ s = 0.10

Hypotheses Results

The first research hypothesis of this study is: There is/ is not a difference within the demographic variables of Muslim Americans with respect to their attitudes toward Muslim women in society. There were five specific hypotheses associated with this research hypothesis.

For specific hypothesis 1, there is/ is not a significant difference between the two genders of American Muslims with respect to their attitudes toward Muslim women in

society, the t value was found to be 18.96 and Alpha level was 0.005. Therefore, the difference is significant at a level of 0.05. Thus, the alternate hypothesis is accepted.

For specific hypothesis 2, there is/is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their attitudes toward women in society, the F-Ratio was found to be 3.12 and the alpha level was 0.03. Therefore, the difference is significant at a level of 0.05. Thus, the alternate hypothesis is accepted.

For the specific hypothesis 3, there is/is not a significant difference among between Muslim Americans who are high school graduates, have some college, undergraduate degrees or have done graduate work with respect to their attitudes towards women in society, the F-Ratio was found to be 2.03 and Alpha level 0.11. Therefore, the difference is not significant at a level of 0.05. Thus the null hypothesis is accepted.

For the specific hypothesis 4, there is/is not a significant difference among Muslim Americans who have resided in the U.S. for less than a year, 1-3 years, 4-5 years, or more than 5 years with respect to their attitudes towards women in society, the F-Ratio was found to be 3.02 and Alpha level was 0.03. Therefore, the difference is significant at a level of 0.05. Thus the alternate hypothesis is accepted. Fisher's test showed that groups which had resided in the United States for less than a year and for more than 5 years had significantly lower scores on AWS than the other groups.

In case of the dependent variable of AWS, significant differences were found between the two genders, among the age groups, and among the groups with different number of years of residence in the United States. No significant difference was found in case of education.

In the light of these findings from the statistical tests the first research hypothesis, there is/ is not a difference within the demographic variables of American Muslims with respect to their attitudes toward Muslim women in society, the alternate hypothesis is to be true with respect to all demographic variables with exception of education level variable. Results of significant differences are tabulated in Table 3.

Table 3

Summary of Significant Differences Found with Respect to Research Hypothesis 1

Independent variables	Dependent variable AWS mean	F ratio or t value	Alpha Level	Hypothesis accepted
Years Of Residence		3.02	0.03	alternate
Less than 1 n=6	24.5			
1-3 n=6	32.3			
4-5 n=7	32.1			
More than 5 n=81	27.1			
Independent variables	Dependent variable AWS mean	F ratio or t value	Alpha Level	Hypothesis accepted
Genders		18.96	0.005	alternate
Masculine n=44	25.6			
Feminine n=56	29.2			
Age Groups		3.12	0.03	alternate
18-30 n=34	27.7			

(table continues)

Independent variables	Dependent variable AWS mean	F ratio or t value	Alpha Level	Hypothesis accepted
31-40 n=23	30.8			
41-60 n=30	26.1			
Over 60 n=13	25.4			

The second research hypothesis is: There is/ is not a difference within the demographic variables of Muslim Americans with respect to their perception of the leadership style of Ms. Bhutto. Twenty specific hypotheses were associated with research hypothesis 2.

For specific hypothesis 1, there is/is not a significant difference between the two genders of Muslim Americans with respect to their perception of Ms. Bhutto's leadership style on the idealized influence attribute factor of the Multifactor Leadership Questionnaire, the t value was found to be 0.303 and Alpha level was 0.48. Therefore, the difference is not significant at a level of 0.05. Thus, the null hypothesis is accepted.

For specific hypothesis 2, there is/is not a significant difference between the two genders of Muslim Americans with respect to their perception of Ms. Bhutto's leadership style on the idealized influence behavior factor of the Multifactor Leadership Questionnaire, the t value was found to be 4.35 and the Alpha level was 0.49. Therefore, the difference is not significant at a level of 0.05. Thus, the null hypothesis is accepted.

For specific hypothesis 3, there is/is not a significant difference between the two genders of Muslim Americans with respect to their perception of Ms. Bhutto's leadership

style on the inspirational motivation factor of the Multifactor Leadership Questionnaire, the t value was found to be 0 and Alpha level was 0.66. Therefore, the difference is not significant at a level of 0.05. Thus, the null hypothesis is accepted.

For specific hypothesis 4, there is/is not a significant difference between the two genders of Muslim Americans with respect to their perception of Ms. Bhutto's leadership style on the intellectual stimulation factor of the Multifactor Leadership Questionnaire, the t value was found to be 29.2 and Alpha level was 0.0002. Therefore, the difference is significant at a level of 0.05. Thus, the alternate hypothesis is accepted.

For specific hypothesis 5, there is/ is not a significant difference between the two genders of Muslim Americans with respect to their perception of Ms Bhutto's leadership style on the individualized consideration factor of the Multifactor Leadership Questionnaire, the t value was found to be 7.4 and the Alpha level was 0.46. Therefore, the difference is significant at a level of 0.05. Thus, the alternate hypothesis is accepted.

In case of the demographic independent variable of gender, significant difference between the two genders was only found with respect to intellectual stimulation factor of the MLQ. No significant differences were found between the two genders with respect to the other four factors of the MLQ namely, Idealized Influence Attribute, Idealized Influence Behavior, Inspirational Motivation, and Individualized consideration.

