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Pepperdine University
Graduate School of Education and Psychology

APPLYING TRAIT AND SKILLS LEADERSHIP APPROACHES
TO DETERMINE LEADERSHIP STYLE OF SHIRIN EBADI,
HUMAN RIGHTS ACTIVIST AND NOBEL PEACE LAUREATE

A dissertation submitted in partial satisfaction
of the requirements for the degree of
Doctor of Education in Organizational Leadership

by

Kathleen “Clare” Geisen

October, 2015

James Rocco DellaNeve, Ed.D. – Dissertation Chairperson

This dissertation, written by

Kathleen “Clare” Geisen

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

Doctoral Committee:

James Rocco DellaNeve, Ed.D., Chairperson

Fereshteh Amin, Ed.D.

Bobbi Villalobos, Ed.D.

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DEDICATION

I dedicate this dissertation to Leslie Evans, my dear friend and colleague, who passed away unexpectedly in 2009. Thank you for your kind, caring, and courageous spirit. Your impact on women in leadership was felt by many.

ACKNOWLEDGEMENTS

I would like to acknowledge my Committee Chair and Committee Members for their time, expertise, and valuable input during the dissertation process. To my Chair, Dr. James Rocco DellaNeve, I thank you for turning on the light at the end of the tunnel. Your intelligence and ability to navigate through any challenge are unique and well-respected qualities. Your legacy in higher education will undoubtedly include success for many students having the opportunity to learn from a true leader. Thank you to Dr. Fereshteh Amin, to whom I will always be grateful for introducing me to Dr. Shirin Ebadi, the subject of my dissertation study. Your study on women in leadership was an inspiration to me, and I valued your in-depth knowledge and expertise in the field of leadership. Finally, I thank Dr. Bobbi Villalobos. I recognized immediately upon meeting you at a leadership conference that you were a role model that influenced those around you. You are a natural collaborator and turn ideas into reality. Your insights and contributions are truly appreciated.

VITA

Education

Ed.D. Pepperdine University, Organizational Leadership (anticipated October 2015)

MBA Pepperdine University, Business Administration

B.A. University of California, Irvine, Social Ecology

Employment History

2006-Present Director of Communications/Chief of Staff
Chancellor's Office
Ventura County Community College District

2001-2006 Community Services Coordinator, City of Irvine, CA

1999-2001 Corporate Operations Manager, RemedyTemp, Aliso Viejo, CA

ABSTRACT

Dr. Shirin Ebadi was the first female Muslim judge to practice in Iran, is a human rights activist, and recipient of the 2003 Nobel Peace Prize (Ebadi, 2003). At times called a “woman of steel,” Ebadi risks her life and freedom as she diligently promotes peace, democracy, and human rights particularly for women and children, through her voice in Iran and throughout the world,. Ebadi received the Nobel Peace Prize for her efforts related to protecting the rights of individuals and groups trapped in a system of power stemming from Islamic law (Davis & Selvidge, 2006; Ebadi & Moaveni, 2006; Stiehm, 2006).

Ebadi is a female world leader as evidenced by her life’s work and being awarded the prestigious Nobel Peace Prize. To date, however, there is no scholarly literature focused on an in-depth comparative analysis of Ebadi’s leadership style, specifically in documented studies utilizing the theoretical framework of the Trait Approach and Skills Approach leadership styles (Mumford, Zaccaro, Harding, Jacobs, & Fleishman, 2000a; Zaccaro, Kemp, & Bader, 2004).

This dissertation was a qualitative case study to determine the leadership style of Ebadi through a comparative analysis of the Trait Approach and Skills Approach leadership styles (Mumford, Zaccaro, Harding et al., 2000, Zaccaro et al., 2004) as the theoretical framework. Publicly-available information was qualitatively analyzed using descriptive coding (Saldaña, 2013) to determine her leadership style.

Based solely on the number of occurrences of characteristics alone, Ebadi’s leadership style falls under the Skills Approach, however, there was a significant number of leadership characteristics occurring under the Trait Approach that could not be overlooked in terms of importance. Therefore, it was determined Ebadi exhibited significant characteristics under both

leadership styles, and her leadership style was found to be a hybrid of the Trait Approach and the Skills Approach.

Much can be learned from studying Ebadi's leadership style and related characteristics. First, findings could serve to benefit other female leaders attempting to advance social causes. Second, findings contributed to the overlooked area of documented research on Ebadi's leadership style and complement existing literature on leadership in the areas of Trait Approach and Skills Approach styles. Third, as a practical application, organizations may use the findings of this study to implement trait and skills' assessment practices in the workplace to determine characteristics important for employee leadership positions.

Chapter 1: Introduction

Dr. Shirin Ebadi, the first female Muslim judge in Iran, human rights activist, and recipient of the 2003 Nobel Peace Prize, declared in her Nobel lecture, “If the 21st century wishes to free itself from the cycle of violence, acts of terror and war, . . . there is no other way except by understanding and putting into practice every human right for all mankind, irrespective of race, gender, faith, nationality or social status” (Ebadi, 2003). At times called a “woman of steel” by admirers in Iran, Ebadi risks her life and freedom as she diligently promotes peace, democracy, and human rights through her voice in Iran and throughout the world, particularly for women and children. She is also a wife and mother dedicated to her family, Islam, tradition, and her country. Ebadi received the 2003 Nobel Peace Prize for her efforts related to protecting the rights of individuals and groups trapped in a system of power stemming from Islamic law (Davis & Selvidge, 2006; Ebadi & Moaveni, 2006; Stiehm, 2006).

Ebadi’s life work is unique in that she continues to lead efforts supporting human rights, continually exposing herself to extreme danger in furthering her cause despite what is described as an oppressive Iranian Islamic regime because she believes human rights will guarantee freedom, justice, and peace without violating Islam and the Koran (Brown, 2007). Ebadi considers her Nobel Peace award recognition to “be an inspiration to the masses of women who are striving to realize their rights, not only in Iran but throughout the region.” She openly states that to forbid women from active participation in “political, social, economic, and cultural life” deprives half of every society from achieving true capability (Ebadi, 2003, para. 4).

Problem Statement

Ebadi is a female world leader in advancing human rights as evidenced by her life’s work and being awarded the prestigious Nobel Peace Prize. To date, however, there is no scholarly

literature focused on an in-depth comparative analysis of Ebadi's leadership style, specifically in studies utilizing the theoretical framework of the Trait Approach and Skills Approach leadership styles (Mumford, Zaccaro, Harding et al., 2000; Zaccaro et al., 2004). The Trait Approach focuses on identifying "innate" leadership characteristics while the Skills Approach emphasizes that "skills and abilities can be learned and developed" (Northouse, 2004, p. 35).

Much can be learned from the study of Ebadi's leadership style and related characteristics. First, findings could serve to benefit other female leaders attempting to advance social causes on a local, regional, or global level. Second, findings contributed to the overlooked area of documented research on Ebadi's leadership style and complement existing literature on leadership in the areas of Trait Approach and Skills Approach styles. Third, as a practical application, organizations may use the findings of this study to implement trait and skills' assessment practices in the workplace to determine characteristics important for employee leadership positions.

Purpose

The purpose of this qualitative case study is to determine the leadership style of Ebadi through a comparative analysis of the Trait Approach and Skills Approach leadership styles (Mumford, Zaccaro, Harding et al., 2000; Zaccaro et al., 2004) as the theoretical framework. Publicly-available information, including audio interviews, interview transcripts, and publications authored by Ebadi, were examined and qualitatively analyzed using descriptive coding to determine her leadership style.