For specific hypothesis 6, there is/ is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their perception of Ms Bhutto's leadership style on the idealized influence attribute factor of the Multifactor Leadership Questionnaire. The F-ratio was found to be 5.61 and the Alpha level was 0.001. Therefore, the difference is significant at a level of 0.05. Thus, the

alternate hypothesis is accepted. Idealized influence factor is associated with leader's charisma. Fisher's test showed that the age groups 18-30 and over 60 rated Ms. Bhutto significantly lower than age groups 31-60.

For specific hypothesis 7, there is/ is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their perception of Ms Bhutto's leadership style on the idealized influence behavior factor of the Multifactor Leadership Questionnaire. The F-Ratio was found to be 2.19 and the Alpha level was 0.09. Therefore, the difference is not significant at a level of 0.05. Thus, the null hypothesis is accepted.

For specific hypothesis 8, there is/ is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their perception of Ms Bhutto's leadership style on the inspirational motivation factor of the Multifactor Leadership Questionnaire. The F-ratio was found to be 6.67 and the Alpha level was 0.0004. Therefore, the difference is significant at a level of 0.05. Thus, the alternate hypothesis is accepted. Fisher's test showed that the age group 18-30 was significantly lower than all other groups. The youngest age group surveyed found Ms. Bhutto least inspiring.

For specific hypothesis 9, there is/ is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their perception of Ms Bhutto's leadership style on the intellectual stimulation factor of the Multifactor Leadership Questionnaire. The F-Ratio was found to be 2.66 and the Alpha level was 0.053. Therefore, the difference is not significant at a level of 0.05. Thus, the null hypothesis is accepted.

For specific hypothesis 10, there is/ is not a significant difference among Muslim Americans of ages 18-30, 31-40, 41-60, or more than 60 with respect to their perception of Ms Bhutto's leadership style on the individualized consideration factor of the Multifactor Leadership Questionnaire. The F-ratio was found to be 7.5 and the Alpha level was 0.0001. Therefore, the difference is significant at a level of 0.05. Thus, the alternate hypothesis is accepted. Fisher's test showed that age groups 18-30 and over 60 gave lower scores to Ms. Bhutto than did the groups 41-60.

With respect to the independent variable of age, significant differences were found among the different age groups with respect to individualized influence attribute, inspirational motivation and individualized consideration factors of the MLQ. No significant differences were found among the different age categories with respect to idealized influence behavior and intellectual stimulation factors of the MLQ.

For specific hypothesis 11, there is/ is not a significant difference among Muslim Americans who are high school graduates, have some college, have undergraduate degrees or have done graduate work with respect to their perception of Ms. Bhutto's leadership style on the idealized influence attribute factor of the Multifactor Leadership Questionnaire. The F-ratio was found to be 3.46 and Alpha level was 0.02. Therefore, the difference is significant at a level of 0.05. Thus, the alternate hypothesis is accepted. Fisher's test showed that individuals with some college rated Ms. Bhutto more transformational on the idealized influence attribute factor than the group with graduate degree. Thus, the moderately educated group, that is, individuals with some college found her charismatic attributively.

For specific hypothesis 12, there is/ is not a significant difference among Muslim

Americans who are high school graduates, have some college, have undergraduate degrees or have done graduate work with respect to their perception of Ms. Bhutto's leadership style on the idealized influence behavior factor of the Multifactor Leadership Questionnaire. The F-Ratio was found to be 3.42 and Alpha level was 0.02. Therefore, the difference is significant at a level of 0.05. Thus, the alternate hypothesis is accepted. The Fisher's test showed that individuals with some college gave Ms. Bhutto significantly higher score than the groups with undergraduate and graduate degrees. Individuals with some college found Ms. Bhutto more charismatic attributively as well as in action than the other groups.

For specific hypothesis 13, there is/ is not a significant difference among Muslim Americans who are high school graduates, have some college, have undergraduate degrees or have done graduate work with respect to their perception of Ms. Bhutto's leadership style on the inspirational motivation factor of the Multifactor Leadership Questionnaire. The F-Ratio was found to be 2.04 and the Alpha level was 0.11. Therefore, the difference is not significant at a level of 0.05. Thus, the null hypothesis is accepted.

For specific hypothesis 14, there is/ is not a significant difference among Muslim Americans who are high school graduates, have some college, have undergraduate degrees or have done graduate work with respect to their perception of Ms. Bhutto's leadership style on the intellectual stimulation factor of the Multifactor Leadership Questionnaire. The F-Ratio was found to be 0.74 and the Alpha level was 0.53. Therefore, the difference is not significant at a level of 0.05. Thus, the null hypothesis is accepted.

For specific hypothesis 15, there is/ is not a significant difference among Muslim Americans who are high school graduates, have some college, have undergraduate degrees or have done graduate work with respect to their perception of Ms. Bhutto's leadership style on the individualized consideration factor of the Multifactor Leadership Questionnaire. The F-Ratio was found to be 5.44 and the Alpha level was 0.0017. Therefore, the difference is significant at a level of 0.05. Thus, the alternate hypothesis is accepted. Fisher's test showed that individuals with some college gave Ms. Bhutto significantly higher scores than individuals who had done graduate work.

In case of the independent variable of educational level, significant differences were found among the different educational level categories in idealized influence attribute, idealized influence behavior, and individualized consideration factors of the MLQ. No significant differences were found among the different educational levels with respect to intellectual stimulation and inspirational motivation factors.

For specific hypothesis 16, there is/ is not a significant difference among Muslim Americans who have resided in the United States for less than a year, 1-3 years, 4-5 years, or more than 5 years with respect to their evaluation of Ms. Bhutto's leadership style on the idealized influence attribute factor of the Multifactor Leadership Questionnaire. The F-Ratio was found to be 2.81 and the Alpha level was 0.043. Therefore, the difference is significant at a level of 0.05. Thus, the alternate hypothesis is accepted. Fisher's test showed that individuals who had resided in the United States for 4-5 years gave Ms. Bhutto significantly higher scores than the groups which had resided in the United States for less than a year and more than 5 years. Individuals who had resided in the United states for 4-5 years found Ms. Bhutto most charismatic.

For specific hypothesis 17, there is/ is not a significant difference among Muslim Americans who have resided in the United States for less than a year, 1-3 years, 4-5 years, or more than 5 years with respect to their evaluation of Ms. Bhutto's leadership style on the idealized influence behavior factor of the Multifactor Leadership Questionnaire. The F-Ratio was found to be 2.13 and the Alpha level was 0.10. Therefore, the difference is not significant at a level of 0.05. Thus, the null hypothesis is accepted.

For specific hypothesis 18, there is/ is not a significant difference among Muslim Americans who have resided in the United States for less than a year, 1-3 years, 4-5 years, or more than 5 years with respect to their perception of Ms. Bhutto's leadership style on the inspirational motivation factor of the Multifactor Leadership Questionnaire. The F-Ratio was found to be 2.76 and the Alpha level was 0.046. Therefore, the difference is significant at a level of 0.05. Thus, the alternate hypothesis is accepted. Fisher's test showed that the individuals who had resided in the United States for 4-5 years gave Ms. Bhutto significantly higher score on inspirational motivation factor than all other group.

For specific hypothesis 19, there is/ is not a significant difference among Muslim Americans who have resided in the United States for less than a year, 1-3 years, 4-5 years, or more than 5 years with respect to their perception of Ms. Bhutto's leadership style on the intellectual stimulation factor of the Multifactor Leadership Questionnaire. The F-Ratio was found to be 0.95 and the Alpha level was 0.41. Therefore, the difference is not significant at a level of 0.05. Thus, the null hypothesis is accepted.

For specific hypothesis 20, there is/ is not a significant difference among Muslim Americans who have resided in the United States for less than a year, 1-3 years, 4-5 years, or more than 5 years with respect to their perception of Ms. Bhutto's leadership style on the individualized consideration factor of the Multifactor Leadership Questionnaire. The F-Ratio was found to be 0.88 and Alpha level was 0.46. Therefore, the difference is not significant at a level of 0.05. Thus, the null hypothesis is accepted.

For the independent variable of number of years of residence in the United States, significant differences among the four categories were found with respect to idealized influence attribute and inspirational motivation factors of the MLQ. Individuals who had resided in the United States from 4-5 years found Ms. Bhutto significantly more charismatic and inspirational than the other groups. With respect to the other three factors of the MLQ namely, idealized influence behavior, intellectual stimulation, and individualized consideration, no significant differences were found among the years of residence categories.

Findings indicate that there were significant differences between the demographic variables with respect to the five factors of transformational leadership style for each demographic variable on at least one of the factors. In case of gender, significant difference was found with respect to intellectual stimulation factor. For the demographic variable of age, there were significant differences among the age groups with respect to idealized influence attribute, inspirational motivation, and individualized consideration factors. For the demographic variable of educational level, significant differences between the various educational level groups were found with respect to the factors of idealized influence attribute, idealized influence behavior, and individualized

consideration. For the demographic variable of years of residence in the United States, significant difference was found with respect to the factors of idealized influence attribute and inspirational motivation. Significant differences emerged repeatedly for the idealized influence factor which has to do with the leader's charisma.

According to these findings from the statistical tests, research hypothesis 2, there is/ is not a difference within the demographic variables of Muslim American with respect to their perception of Ms. Bhutto's leadership style, the alternate was accepted for only some of the tests.

Table 4

Summary of Significant Differences Found with Respect to Research Hypothesis 2

Independent variables	IIA Idealized Influence Attribute	IIB Idealized Influence Behavior	IM Inspirational Motivation	IS Intellectual Stimulation	IC Individualized Consideration	F-ratio Or t value	Alpha level	Hypothesis accepted
Genders								
Masculine n = 44				$\overline{X}$ =3.2	$\overline{X}$ = 2.8			
Feminine n = 56				$\overline{X}$ =2.5	$\overline{X}$ = 2.6			
Gender versus IC						t= 7.4	0.46	alternate
Gender versus IS						t = 29.2	0.0002	alternate
Age Groups								
18-30 n=34	2.3 $\overline{X}$ =2.3							
31-40 n=23	3.1 $\overline{X}$ =3.1							
41-60 n=30	2.9 $\overline{X}$ =2.9							
Over 60 n=13	2.4 $\overline{X}$ =2.4							
Age versus IIA						F=5.6	0.001	alternate
18-30 n=34								

(table continues)

Independent variables	IIA Idealized Influence Attribute	IIB Idealized Influence Behavior	IM Inspirational Motivation	IS Intellectual Stimulation	IC Individualized Consideration	F-ratio Or t value	Alpha level	Hypothesis accepted
			$\overline{X}$ =2.6					
31-40 n=23			$\overline{X}$ =3.2					
41-60 n=30			$\overline{X}$ =3.1					
Over 60 n=13			$\overline{X}$ =3.2					
Age versus IM						F= 6.67	0.0004	alternate
18-30 n=34					$\overline{X}$ =2.4			
31-40 n=23					$\overline{X}$ =2.9			
41-60 n=30					$\overline{X}$ =3.2			
Over 60 n=13					$\overline{X}$ =2.1			
Age versus IC						F=7.5	0.000145	alternate
Educational Level								
High school n=12	$\overline{X}$ =2.7							
Some college n=29	$\overline{X}$ =3.0							
Undergraduate degree n=27	$\overline{X}$ =2.7							
Graduate work	$\overline{X}$ =2.3							