Theoretical Framework

Kotter (1990) proposed the overriding function of leadership is to create or cause change by establishing and implementing motivational direction to align people. He suggests that to

understand leaders, it is helpful to learn and recognize leadership styles and the critical role they play in leaders' lives, in the lives of their followers, in organizations, and in society. Exploring leadership theories and styles informs us how leadership is assessed and can be practiced in the real world (Northouse, 2004).

There are numerous definitions of leadership recognized by scholars. For the purpose of this qualitative case study, the researcher applied two definitions by Northouse (2004) that conceptualize leadership from a personality perspective and a skills perspective. A personality perspective suggests "leadership is a combination of special traits or characteristics that individuals possess and that enable them to induce others to accomplish tasks" (p. 2), and a skills perspective "stresses the capabilities (knowledge and skills) that make effective leadership possible" (p. 2).

To conduct an in-depth comparative analysis of Ebadi's leadership style, the researcher utilized the theoretical framework of the Trait Approach and Skills Approach leadership styles as evidenced by Zaccaro, Kemp, and Bader (2004) and Mumford, Zaccaro, Harding et al. (2000). The Trait Approach focuses on identifying "innate" leadership characteristics while the Skills Approach emphasizes "skills and abilities that can be learned and developed" (Northouse, 2004, p. 35).

Trait approach. The Trait Approach, also referred to as the "great man" theory, was one of the original organized systems used to study leadership (Northouse, 2004, p. 15). During the early 1900s, researchers examined traits to determine what characteristics made some people stand out and viewed as great leaders. Studies focused on innate qualities and characteristics possessed by prominent leaders in a social, political, and military environment, such as Mohandas Gandhi, Abraham Lincoln, and Napoleon. The theory proposed individuals were

“born” with these traits and only “great” people possessed them (p. 15). Research centered on specific traits that differentiated leaders from followers, including but not limited to, intelligence, achievement, persistence, initiative, and other traits (Bass, 1990a; Bass, 1990b; Jago, 1982; Northouse, 2004).

Trait studies were frequently based on populations of adolescents, supervisors, and predominately lower-level male managers (Northouse, 2004). Following extensive research in the mid-1900s, Stogdill (1948) challenged the Trait Approach by questioning the universality of leadership traits. He proposed that no consistent set of traits existed that separated leaders from nonleaders in various situations, and that an individual who demonstrated leadership in one situation might not demonstrate leadership in another situation. This perspective viewed leadership as a working relationship between people in social situations, marking a new research focus on leadership behaviors and situations (Northouse, 2004; Stogdill, 1948).

In the late 1900s, researchers shifted back to the belief that personality traits influence leadership, which was demonstrated by the research focus on visionary and charismatic leadership (Bass, 1990a; Bennis & Nanus, 1985; Bennis & Nanus, 2003; Zaleznik, 2004). Additional research published by Stogdill in 1974 validated that both situational factors and personality traits were determinants of leadership (Northouse, 2004). Other researchers, such as Mann (1959), Lord, DeVader, and Alliger (1986), and Kirkpatrick and Locke (1991), determined that personality traits could differentiate leaders from nonleaders. Kirkpatrick and Locke (1991) argued further that “it is unequivocally clear that leaders are not like other people” (p. 59), and that people can be born with leadership traits, learn leadership traits, or be born with and learn leadership traits.

Although numerous sets of leadership traits were identified by researchers throughout the 20th century, the major traits desired by potential leaders appeared to be intelligence, self-confidence, determination, integrity, and sociability, among others (Northouse, 2004). Zaccaro et al. (2004) developed a model to understand leader traits that rests on two premises: (a) leadership emerges from the combined influence of multiple traits as opposed to emerging from the independent assessment of traits, and (b) leader traits differ in their proximal influence on leadership (Zaccaro et al., 2004). This is one of two models the researcher applied to analyze and determine Ebadi's leadership style.

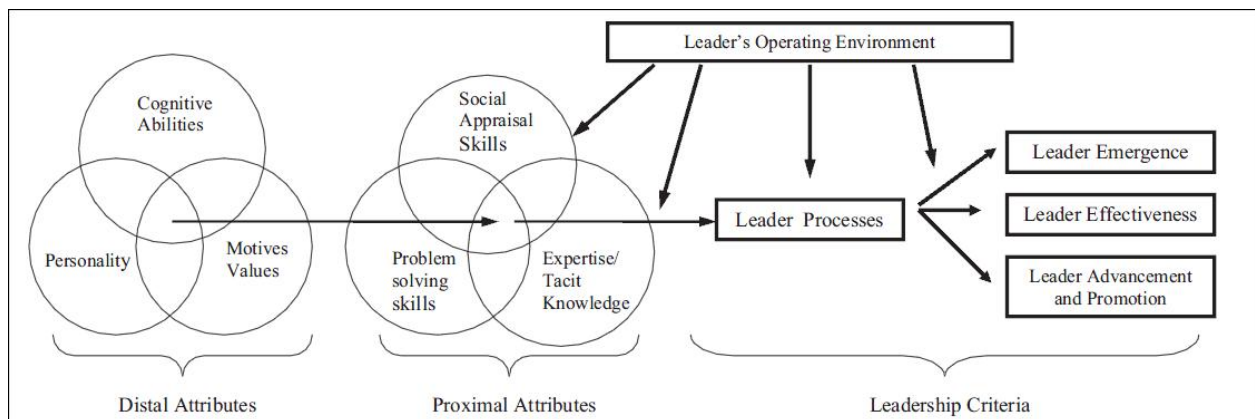


Figure 1. Leader traits based on Zaccaro et al. (2004) model. Adapted from “Leader traits and attributes,” by S. J. Zaccaro, C. Kemp, and P. Bader, 2004, *The Nature of Leadership*, p. 122. Copyright 2004 by Corwin. Reprinted with permission through Copyright Clearance Center at copyright.com.

What makes the trait approach so different from and theoretically more straightforward than other leadership approaches is its focus on leaders versus followers. A leader's personality is the key to leadership. Individuals can use this approach for personal growth in that trait assessments can help to determine strengths and weaknesses and determine areas an individual may wish to improve his or her own effectiveness (Northouse, 2004).

In addition to being backed by important research, the trait approach is found to be appealing because people often desire leaders that are “special” or “gifted.” The approach also provides benchmarks that identify what traits are needed to be a leader (Northouse, 2004).

However, while the trait approach has its strengths, it is not without criticism. Despite a century of research studies, many findings have been vague and nebulous, and a list of traits can appear endless. Research’s heavy emphasis on leaders’ traits fails to fully examine the impact of a situation’s influence on leadership. For example, a leader with special traits may behave much differently in one situation versus a different situation (Northouse, 2004). In addition, research has failed to examine how leaders’ traits affect leadership results, such as outcomes in productivity or job satisfaction. Finally, since research implies traits are relatively fixed, leadership development could be perceived as having no value because traits are not considered to be changed easily (Northouse, 2004; Robbins, 2003; Stogdill, 1948).

Despite its weaknesses, the Trait Approach is recognized as valid. Research findings indicate the Trait Approach provides relevant information about leadership that can be utilized in many different levels of an organization, particularly when selecting employees for leadership roles. Trait information also can enable individuals to develop a deep awareness of who they are and how they can affect others (Northouse, 2004).

Skills approach. The Skills Approach to leadership is considered similar to the Traits Approach in that it also focuses on leaders. The difference, however, is that it emphasizes that skills and abilities are required for effective leadership and can be learned versus focusing on relatively fixed personality characteristics. As a result, this is a leadership theory that can be taught to many people versus a smaller population of “gifted” or “special” leaders (Northouse, 2004).

Katz (1955) energized research in this area when he first published the skills approach in the *Harvard Business Review*. Katz (1955) maintained that some people were naturally gifted to possess a higher level of aptitude in various skills and could also improve their skills and abilities through practice and training. He noted further that those individuals with less natural abilities could improve performance and effectiveness if they chose to do so.

Based on personal observations, Katz (1955) found that three basic personal skills are essential to effective leadership, including: (a) technical skills, (b) human skills, and (c) conceptual skills. Katz maintained these skills are different from traits because skills demonstrate what leaders can accomplish, while traits represent who leaders are in terms of innate characteristics.

Skills are defined as “the ability to use one’s knowledge to accomplish a set of goals” (Northouse, 2004, p. 36). All three skills are essential; however, the importance of each skill may change depending on various levels of management. For example, at lower-level management, technical and human skills are very important. In upper-level management, human and conceptual skills are of more value, while technical skills are less important. Middle managers require competence in all three skills.

There was renewed interest in the Skills Approach during the 1990s when Mumford and others developed a more comprehensive skills-based model of leadership. Characterized as the “Capability Model,” it emphasized leadership abilities could be developed through education and experience (Mumford, Zaccaro, Harding et al., 2000; Yammarino, 2007). Mumford, Zaccaro, Harding et al. (2000) transformed the Skills Approach into a Skills Model of Leadership composed of five different components, including: (a) competencies, (b) individual attributes,

(c) leadership outcomes, (d) career experiences, and (e) environmental influences. It is this expanded Skills Model of Leadership that the researcher applied to analyze and determine Ebadi's leadership style.

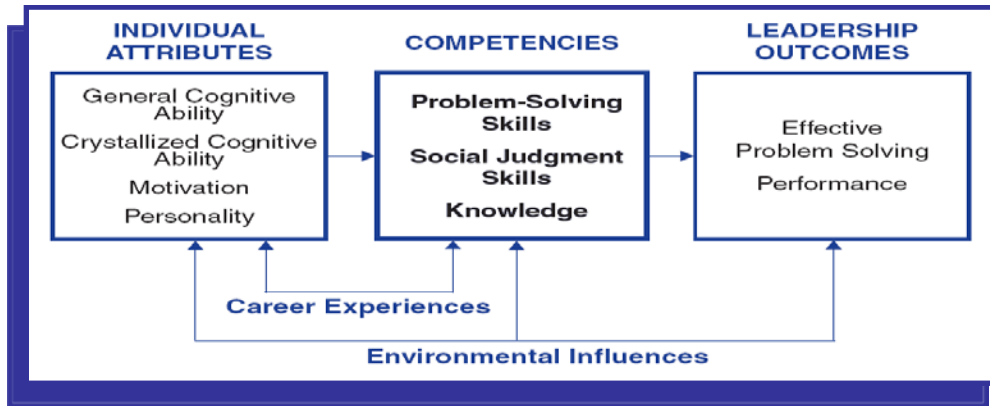


Figure 2. Skills model of leadership based on Mumford, Zaccaro, Harding et al. (2000). Adapted from "Leadership skills for a changing world: Solving complex social problems," by M. D. Mumford, S. J. Zaccaro, F. D. Harding, T. O. Jacobs, and E. A. Fleishman, 2000, *Leadership Quarterly*, 11(1), p. 23. Copyright 2000 by Science Direct. Reprinted with permission through Copyright Clearance Center at copyright.com.

The Skills Approach is appealing in that it emphasizes the importance of developing leadership skills, making leadership available to anyone interested in learning how to become a leader. However, the skills model is considered weak in value because it fails to adequately address how social judgment and problem-solving skills can impact leadership performance. Also, the individual attributes component of the model can be viewed as similar to the traits approach, which moves the model away from being a strictly skills approach (Northouse, 2004). Finally, research by Mumford, Zaccaro, Connelly et al. (2000) was limited to military personnel, limiting the generalization of the model to alternative populations. However, the skills approach can provide valuable information regarding leadership. Individuals can seek education and experience to learn how to become effective leaders.

Research Questions

The research questions of this study are:

RQ 1: What is Ebadi's leadership style, as determined through a comparative analysis of the Trait Approach and Skills Approach?

RQ 1(a): What evidence exists, if any, that exhibits characteristics of a Trait Approach leadership style as defined by Zaccaro et al.'s Personality Model (2004)?

RQ 1(b): What evidence exists, if any, that exhibits characteristics of a Skills Approach leadership style as defined by Mumford, Zaccaro, Harding et al.'s Skills Model of Leadership (2000)?

Significance of the Study

Determining the leadership style of Ebadi is important for several reasons. First, findings can serve to benefit other female leaders attempting to advance social causes on a local, regional, or global level. Second, findings contributed to the overlooked area of documented research on Ebadi's leadership style and complement existing literature on leadership in the areas of Trait Approach and Skills Approach styles. Third, as a practical application, organizations may use the findings of this study to implement trait and skills' assessment practices in the workplace to determine characteristics important for employee leadership positions.

Assumptions

The primary assumption in this qualitative case study is that the publicly-available sources selected for analysis are an accurate representation of reality and provide the evidence needed to describe and determine Ebadi's leadership style. A secondary assumption presupposes Ebadi's leadership style is an important and beneficial contribution to the topic of leadership,

specifically in the area of Trait and Skills leadership approaches. Third, the researcher assumes findings provided sufficient evidence to determine Ebadi's leadership style as the Trait Approach or the Skills Approach.

Limitations

Limitations are present in this qualitative case study. First, the analysis is limited in scope to publicly-available information selected by the researcher in the form of audio interviews, interview transcripts, and publications authored by Ebadi. Second, findings may not be applied to a larger population as Ebadi is unique in that she is a female world leader specializing in law and human rights for women and children. Finally, it is possible findings may demonstrate Ebadi's leadership style is neither the Trait Approach nor the Skills Approach, or a combination of both leadership style approaches.

Definition of Key Terms and Operational Definitions

Academic researchers are expected to define terms used in studies to avoid misinterpretation by readers (Creswell, 2003). The following list defines key terms and offers operational definitions used in this qualitative case study to provide shared understanding:

Alfred Nobel. A Swedish scientist who bequeathed a considerable portion of his estate in 1895 to create the Nobel Peace Prize to award "persons who had been working for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses" (Tonnesson, 2010).

Assembly of experts. Religious leaders who form the structure of Iranian government and appoint the supreme leader of Iran (Brown, 2007; Mottahedeh, 2008).

Audit trail. An audit trail describes research steps performed from the beginning of a study through its findings and includes adequate records maintained during the process.

Categories of records developed in an audit trail may include raw data; data reduction and analysis information; data reconstruction and synthesis products; note-taking materials related to process; materials regarding intentions and dispositions; and instrument development information (Halpern, 1983, as cited in Lincoln & Guba, 1985).

Ayatollah. A high-ranking Shia religious leader (Baer, 2008).

Chador. Also known as “hijab,” is a long covering, veil, or scarf used by a women cover her head and body to protect her modesty (Baer, 2008).

Cleric. An Iranian religious leader (Brown, 2007).