(table continues)

Independent variables	IIA Idealized Influence Attribute	IIB Idealized Influence Behavior	IM Inspirational Motivation	IS Intellectual Stimulation	IC Individualized Consideration	F-ratio Or t value	Alpha level	Hypothesis accepted
n=32								
Educational level versus IIA						F= 3.46	0.02	alternate
High school Graduates n=12		$\overline{X}$ =2.8						
Some college n=29		$\overline{X}$ =3.0						
Undergraduate degree n=27		$\overline{X}$ =2.4						
Graduate work n=32		$\overline{X}$ =2.5						
Educational level versus IIB						F= 3.42	0.02	alternate
High school n=12					$\overline{X}$ =2.9			
Some college n=29					$\overline{X}$ =3.2			
Undergraduate degree n=27					$\overline{X}$ =2.5			
Graduate work n=32					$\overline{X}$ =2.3			
Educational level versus IC						F= 5.44	0.0017	alternate
Years Of Residence								

(table continues)

Independent variables	IIA Idealized Influence Attribute	IIB Idealized Influence Behavior	IM Inspirational Motivation	IS Intellectual Stimulation	IC Individualized Consideration	F-ratio Or t value	Alpha level	Hypothesis accepted
Less than 1 n=6	$\overline{X}$ =2.3							
1-3 n=6	$\overline{X}$ =3.1							
4-5 n=7	$\overline{X}$ =3.3							
More than 5 n=81	$\overline{X}$ =2.6							
Years of residence versus IIA						F=2.81	0.043	alternate
Less than 1 n=6			$\overline{X}$ =2.5					
1-3 n=6			$\overline{X}$ =3.1					
4-5 n=7			$\overline{X}$ =3.5					
More than 5 n=81			$\overline{X}$ =3.0					
Years of residence versus IM						F= 2.76	0.046	alternate

The third research hypothesis of this study was: There is/is not a correlation between the attitudes towards women in society of Muslim Americans and their perception of the leadership style of Ms. Bhutto. There were five specific hypotheses associated with the third research hypothesis.

For specific hypothesis 1, there is/is not a significant correlation between the Muslim Americans' attitudes toward Muslim women and their perception of Ms. Bhutto's leadership style on the idealized influence attribute factor of the Multifactor Leadership Questionnaire. The correlation was found to be 0.38 and the Alpha level was found to be 0.0001. Therefore, the correlation is significant at a level of 0.05. Thus, the alternate hypothesis is accepted.

For specific hypothesis 2, there is/is not a significant correlation between the Muslim Americans' attitudes toward Muslim women and their perception of Ms. Bhutto's leadership style on the idealized influence behavior factor of the Multifactor Leadership Questionnaire. The correlation was found to be was 0.66 and the Alpha level was 0.0000. Therefore, the correlation is significant at a level of 0.05. Thus, the alternate hypothesis is accepted.

For specific hypothesis 3, there is/is not a significant correlation between the Muslim Americans' attitudes toward Muslim women and their perception of Ms. Bhutto's leadership style on the inspirational motivation factor of the Multifactor Leadership Questionnaire. The correlation was found to be was 0.47 and the Alpha level was 0.0000. Therefore, the correlation is significant at a level of 0.05. Thus, the alternate hypothesis is accepted.

For specific hypothesis 4, there is/is not a significant correlation between the Muslim Americans' attitudes toward Muslim women and their perception of Ms. Bhutto's leadership style on the intellectual stimulation factor of the Multifactor Leadership Questionnaire. The correlation was found to be 0.26 and the Alpha level was

0.0101. Therefore, the correlation is significant at a level of 0.05. Thus, the alternate hypothesis is accepted.

For specific hypothesis 5, there is/is not a significant correlation between the Muslim Americans' attitudes toward Muslim women and their perception of Ms. Bhutto's leadership style on the individualized consideration factor of the Multifactor Leadership Questionnaire. The correlation was found to be 0.35 and the Alpha level was 0.0004. Therefore, the correlation is significant at a level of 0.05. Thus, the alternate hypothesis is accepted.

Conclusively, with respect to the third research hypothesis, there is/is not a significant correlation between the attitudes towards women in society of Muslim Americans and their perception of the leadership style of Ms. Bhutto, the alternate is accepted. There are significant correlations between AWS scores and the scores on all the five factors of the MLQ. Correlations are tabulated in Table 5.

Table 5

Summary of Significant Correlations Found with Respect to Research Hypothesis 3

AWS scores versus MLQ factor scores	Correlation	Alpha level	Hypothesis accepted
Idealized Influence Attribute	0.38	0.0001	Alternate
Idealized Influence Behavior	0.66	0.0000	Alternate
Inspirational Motivation	0.47	0.0000	Alternate
Intellectual Stimulation	0.26	0.0101	Alternate
Individualized Consideration	0.35	0.0004	Alternate

Summary

With respect to the first research hypothesis, in 3 out of 4 specific hypotheses a significant difference was found. With respect to the second hypothesis, in 9 out of 20 specific hypotheses a significant difference was found. With respect to the third research hypothesis, in all 5 specific hypotheses, a significant correlation was found. The meaning of these findings is discussed in Chapter 5.