Confirmability. Confirmability is defined as “a degree of neutrality or the extent to which the findings of a study are shaped by the respondents and not researcher bias, motivation, or interest.” Several techniques or activities are used to establish confirmability, including the confirmability audit, triangulation, audit trail, and reflexivity (Lincoln & Guba, 1985; Robert Wood Johnson Foundation, 2010).

Confirmability audit. The confirmability audit is identical to the inquiry audit described under “Dependability.”

Council of ministers. The Iran president’s cabinet is called the Council of Ministers and consists of members selected by the president and approved through parliament. Although the president is allowed to appoint the members of his Council of Ministers, the religious leaders shadow the Council of Ministers closely to ensure the strict Islamic Code, referred to as Sharia, is followed (Beeman, 2005; Brown, 2007).

Credibility. Credibility is defined as “confidence in the ‘truth’ of the findings (Lincoln & Guba, 1985, p. 290). A study is recognized as credible when it provides truthful descriptions and truthful interpretations of the human experience. Several techniques researchers can use to

establish credibility include “prolonged engagement, persistent observation, triangulation, peer debriefing, negative case analysis, referential adequacy, and member-checking” (Lincoln & Guba, 1985, p. 219).

Data collection. Data collection involves gathering information through observations and/or interviews, documents, audio and visual materials, among other forms of information that may be discovered during the study (Creswell, 2003).

Dependability. Dependability is defined as “showing that the findings are consistent and could be repeated” (Lincoln & Guba, 1985, p. 103). The technique used to establish dependability is accomplished through an inquiry or external audit whereby an uninvolved researcher reviews the process and findings of the study to determine whether the process was implemented appropriately and the interpretations are consistent with the data (Angen, 2000; Lincoln & Guba, 1985; Morse, 1994; Robert Wood Johnson Foundation, 2010; Sandelowski, 1993).

Expediency council. A group that serves as an advisory body to Iran’s Supreme Leader charged with resolving legislation disputes. The Council has authority over all segments of Iranian government (Baer, 2008).

Farsi. Sometimes referred to as Farsi, Persian is the official language of Iran (Stiehm, 2006).

Fatwa. A legal opinion written by an Islamic scholar (Coleman, 2010).

Guardian council. The Guardian Council consists of six clergy appointed by the supreme leader and six jurists nominated by the judiciary and approved by parliament. It is important to recognize that the director of the judiciary is also appointed by the supreme leader and reports to the supreme leader. The Guardian Council has the power to eliminate any

candidate they do not want to run for a position on the Assembly of Experts, who appoints the supreme leader. Guardian Council terms last 6 years, and these 12 members' veto power over every potential candidate running for the Assembly of Experts makes the Guardian Council the most powerful political group in Iran (Brown, 2007; Mottahedeh, 2008).

Iran president. In addition to a supreme leader, a president of Iran is elected for a four-year term and can serve up to two terms. The president is recognized as the head of the executive branch of government, and his primary responsibility is to ensure the constitution is adhered to by Iranians. It is important to note that the president's powers are limited because the religious leaders, who hold the majority of unelected positions, and the supreme leader hold power over the president (Beeman, 2005; Brown, 2007).

Koran or Quran. The Koran, also spelled Quran, is a main source of Islamic law (Coleman, 2010). Koran means "recitation" and is the equivalent of the Bible for Christians and accepted as a moral rule book (Esposito, 2003).

Leadership. Northouse (2004) states, "Leadership is a process whereby an individual influences a group of individuals to achieve a common goal" (p. 3), and leadership is "an act or behavior" that results in change (p. 2). These definitions imply leadership is an interactive process that affects both leaders and their followers (Bryman, 1992; Jago, 1982; Northouse, 2007).

Leadership style. Leadership style focuses on what approach an individual uses to influence or lead others to achieve a goal or outcome. In this study, two leadership theories, the Trait Approach and Skills Approach, were explored and applied to data related to Ebadi to determine her leadership style(s) (Northouse, 2004).

Member-checking. Member-checking involves testing data, findings, or interpretations with the participants from whom the data was originally obtained. This can be achieved through observation or interaction and provides an opportunity for a participant to review or assess his or her original input and correct errors of fact or misinterpretations (Lincoln & Guba, 1985).

Mullahs. Refers to Muslim male religious leaders educated in Islam theology and law (Ebadi & Moaveni, 2006).

Muslim. The majority of Iranians are Muslim and practice the religion of Islam where believers surrender to the will of Allah, the sole God who is considered both the creator and master of the world (Brown, 2007; Peters, 2003). Muslims believe the will of Allah was revealed to the Prophet Muhammad through scriptures of the Koran (Esposito, 2003).

Negative case analysis. Negative case analysis involves identifying data elements that contradict findings emerging from the data analysis (Lincoln & Guba, 1985; Robert Wood Johnson Foundation, 2010).

Nobel Peace Prize. A monetary prize awarded to “the person who shall have done the most or best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses” (Tonnesson, 2000). The first Nobel Peace Prize was granted in 1901. The award has been presented annually by the Norwegian Nobel Committee with only a few exceptions due to war (Davis & Selvidge, 2006).

Nobel Peace Prize laureates. Recipients of the Nobel Peace Prize who receive their prizes annually on December 10, the anniversary of the death of Alfred Nobel, creator of the Nobel Peace Prize (Davis & Selvidge, 2006; Meyer, 1958).

Non-governmental organization (“NGO”). An NGO is a non-profit group of volunteers that are organized at a local, regional, national, or international level. NGOs provide

humanitarian service to others, serve as citizens' advocates to governments, and encourage collaboration (Ahmed & Werker, 2008).

Norwegian Nobel committee. Despite being a Swede, Alfred Nobel, for no stated reason, instructed the Nobel Peace Prize be awarded annually by the Norwegian Nobel Committee, a committee consisting of five members that are appointed by the Norwegian Parliament. Although appointed by the parliament, the committee is not held directly responsible to the parliament and elects its own Chairman and Deputy Chairman. Committee members have a six-year term and can be reappointed (Tonnesson, 2000).

Peer debriefing. Peer debriefing involves systematically examining data and findings with non-involved professional peers to uncover researcher biases. Peer debriefing can be accomplished through the use of inter-raters evaluating data interpretation (Lincoln & Guba, 1985; Robert Wood Johnson Foundation, 2010).

Persistent observation. Persistent observation requires a researcher to be open to factors that possibly have impacted the subject of a study and identify characteristics that are most pertinent to satisfy the research questions (Lincoln & Guba, 1985; Robert Wood Johnson Foundation, 2010).

Population. Population refers to the total number of elements or individuals identified in a study with defined parameters and characteristics (Tashakkori & Teddlie, 2009).

Prolonged engagement. Prolonged engagement requires a researcher to invest adequate time within a setting to learn the culture and build trust with participants through observation and interaction (Robert Wood Johnson Foundation, 2010).

Prophet Muhammad. Muslims believe the will of Allah (God) was revealed to the Prophet Muhammad through scriptures of the Koran. Muslims believe he was a perfect human being because of his flawless observance to Koran teachings (Esposito, 2003).

Purposive sampling. Purposive sampling occurs when a researcher selects specific units of analysis, such as people or artifacts, “in a manner that maximizes a researcher’s ability to answer research questions set forth in a study” (Tashakkori & Teddlie, 2009, p. 343).

Qualitative methods. Qualitative methods refer to techniques or activities related to gathering data, data analysis, interpretation, and information presentation (Tashakkori & Teddlie, 2009, p. 343).