Chapter 5: Conclusions and Recommendations

Analysis of the data generated from this study yielded several conclusions. The results have been summarized in Chapter 4. It can be generalized from the results that several significant differences do exist between participants of two genders, and among participants of various age groups, groups with different educational levels and number of years of residence in the United States with reference to Attitude towards Women Scale and perception of Ms. Bhutto's leadership style on the five factors of the Multifactor Leadership Questionnaire.

Author's Observations

A gendered attitude was uncovered by this study. It needs wide telling and there also needs to be an implementation of educational programs perhaps in Islamic centers, based on actual teachings of Islam to reemphasize gender equity. In this way Muslim Americans are more likely to unlearn gendered attitudes. It may be concluded from the study that, with respect to Muslim population residing in the South Bay region, of Southern California women have more favorable attitudes towards women in society than men. This was also found in the Turkish study by Sevim (2006) and the Canadian study by Damji and Lee (2001) as discussed in Chapter 1 and noted in the review of the literature.

Scholars Amna Wadud and Fatima Mernissi have contended that women's independence is perceived to be a threat by the male elite. A closer look at this current research or study suggests that the AWS scores were conservative for both men and women, even if the women's scores were slightly higher. The range of the scale is from 0 to 45 and the mean scores for both genders were in the twenties. This is indicative of a

more orthodox and not very pro-feminine attitude. Conclusively, the findings of the study on Muslims in the South Bay region of Southern California confirmed a gendered attitude. This is contrary to the findings of the study done on Canadian Ismailis by Damji and Lee (2001), where although the women were found to have more unconventional attitudes toward women, the AWS scores for both men and women were said to be liberal. Also, those AWS scores were comparable to samples of non-Muslim groups in Canada.

Based on these studies, communities that shortchange their female counterparts are likely to falter in the highly interdependent milieu of the Twenty-first century. In the present day environment, egalitarianism is the key to success. Disfranchisement and slighting of the females is likely to lead to downfall. Gender inequality and disparity could lead to discrimination and minimize opportunities for women in this population. The Swedish study by Ivarsson, Estrada, and Berggren (2005), mentioned in Chapter 1, also concluded that greater interpersonal contact between the two genders leads to greater acceptability. Inequality leads to segregation or avoidance. Integration is the solution.

It was found that the age group 31-40 had the most favorable attitude toward women than groups 41-60. This may be because these middle aged participants are most likely to have undergone the rites of marriage and parenthood and thus have families, namely daughters and wives. These are also working adults who are likely to have female colleagues. Exposure and interactions, such as employment experience, could influence attitudes towards women (Adler & Brayfield, 1996; Alwin, Braun, & Scott, 1992; Baxter & Kane, 1995; Braun, Scott, & Alwin, 1994).

Unlike the Swedish study by Ivarsson, Estrada and Berggren (2005) where a relationship was found between educational level and attitude toward women, no significant difference was found among individuals with various educational levels with respect to attitudes toward women in this study.

Research has shown that women stay inadequately represented in leadership ranks. A number of studies have found that women leaders tend to be transformational and men leaders tend to be transactional (Von, Zouroudis, & Abbas, 2003).With respect to Ms. Bhutto's leadership style, the findings were very interesting. The scores on the MLQ on the five factors of transformational leadership ranged from 0 to 4. The median score was 2. All the mean scores were higher than 2. Thus, Ms. Bhutto is perceived as being a more transformational leader, even by expatriates.

Schein (1994) demonstrated that "unconscious or semi-conscious" presuppositions about masculinity associated with leadership are harbored by most men, to a lesser degree by women, and by both junior and senior age groups in a spectrum of international environs. Leadership by women is gaining more acceptability. Men perceive women to be more intellectually stimulating than women do. According to the findings, a significant difference between the two genders was found on the intellectual stimulation factor of MLQ. Ms. Bhutto stimulated her followers to be inventive. She encouraged them to question a dictatorship. She mobilized individuals as evident by the presence of huge crowds at her rallies.

It was mentioned in the literature review that according to the Gallup poll (Newport, 2006), a majority of men in Iran thought that women should hold leadership positions. It is this researcher's conclusion that the men in the South Bay region of

Southern California are aware of the gender bias and appreciate a female leader's transformational ability, more because they are aware of the difficulty Muslim females have to overcome all the traditional barriers. It is even possible that they perceive her inventiveness as a masculine trait. Theoretically speaking, achievement is perceived as masculine and nurturance is perceived as feminine.

The age group 18-30 rated her significantly lower than other groups on the inspirational motivation factor on the MLQ. This age group did not find Ms. Bhutto as inspirational as the other group. Inspirational motivation was explained in Chapter 2 as the ability of a leader to raise the bar and motivate the followers to excel. 18-30 year olds endorse values such as synergy which comes from team leadership.

Perhaps their understanding of leadership is very different. They believe in the sharing of leadership and leading from any chair in the orchestra. Zander and Zander (2002) describe how an accomplished musician wanted every member of the orchestra share his leadership. This age group and also the over 60 age group rated her lower than other groups on idealized influence attribute and individualized consideration factors. The over 60 group seem to be least impressed by Ms. Bhutto's charisma.