Radical Islamism. Although there are over one billion Muslims practicing Islam peacefully, those unfamiliar with the faith, particularly in the West, are only familiar with or have been exposed only to extremists who practice terrorism in the name of Islam (Baer, 2008; Esposito, 2003).

Referential adequacy. Referential adequacy is an activity that provides an opportunity to check preliminary interpretations against raw data. The researcher selects data to be archived but not analyzed and then performs data analysis on the remaining data to develop preliminary findings. Upon completion, the researcher can then pull the archived data and analyze it to test the validity of the researcher’s findings (Lincoln & Guba, 1985; Robert Wood Johnson Foundation, 2010).

Reflexivity. Lincoln and Guba (1985) define reflexivity as systematic reflection by a researcher throughout the research study. This can be achieved through the use of a reflexive journal where a researcher can input regular notations throughout the research process.

Specifically, the research can record methodological decisions, study logistics, and reflect on the researcher's own values.

Reliability. Reliability is described as the consistency of measurement and requires the same results would be obtained if a study were replicated or repeated (Creswell, 2002; McMillan & Schumacher, 2006).

Sharia. Sharia is Islamic law (Beeman, 2005).

Shia Muslim or Shiism. Shias are second only to Sunnis in practicing Islam and consist of approximately 15% of all Muslims and primarily reside in Iran, Iraq, Central/South Asia, and Lebanon. Shias believe Prophet Muhammad's son-in-law, Ali, and his descendants should have succeeded the Prophet upon his death instead of non-relatives such as friends and followers of the faith. Following Muhammad's death, Ali and relatives formed a separate sect of Islam (Coleman, 2010; Peters, 2003).

Sunni Muslim or Sunnism. Sunnis comprise the largest Islam sect consisting of approximately 85% of all Muslims. Sunnis believe Prophet Muhammad's intended his successor to be chosen by the majority and not assumed through family lineage (Coleman, 2010; Peters, 2003).

Supreme Leader. The supreme leader is the highest ranking authority in Iran in politics and religion. A supreme leader's role is to appoint the director of the judiciary, military commanders, prayer leaders, heads of radio and television, and appoint six members, which is half of a Guardian Council. Ruhollah Khomeini was Supreme Leader from 1979-1989. Upon Khomeini's death in 1989, Ali Khamenei assumed the powerful position of Supreme Leader (Axworthy, 2008; Brown, 2007).

Themes. Themes are considered “dominant features or characteristics that emerge from a study” in the form of “concepts, ideas, or narrative segments” found to be “similar to each other yet different from comparable elements in other themes” (Tashakkori & Teddlie, 2009, p. 346).

Transferability. Transferability is defined as demonstrating how findings are applicable in other settings. The technique used to establish transferability is “thick description,” which is developing detailed accountings of a researcher’s field experiences resulting in explicit data content patterns. By describing data sufficiently, the researcher can evaluate and draw conclusions that are transferable or applicable to other situations or people (Lincoln & Guba, 1985; Robert Wood Johnson Foundation, 2010).

Triangulation. Triangulation is a credibility-related technique that can be used to increase the probability that findings and interpretation will be considered credible through cross-checking of data. Triangulation requires the researcher to use multiple sources, methods, or theories to cross-check and ensure findings and interpretations are robust and comprehensive (Lincoln & Guba, 1985; Robert Wood Johnson Foundation, 2010).

Trustworthiness. Lincoln and Guba (1985) introduced the concept of trustworthiness to strengthen a study. Trustworthiness persuades readers to believe findings of a study are worthy or of value. Trustworthiness can be established in a study by applying four evaluative criteria, including “credibility,” “transferability,” “dependability,” and “confirmability” that are considered equivalent to validity, reliability, and objectivity (p. 300).

Unit of analysis. Analysis unit refers to an “individual case (or group of cases) that the researcher wants to express something about when a study is completed and is the focus of all data collection efforts” (Tashakkori & Teddlie, 2009, p. 347).

Validity. Validity refers to “the degree to which scientific explanation of phenomena match reality” (McMillan & Schumacher, 2006, p. 134). In other words, “Do the items measure the content they were intended to measure?” (Creswell, 2002, p. 157).

Organization of Dissertation

Chapter 1 of this dissertation provides an introduction to the qualitative case study, including the problem statement and purpose for the research. The theoretical framework is discussed, followed by a historical background on the life of Dr. Shirin Ebadi and Iran. Chapter 1 then presents the research objectives and significance of the study. The chapter closes by setting forth assumptions, limitations, key terms, and operational definitions.

Chapter 2 provides a comprehensive review of the literature to explain dimensions and relevance of the research objectives.

Chapter 3 describes in detail the research methods used in this study. It restates the research objectives and purpose and presents the framework for analysis.

Chapter 4 presents the results of the study.

Chapter 5 analyzes, interprets, and summarizes the findings of the study and provides recommendations for future studies by other researchers.

Chapter 2: Literature Review

Chapter 2 describes scholarly literature relevant to the research purpose of this qualitative case study, which is to determine Ebadi's leadership style through a comparative analysis of the Trait Approach and Skills Approach as the theoretical framework. The literature review is organized into six areas of focus, including: (a) the theoretical framework of the Trait leadership style approach as studied by Zaccaro et al. (2004); (b) the theoretical framework of the Skills leadership style approach as studied by Mumford, Zaccaro, Harding et al. (2000); (c) historical background and chronology of significant events in Iran; (d) Middle Eastern women, girls, and human rights; (e) education; and (f) the global impact of the Nobel Peace Prize. Chapter 2 sets the stage for Chapter 3 methods and provides the basis for comparing and contrasting the findings of this study (Creswell, 2003).

Theoretical Framework

Trait approach. There is an abundance of scholarly literature on the Trait Approach leadership style. Documented research regarding personal characteristics and attributes that differentiates leaders from non-leaders dates back to the 1930s (Robbins, 2003). Northouse (2004) noted the Trait Approach was most likely one of the first in methodological efforts to study leadership styles. Numerous researchers have contributed to research-based scholarly understanding of the Trait Approach leadership style, including but not limited to, Stogdill (1948, 1974); Mann (1959); Lord, DeVader, and Alliger (1986); Bass (1990a); Kirkpatrick and Locke (1991); Zaccaro et al. (2004); and Northouse (2004).

Stogdill examined 163 traits' studies published between 1948 and 1970. The studies focused on personal qualities that were recognized as characteristics of leadership (Bass, 1990a). Similarities of results during that period of time led to the conclusion that personality traits

differentiated leaders and followers, successful and unsuccessful leaders, and high-level leaders from low-level leaders (Bass, 1990a). Leader characteristics included a high drive for responsibility and achieving task completion; persistence in pursuing goals; resourcefulness in problem-solving; exercising initiative socially; exhibiting confidence; accepting consequences of decisions; absorbing stress; tolerating frustrating situations; influencing others' behavior, and the ability to establish social interaction systems to achieve goals. Individuals exhibiting these characteristics were considered advantageous to a person seeking leadership responsibilities (1990a).

Bass (1990a) stated, however, that while the studies tended to suggest each personality trait acted on its own to determine leadership effects, outcomes may be impacted by the interaction of traits and situational effects. For example, possessing culturally defined leadership characteristics combined with fortunate opportunities of being in the right place at the right time can impact an individual's path to achieve a leadership role.

Nonetheless, Bass (1990a) emphasizes there is significant evidence to support particular patterns of traits that impact leadership style, such as determination, persistence, self-confidence, and ego strength. As a result, individuals bearing those traits tend to be valued as individuals and placed in valued leadership positions.

One practical application that resulted from Stogdill's findings was the development of assessment centers by organizations to determine leadership potential among candidates for managerial positions. Individuals were tested with personality and aptitude tests to determine leadership capability (Bass, 1990a; Bray, Campbell, & Grant, 1974; Bray & Grant, 1966).

Stogdill's findings were further supported in Mann's (1959) research on personality. Mann led a study that examined over 1,400 findings regarding traits and leadership evident in

small populations. Mann found relationships existed between traits and leadership in up to 80% of the studies conducted. Mann's findings indicated leaders were strong in personal traits described as intelligence, adjustment, extroversion, dominance, masculinity, and sensitivity (Bass, 1990a; Yammarino & Bass, 1991).

Lord, DeVader, and Alliger (1986) reevaluated Mann's findings through meta-analysis and determined that the traits of intelligence, masculinity, and dominance were significant factors in how individuals perceived leaders. Lord et al. argued that personality traits could be used to differentiate leaders from nonleaders consistently across situations (1986).

Kirkpatrick and Locke (1991) also argued aggressively on the importance of leadership traits. By conducting a qualitative synthesis of past research, they posited traits do matter and that traits separated leaders from non-leaders. Specific traits noted included drive; a desire to lead; honesty; integrity; confidence; cognitive ability; and business knowledge (Northouse, 2004; Wren, 1995). Kirkpatrick and Locke believed, however, that individuals can be born with the above-referenced traits or can learn traits as needed (as cited in Northouse, 2004).

More recent research regarding leadership traits has progressed by identifying personalities traits believed to be predictive of leader effectiveness (Derue, Nahrgang, Wellman, & Humphrey, 2011). In addition, scholars are expanding the scope of traits by examining traits that can be developed versus traditional fixed traits as indicators for leadership effectiveness (Hoffman, Woehr, Maldagen-Youngjohn, & Lyons, 2011).

As discussed in Chapter 1, Zaccaro et al. (2004) developed a model to understand leader traits that rests on two premises: (a) leadership emerges from the combined influence of multiple traits as opposed to emerging from the independent assessment of traits, and (b) leader traits

differ in their distal and proximal influence on leadership. This is one of two models the researcher applied to analyze and determine Ebadi's leadership style.

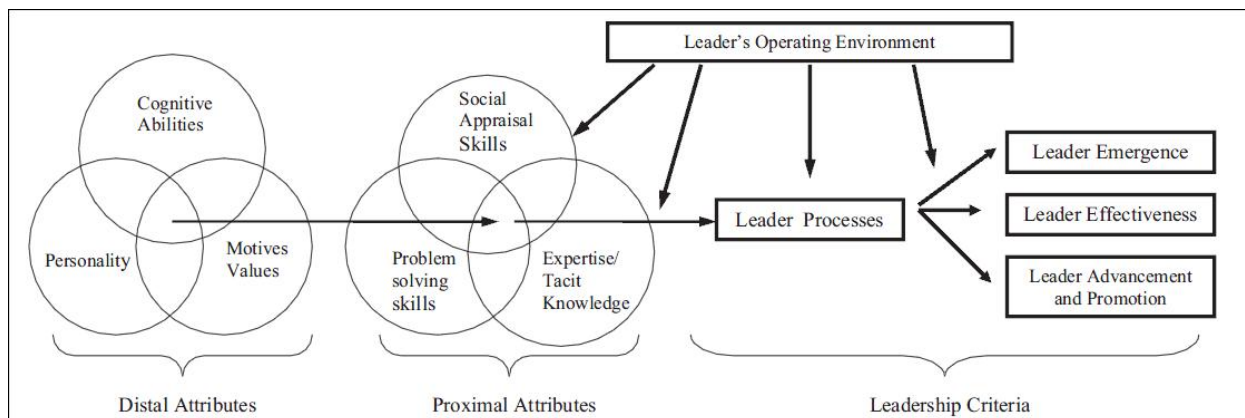


Figure 1. Leader traits based on Zaccaro et al. (2004) model. Adapted from “Leader traits and attributes,” by S. J. Zaccaro, C. Kemp, and P. Bader, 2004, *The Nature of Leadership*, p. 122. Copyright 2004 by Corwin. Reprinted with permission through Copyright Clearance Center at copyright.com.

Characteristics. Leadership traits based on Zaccaro et al.’s (2004) model referenced above are categorized and described as follows:

Cognitive abilities. Cognitive abilities include intelligence and creativity. Intelligence is recognized as the most significant trait in psychology and is considered to be one of the most essential traits that a leader must possess. Creativity is recognized as an essential component of leadership effectiveness (Hoffman et al., 2011).

Personality. Personality represents several dimensions, including extraversion (i.e., the tendency to be social, assertive, and experience energy); agreeableness (i.e., the tendency to be trusting, compliant, and caring); conscientiousness (i.e., ability to achieve goals and dependability); openness (i.e., a tendency to be imaginative, nonconforming, and autonomous); honesty/integrity (i.e., a tendency to be truthful); and charisma (i.e., able to influence followers by inspiring commitment and articulating a believable vision for the future) (Hoffman et al., 2011; Judge, Bono, Ilies, & Gerardt, 2002; Kirkpatrick & Locke, 1991).

Motives/values. Motives and values speak to achievement motivation and the need for power. Leaders achieve satisfaction from achieving influence over the beliefs and behaviors of others, which has a positive relationship with leadership effectiveness (Judge et al., 2002; McClelland & Boyatzis, 1982).

Social appraisal skills. Social appraisal skills refer to interpersonal skills and oral/written communication. These skills are important in understanding human behavior and group dynamics (Kirkpatrick & Locke, 1991; Yukl, 2006). Social skills are significantly correlated with effective leadership.

Problem-solving skills. Problem-solving skills are considered strongly correlated with leader effectiveness. Skills were found to be general in nature (Hoffman et al., 2011).

Expertise/tacit knowledge. Technical knowledge involves method, process, and equipment in managing others. Management skills, identified as expertise knowledge, involve coordinating the work of multiple constituents. Expertise/tacit knowledge are significant in leadership effectiveness (Bass, 1990b; Hoffman et al., 2011).

Cognitive Abilities, Personality, and Motives/Values are identified in Table 1 as Distal Attributes, meaning these characteristics are considered fixed traits or traits that leaders possess and could not develop over time despite training. Distal Attributes refer to achievement motivation; energy; dominance; honesty/integrity; self-confidence; creativity; and charisma (Hoffman et al., 2011).

Social Appraisal Skills, Problem-Solving Skills, and Expertise/Tacit Knowledge are identified as Proximal Attributes, which are considered malleable characteristics that can be learned for effective leadership (Zaccaro et al., 2004). Proximal Attributes include interpersonal skills; oral communications; written communications; management skills; problem-solving

skills; and decision-making (Hoffman et al., 2011; Zaccarro et al., 2004). The Zaccarro et al. (2004) Trait Model illustrates fixed Distal Attributes are precursors for the development of learned Proximal Attributes.