Individuals who had attended some college found Ms. Bhutto to be more charismatic attributively and behaviorally as well. They also rated her significantly more the on individualized consideration factor. The graduate groups found her less charismatic attributively. The undergraduate group and the graduate groups found her less charismatic in behavior. The graduate groups also rated her significantly lower on individualized consideration. It is observed that, as the educational level ascends, Ms. Bhutto is perceived to be less transformational. Perhaps as the educational level

increases, the leadership paradigm shifts from looking for a leader to bring about transformation to actually leading from any point or sharing leadership as in team leadership and servant leadership.

Finally, individuals who had resided in the United States for 4-5 years found Ms. Bhutto more charismatic attributively and more inspirational than those who have lived in America for less than a year and those who have lived here for more than 5 years. Less than a year means new to this country. This group may be experiencing stress of relocation. The 4-5 years length of residence group perceived her as a charismatic and inspirational leader. This group felt empowered by Ms. Bhutto. They are still looking for a leader to deliver them or empower them. Those who stated that they have lived in the United States for more than 5 years include individuals who have lived in the United States for more than 5 years as well as those who were born in this country. Again these individuals perceive her to be least charismatic and are least inspired by Ms. Bhutto. In this progressive atmosphere, leaders empower followers by sharing power.

Another conclusion confirmed by this study is that individuals who had high scores on the AWS also had high scores on the MLQ as evident by strong correlations. Where the attitude toward women is favorable the leadership by women is expected, encouraged and appreciated more as well. The groups which have lived in the country for less than a year and more than 5 also had significantly lower AWS score. Attitudes are unfavorable in the first year and also after five years.

This study was based on demographics. It helped to identify the gender that had a stronger gendered attitude. Groups which have surfaced to qualify as gender biased from this study include men. It has also clarified that Muslim Americans are not a monolithic,

homogenous group. There are variations in their attitudes toward women and in their perceptions of Muslim female leadership.

Recommendations for Further Studies

It is recommended that this study be repeated with a more liberal and secular sample. Other Muslim organizations, for instance Muslim student organizations (MSA) on different high school and college campuses, could provide another sampling frame. Mosque attendants are conservative to begin with. The responders turned out in this study to have a strong attitude based on gender. Also, other demographic variables such as marital status, income level, ethnic origin, number of offspring and occupational groups should be explored.

Due to increased immigration, the population is diversifying. People came to the United States from all over the world producing a melting pot. However, in America today we are witnessing cultural pluralism. The rich tapestry of cultures which is thus produced needs to be studied by the leaders, who are change agents of culture by definition, so synergetic results can be produced and this amalgamation of cultures can prosper as one nation. In large cities such as New York, Chicago and in Los Angeles this diversity is visible and evident by the sprouting of many cultural areas within cities. For example, in Los Angeles we find China Town, Little Tokyo, Little Armenia, Little Saigon, and Thai Town. It is recommended that different populations should be studied as each has their unique norms, customs, attitudes and perceptions. Not only within the United States, but also throughout the rest of the world, communication and relationships in a universe that is getting flatter and proximal may also improve.

Summary

This study addressed the need to investigate attitudes toward women in the population of Muslim Americans who reside in the South Bay region of Southern California, United States. Using Ms. Bhutto as an example of a Muslim female leader, the study addressed the perception of Ms. Bhutto's leadership style. Review of the relevant literature suggested that, while Islam condones gender equity, there remain non-Islamic traditional barriers to women's progress in Muslim communities. This was a quantitative study conducted on a random sample of 100 Muslims. Tests of differences and correlations were performed on the data.

This study explored differences in several demographic groups with reference to their attitude toward women and the perception of Ms. Bhutto's leadership style. It also provided a better understanding of the attitude toward women in society as well as toward leadership by a woman (Ms. Bhutto) among Muslim Americans. Culture consists of beliefs, behaviors, attitudes, and customs of people.

Culture is learned. According to Robbins, Attitudes reflect how one feels about something. These are evaluative statements (Robbins, 2005). Researcher Rogler has concluded that gender and age are universal biosocial ascriptive representations of status. Most importantly, they are organic. Different age groups undergo different life experiences which shape their perceptions, attitudes, and behaviors. Acquiring a formal education may influence people's attitudes. Relocation results in contact with a new culture which opens up possibilities of a diffusion of culture and an exchange of ideas. This study provided a better understanding of Muslim Americans, their attitudes toward women and their perception of the leadership style of a renowned Muslim female leader.

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APPENDIX A

Informed Consent and Request to Complete the Questionnaire

My name is Maliha Marri, and I am a doctoral student in Organizational Leadership at Pepperdine University, Graduate School of Education and Psychology, who is currently in the process of recruiting individuals for my study entitled, *"Muslim female leaders"*. The professor supervising my work is Dr. Thomas Penderghast. The study is designed to investigate the attitude of Muslim Americans towards Muslim women and their evaluation of Ms. Benazir Bhutto's leadership style. **Please read this information carefully before deciding whether or not you wish to participate.**

If you should decide to participate in the study, you will be asked to complete a questionnaire which include demographic items, the AWS (Attitudes toward Women Scale) and MLQ (Multifactor Leadership Questionnaire). It should take approximately 30 minutes to complete the questionnaires. Please complete the questionnaire at site and return it. You cannot take the questionnaires home.

There are only minimal risks that would be involved if you decide to participate in this study. These risks, such as, imposition on time, boredom, etc., are no greater than those ordinarily encountered in the normal day to day activities of daily life or doing your job. In the event you do experience concerns about any of these risks, please contact my dissertation chair, Dr. Thomas Penderghast at tpenderg@pepperdine.edu.

While participation in this study does not hold any prospect of direct benefit to participants, it has potential benefits for providing a greater understanding of the population of Muslim Americans. These benefits include the addition to the existing body of knowledge about Muslim Americans residing in the South Bay region.

If you should decide to participate and find you are not interested in completing the questionnaire in its entirety, you have the right to discontinue at any point without being questioned about your decision. You also do not have to answer any of the questions on the questionnaire that you prefer not to answer – just leave such items blank.

If the findings of the study are presented to professional audiences or published, no information that identifies you personally will be released. All data gathered are confidential.

If you have any questions regarding the information that I have provided above, please do not hesitate to contact me at the address and phone number provided below. If you have further questions or do not feel I have adequately addressed your concerns, please contact Dr. Thomas Penderghast at tpenderg@pepperdine.edu. If you have questions about your rights as a research participant, contact Dr. Leigh, Chairperson, Graduate and Professional Schools Institutional Review Board, Pepperdine University, Graduate

School of Education and Psychology, 6100 Center Drive 5th Floor, Los Angeles, CA 90045 or (310) 568-2389 or dleigh@pepperdine.edu

By completing the questionnaire and returning it to me, you are acknowledging that you have read and you understand what your study participation entails, and are consenting to participate in the study. If you would like documentation linking your participation with the research, that is, you wish to complete informed consent form, please contact the researcher.

Thank you for taking the time to read this information, and I hope you decide to complete the questionnaire. Please remember to return the questionnaire whether or not you decide to participate in the study.

Sincerely,

Maliha Marri

Doctoral Candidate

Request to Complete the Questionnaire

You are being asked to participate in a research study conducted by Mrs. Maliha Marri, a doctoral student under the supervision of Dr. Penderghast from the Graduate School of Education and Psychology at Pepperdine University. You are selected as a possible subject because you match the criteria for this study. Your participation in this study is voluntary.

Purpose of the Proposed Study

This study is designed to investigate the attitudes of Muslim Americans toward Muslim female leadership.

Procedure

For the sake of anonymity you will not be asked to provide for name. You will be asked for your sex, age, education level and the number of years you have resided in the United States.

You will be asked to fill out two questionnaires, namely AWS (Attitudes Toward Women Scale) and MLQ (Multifactor Leadership Questionnaire). The leader you are being questioned about in the MLQ is Ms. Benazir Bhutto.

You do not have to answer any question on the questionnaire that you prefer not to answer. Indicate your response by circling your choice. All information will be confidential and will only be used for this study.

Potential Advantages to Subjects and to Society

Your participation in this study will provide you with the opportunity to: contribute to the understanding of Muslim Americans' attitudes toward women and Benzair Bhutto who is used as an example of Muslim female leadership. While there are no direct benefits to you, the results of the study will be used to build on the knowledge related to Muslim Americans.

Potential Risks

The risks, if any, such as, imposition on time, boredom, etc., that might be involved with participation in this study are minimal. The level of discomfort is not any more than that experienced in daily life.

If you have any questions regarding your rights as a research subject, please contact Maliha Marri @ Maliha.Marri@pepperdine.edu or 310 970 0898 or Dr Tom Penderghast @ tpenderg@pepperdine.edu. You may contact the Institutional Review Board Chair, Dr

Leigh @ dleigh@pepperdine.edu or 310 568 2389. If you would like documentation linking your participation with the research (i.e. wish to complete informed consent form), please contact the researcher.

APPENDIX B

Attitudes Toward Women Scale Questionnaire

ATTITUDES TOWARD WOMEN SCALE (SPENCE & HELMREICH, 1978)

Instructions:

The statements listed below describe attitudes toward the roles of women in society which different people have. There are not any right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you agree strongly, agree mildly, disagree mildly, or disagree strongly. Please indicate by circling.

1. Swearing and obscenity are more repulsive in the speech of a woman than a man.

agree strongly   agree mildly   disagree mildly   disagree strongly

2. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing laundry.

agree strongly   agree mildly   disagree mildly   disagree strongly

 3. It is insulting to women to have the "obey" clause remain in the marriage service.

agree strongly   agree mildly   disagree mildly   disagree strongly

4. A woman should be free as a man to propose marriage.

agree strongly   agree mildly   disagree mildly   disagree strongly

 5. Women should worry less about their rights and more about becoming good wives and mothers.

agree strongly   agree mildly   disagree mildly   disagree strongly

6.Women should assume their rightful place in business and all the professions along with men.

agree strongly   agree mildly   disagree mildly   disagree strongly

 7. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.

agree strongly   agree mildly   disagree mildly   disagree strongly

8. It is ridiculous for a woman to run a locomotive and for a man to darn socks

agree strongly   agree mildly   disagree mildly   disagree strongly

9. The intellectual leadership of a community should be largely in the hands of men.

agree strongly   agree mildly   disagree mildly   disagree strongly

10.Women should be given equal opportunity with men for apprenticeship in the various trades.

agree strongly   agree mildly   disagree mildly   disagree strongly

 11. Women earning as much as their dates should bear equally the expense when they go out together.

agree strongly   agree mildly   disagree mildly   disagree strongly

12. Sons in a family should be given more encouragement to go to college than daughters.

agree strongly   agree mildly   disagree mildly   disagree strongly

13. In general, the father should have greater authority than the mother in the bringing up of the children.

agree strongly   agree mildly   disagree mildly   disagree strongly

 14. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.

agree strongly   agree mildly   disagree mildly   disagree strongly

15. There are many jobs in which men should be given preference over women in being hired or promoted.

agree strongly   agree mildly   disagree mildly   disagree

DEMOGRAPHIC INFORMATION

Choose one category by circling

1. Gender: Masculine   Feminine

2. Chronological age: 18-30 years   31-40 years   41-60 years   above 60 years

3. Education level: high school   some college   undergraduate degree   graduate work

4. Years resident in the United States: Under 1 year   1-3 years   4-5 years   over 5 years

APPENDIX C

AWS Scoring Key and Explanation

Scoring

In scoring items, A=0, B=1, C=2, D=3 except for questions2, 3, 4, 6, 10, 11, and 14 where the scale is reversed. A high score indicates a profeminist, egalitarian attitude, while a low score indicates a traditional, orthodox attitude.