Table 1

Distal Attributes Versus Proximal Attributes

<i>Distal Attributes</i>	Description	<i>Proximal Attributes</i>	Description
<i>Achievement Motivation</i>	motivation to achieve has significant relationship with leader effectiveness (Hoffman et al., 2011)	<i>Interpersonal Skills</i>	broad range skills associated with understanding human behavior and group dynamics (Kirkpatrick & Locke, 1991; Yukl, 2006) significantly correlated with effective leadership (Hoffman et al., 2011)
<i>Energy</i>	tendency to be sociable, assertive, and active with zeal (Judge et al., 2002)	<i>Oral Communications</i>	significantly correlated with effective leadership (Hoffman et al., 2011)
<i>Dominance</i>	need for power satisfaction derived from exerting influence over behaviors of others positive relationship with leadership effectiveness (McClelland & Boyatzis, 1982)	<i>Written Communications</i>	significantly correlated with effective leadership (Hoffman et al., 2011)

(continued)

<i>Honesty/Integrity</i>	truthful, non-deceitful positively related to leadership effectiveness (Hoffman et al., 2011)	<i>Management Skills</i>	coordinating work of multiple constituents, crucial to leader effectiveness (Bass, 1990a)
<i>Self-Confidence</i>	sense of self-efficacy among followers (Hoffman et al., 2011)	<i>Problem-Solving Skills</i>	strongly correlated with leader effectiveness (Hoffman et al., 2011)
<i>Creativity</i>	significant component of effective leadership (Hoffman et al., 2011)	<i>Decision-Making</i>	strongly correlated with leader effectiveness (Hoffman et al., 2011)
<i>Charisma</i>	Influence by articulating compelling visions inspiring commitment and sense of self-efficacy significant influence on leadership (Hoffman et al., 2011).		

The above-referenced characteristics and Distal/Proximal Attributes were used in analyzing publicly-available data on the leadership style of Ebadi. For the remainder of this study, these characteristics as a whole were referred to as “Zaccaro’s Trait Model Characteristics.”

Opposing and supporting viewpoints. Robbins (2003) noted numerous studies attempting to isolate leadership traits resulted in failure. For example, a review of 20 studies exploring 80 leadership traits resulted in only five traits common to four or more of the studies. Conger and Kanungo (1998) suggested trait leadership theory as too simplistic, and Kenny and Zaccaro (1983) criticized the lack of a universal group of traits consistently associated with leadership. Additional criticisms by Mukherjee (2009) included: (a) an expectation of subjective judgment in determining leadership effectiveness, (b) an extensive list of traits, (c) difficulty in

ranking the importance of individual traits, (d) overlooking desires of followers, (e) failure to differentiate between cause and effect, and (f) failure to address situations.

Over time, the introduction of new leadership theories diminished support for the trait leadership style approach. Despite the criticisms, cumulative findings from over 50 years' research conclude some traits do increase the likelihood of success as a leader. There appears to be a general convergence of research where scholars tend to group traits into groups believed to determine an effective leader (Northouse, 2004).

Skills approach. Researchers have studied skills in leadership dating back to the 1950s. Two models emerged and are recognized as significant. Katz (1955) was the first to conceptualize and publish the skills approach in the *Harvard Business Review* during a time when scholars were attempting to identify a universal or definitive set of leadership traits.

Katz addressed leadership as a set of deliverable skills that people could develop or learn and improve through training and practice. Katz (1955) suggested effective leadership relies on three basic personal skills: (a) technical skills, (b) human skills, and (c) conceptual skills. Technical skill is defined as knowledge and proficiency in specific types of activity. It includes competency in a specialized area, analytical ability, and the ability to use appropriate techniques. Technical skill is viewed as more important for lower and mid-level management and less important in high-level management. Human skills are people skills that speak to knowledge and the ability to work with people. Human skills enable leaders to guide groups in working collaboratively to achieve common goals (Katz, 1955). Conceptual skills represent an ability to work with concepts. Individuals demonstrating conceptual skills are able to easily influence others when implementing ideas that shape an organization or group. Leaders with conceptual

skills work comfortably in the abstract. Conceptual skills are essential in creating vision and strategic plans (Katz, 1955).

Katz (1955) stressed it was important for leaders to possess all three skills. He emphasized that technical, human, and conceptual skills differ from traits because skills demonstrate what leaders can accomplish, while traits represent who leaders are in terms of innate characteristics (1955).

There was a renewed interest in the Skills Approach during the 1990s when Mumford and others developed a second model, an empirically skills-based model of leadership. Characterized as the “Capability Model,” it emphasized leadership abilities could be developed through education and experience (Mumford, Zaccaro, Harding et al., 2000; Yammarino, 2007). Mumford, Zaccaro, Harding et al. (2000) transformed the Skills Approach into a Skills Model of Leadership composed of five different components, including: a) competencies, b) individual attributes, c) leadership outcomes, d) career experiences, and e) environmental influences. It is this Skills Model of Leadership that the researcher applied to collected data to determine Ebadi’s leadership style.

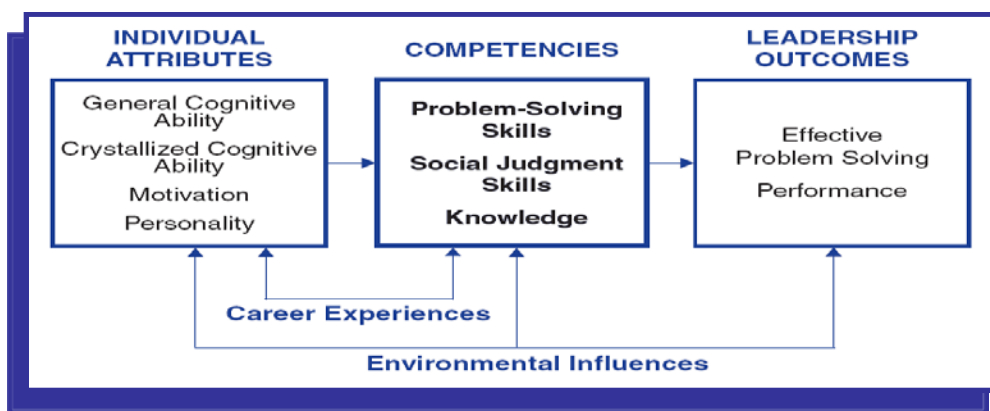


Figure 2. Skills model of leadership based on Mumford, Zaccaro, Harding et al. (2000). Adapted from “Leadership skills for a changing world: Solving complex social problems,” by M. D. Mumford, S. J. Zaccaro, F. D. Harding, T. O. Jacobs, and E. A. Fleishman, 2000, *Leadership Quarterly*, 11(1), p. 23. Copyright 2000 by Science Direct. Reprinted with permission through Copyright Clearance Center at copyright.com.

Components. Leadership skills based on Mumford, Zaccaro, Harding et al.'s (2000) model referenced above are categorized and described as follows:

Competencies. Competencies include (a) problem-solving skills, (b) social judgment skills, and (c) knowledge. Problem-solving skills are a leader's creative ability to solve organizational problems. Leaders can define a problem, gather information, articulate problem understanding, and plan for resolution (Mumford, Zaccaro, Harding et al., 2000).

Social judgment skills provide an increased capacity to understand people and social systems. They enable leaders to work with others to resolve challenges and garner support to effect change. Social judgment skills include: (a) perspective taking, (b) social perceptiveness, (c) behavioral flexibility, and (d) social performance. Perspective taking demonstrates understanding others' attitudes toward problems or solutions, empathetic to other people's perspectives on different issues, and social intelligence. Social perceptiveness represents insight and awareness into how people function within an organization. Leaders with social perceptiveness can sense how employees will react to change. Behavior flexibility is the ability to change and adapt one's behavior upon understanding others' perspectives. Flexibility maintains openness and a willingness to change. Social performance encompasses numerous related skills that may fall under the umbrella of communication, such as persuasion, mediator, and coach (Mumford, Zaccaro, Harding et al., 2000).