Interpretation

AWS has fifteen questions. A high score suggests a profeminist, liberal and egalitarian deportment. A low score intimates or implies a traditional or fundamental and conservative or orthodox comportment.

Scoring Key

A=0

B=1

C=2

D=3

In the items with Qs. 2, 3, 4, 6, 10, 11, and 14 the scale is reversed. This is an effort to reduce the readability of the instrument. The variable is defined as the sum of responses to the 15 questions.

APPENDIX D

Multifactor Leadership Questionnaire Sample Questions

The researcher was given permission to reproduce 100 copies of Multifactor

Leadership Questionnaire (Form 5X-Short). The name of the Leader Ms. Bhutto was

inserted in the questionnaire. Only five items from the questionnaire may be reproduced

since MLQ is a commercial instrument. So, one example of each of the five factors of the

MLQ is included in this appendix. There are four questions for each of the five factors. A

score of 0, 1, 2, 3, or 4 is possible on each question. The score for four questions of each

factor is totaled and then divided by 4.There were 45 questions on this questionnaire.

 Factor 1 Idealized Influence (Attributed)

Q10: Instill pride in me for being associated with him/her.

Factor 2 Idealized Influence (Behavior)

Q6: Talks about their most important values and beliefs

Factor 3 Inspirational Motivation

Q9: Talks optimistically about the future

Factor 4 Intellectual Stimulation

Q30: Gets me to look at problems from many different angles.

Factor 5 Individualized Consideration

Q15: Spends time teaching and coaching

This is a Likert scale instrument with score range from 0 to 4.

Key

0 – Not at all   1 – Once in a while   2 – Sometimes   3 – Fairly often

4 – Frequently, if not always

APPENDIX E

Human Participation Protection Completion Certificate

Completion Certificate

This is to certify that

Maliha Marri

has completed the **Human Participants Protection Education for Research Teams** online course, sponsored by the National Institutes of Health (NIH), on 03/01/2007.

This course included the following:

- key historical events and current issues that impact guidelines and legislation on human participant protection in research.
- ethical principles and guidelines that should assist in resolving the ethical issues inherent in the conduct of research with human participants.
- the use of key ethical principles and federal regulations to protect human participants at various stages in the research process.
- a description of guidelines for the protection of special populations in research.
- a definition of informed consent and components necessary for a valid consent.
- a description of the role of the IRB in the research process.
- the roles, responsibilities, and interactions of federal agencies, institutions, and researchers in conducting research with human participants.

APPENDIX F

IRB Approval Letter

PEPPERDINE UNIVERSITY

Graduate & Professional Schools Institutional Review Board

March 18, 2009

Maliha Marri
4171 W. El Segundo Blvd #31
Hawthorne, CA 90250

Protocol #: E0209D09
Project Title: *Muslim Female Leaders*

Dear Ms. Marri:

Thank you for submitting the revisions requested by Pepperdine University's Graduate and Professional Schools IRB (GPS IRB) for your study, *Muslim Female Leaders*. The IRB has reviewed your revisions and found them acceptable. You may proceed with your study. The IRB has determined that the above entitled project meets the requirements for exemption under the federal regulations 45 CFR 46 - http://www.nihtraining.com/ohsrsite/guidelines/45cfr46.html that govern the protections of human subjects. Specifically, section 45 CFR 46.101(b) (2) states:

(b) Unless otherwise required by Department or Agency heads, research activities in which the only involvement of human subjects will be in one or more of the following categories are exempt from this policy:

Category (2) of 45 CFR 46.101, research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless: a) Information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and b) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

In addition, your request to waive documentation of informed consent, as indicated in your **Application for Waiver or Alteration of Informed Consent Procedures** form has been approved.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit a **Request for Modification Form** to the GPS IRB. Because your study falls under exemption, there is no requirement for continuing IRB review of your project. Please be aware that changes to your protocol may prevent the research from qualifying for exemption from 45 CFR 46.101 and require submission of a new IRB application or other materials to the GPS IRB.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite our best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the GPS IRB as soon as possible. We will ask for a complete explanation of the event and your response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the GPS IRB and the appropriate form to be used to report this information can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* (see link to "policy material" at http://www.pepperdine.edu/irb/graduate/).

6100 Center Drive, Los Angeles, California 90045 ▪ 310-568-5600

APPENDIX G

Permission To Use Copyrighted Materials

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To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright material;

Instrument: *Multifactor Leadership Questionnaire*

Authors: *Bruce Avolio and Bernard Bass*

Copyright: *1995 by Bruce Avolio and Bernard Bass*

for his/her thesis research.

Five sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

The entire instrument may not be included or reproduced at any time in any other published material.

Sincerely,

Vicki Jaimez
Mind Garden, Inc.
www.mindgarden.com