Knowledge directly impacts a leader's ability to identify and resolve complex challenges. Knowledge is an accumulation of information and the intellectual framework used to organize information. Leaders with knowledge understand tasks, people, an organization, and how the elements connect with each other. With knowledge and expertise, it is possible for individuals to

think about complex issues and develop possible strategies for change (Mumford, Zaccaro, Harding et al., 2000).

Individual attributes. Individual attributes address (a) general cognitive ability, (b) crystallized cognitive ability, (c) motivation, and (d) personality. General cognitive ability equates to a person's intelligence. Crystallized cognitive ability is an intellectual ability learned or acquired over time. It is the accumulation of knowledge obtained through experience (e.g., problem-solving skill, conceptual ability, and social judgment skills). Motivation addresses willingness, dominance, and social good that prepares people to become leaders. The personality attribute reminds us personality impacts the development of leadership skills (Mumford, Zaccaro, Harding et al., 2000).

Leadership outcomes. Leadership outcomes include effective problem-solving and performance. Problem-solving is critical in the skills approach. Problem-solving skills, as competencies, lead to effective problem solving in the Skills Approach Model. Effective problem-solving involves creating solutions that are logical, effective, and unique (Mumford, Zaccaro, Harding et al., 2000).

Performance outcomes reflect a leader's accomplishments. Outcomes measure the level of success a leader has attained in completing his or her goals and objectives as assigned (Mumford, Zaccaro, Harding et al., 2000).

Career experiences. The model suggests career experiences improve a leader's skills and knowledge over a period of time. Leaders can develop their abilities through experience based on the Skills Approach Model. Career experiences may impact leadership performance directly or indirectly (Mumford, Zaccaro, Harding et al., 2000).

Environmental influences. Environmental influences are part of the Skills Approach Model but are typically not under the control of the leader. Factors in a leader's situation can lie outside the leader's competencies and impact leadership performance in a direct or indirect manner (Mumford, Zaccaro, Harding et al., 2000).

The Skills Approach works in the following manner. The three competencies – problem-solving skills, social judgment skills, and knowledge – are the central determinants of the Skills Approach model by Mumford, Zaccaro, Harding et al. (2000); however, individual attributes, career experiences, and environmental influences all impact the key competencies' component. The Skills Approach model suggests leadership effectiveness as measured by outcomes is a direct result of leader competencies and the indirect result of individual attributes working through leader competencies. The model also contends that career experiences work indirectly to affect leadership outcomes, while environmental influences work indirectly and directly to influence leadership outcomes (Mumford, Zaccaro, Harding et al., 2000).

Early research emphasized the importance of skills across different management levels (Katz, 1955). Later scholarly research focused on learned skills as the key to effective leadership performance at all management levels (Mumford, Zaccaro, Harding et al., 2000).

Opposing and supporting viewpoints. Northouse (2007) highlights the Skills Approach as the original attempt to develop a structure of leadership around skills, which is a framework that many leadership education programs use today. The Skills Approach provides a broad view of leadership that incorporates numerous components. Leadership framed by skills suggests that many people have the potential for effective leadership, which is appealing to individuals with a desire to learn how to become a successful leader.

The Skills Approach is faulted at times because it fails to explain how social judgment and problem-solving skills result in effective leadership performance. Also, the individual attributes component of the model can be viewed as similar to the traits approach, which moves the model away from being a strictly skills approach (Northouse, 2004). Finally, research by Mumford, Zaccaro, Connelly et al. (2000) was limited to military personnel, limiting the generalization of the model to alternative populations.

Historical Background

Dr. Shirin Ebadi. Born in Hamedan, Iran, in 1947, Ebadi moved with her middle class family to the capital city of Tehran, Iran, when she was an infant and resided in Tehran through adulthood. Although Ebadi's spouse maintains their residence in Tehran, Ebadi lives outside of Iran for safety reasons. Throughout her adolescent life, Ebadi's father, Mohammad-Ali Khan, treated Ebadi and her siblings equally, despite living in a patriarchal society (Ebadi & Moaveni, 2006; McDowall, 2010).

Ebadi entered law school in 1965, just one year after Ayatollah Khomeini was expelled from Iran. Ebadi then graduated from law school in 1969, became the first Iranian female Muslim judge in 1970, and received, with honors, her doctorate in law in 1971 at the young age of 24. Marrying Javad Tavassolian in 1975, Ebadi and her family faced the international revolution of 1979. During the birth of two daughters, Ebadi experienced the death of Mohammad Reza Pahlavi, ruler of Iran during the period of 1941-1979, war with Iraq, and the release of American hostages (Ahmad, 2004; Brown, 2007; Ebadi & Moaveni, 2006).

Utilizing her expertise in law, Ebadi has risked her safety and freedom in representing individuals and groups in controversial legal cases and has become internationally recognized as an advocate of human rights. She also teaches in the area of human rights, is a published author

of several books and numerous articles, has founded or co-founded several non-governmental organizations, and is the recipient of numerous honorary degrees and awards in addition to the 2003 Nobel Peace Prize (Brown, 2007; Davis & Selvidge, 2006; Stiehm, 2006). In 2004, *Forbes* magazine named Ebadi one of the 100 most powerful women in the world (MacDonald & Schoenberger, 2004).

Ebadi continues her work globally today through organizations and as an individual advocating for human rights. Iran's government structure, its history of politics, the role of women, religion, and education provide an important backdrop in Ebadi's pursuit of human rights and democracy.

Iran. Formerly known as Persia until 1935, Iran is located in the Middle East and borders Iraq, Pakistan, Turkey, Afghanistan, and the former Soviet republics of Armenia, Azerbaijan, and Turkmenistan (Brown 2007; Stiehm, 2006). There are approximately 81 million people living in Iran, with a majority (90-95%) of Iranians being Shia Muslims (CIA World Factbook, 2011; CIA World Factbook, 2014). Iran is considered a modern country, and there is an 80% literacy rate. Approximately 20% of Iran's work force is employed in agriculture, 25% in industry, and 45% in services. Persian is the official language of Iran (Stiehm, 2006).

Government. Brown (2007) reports that many scholars define the government of Iran as a theocracy, a form of government where its officials are recognized as divinely inspired leaders (Brown, 2007; Mottahedeh, 2008). These divinely inspired officials are not necessarily elected officials. William Beeman of Brown University (2005), notes, “. . . half of the institutions in the Iranian government are unelected, and these institutions have veto power over the elected institutions. Furthermore, the army and the judiciary are controlled by these unelected bodies” (p. 66).

An Assembly of Experts consisting of 86 members forms the structure of government in Iran. Only clerics or religious leaders can be members of the Assembly of Experts. The Assembly of Experts appoints a supreme leader of Iran. A supreme leader's role is to appoint the director of the judiciary, military commanders, prayer leaders, the heads of radio and television, and appoint six members of a 12-member Guardian Council. The Guardian Council consists of six clergy appointed by the supreme leader and six jurists nominated by the judiciary and approved by parliament. It is important to note that the director of the judiciary is also appointed by and reports to the supreme leader. The Guardian Council can eliminate any candidate they do not want to run for a position on the Assembly of Experts. Guardian Council terms last six years, and these 12 members' veto power over every potential candidate running for the Assembly of Experts makes the Guardian Council the most powerful political group in Iran (Brown, 2007; Mottahedeh, 2008).

In addition to a supreme leader, a president of Iran is elected for a four-year term and can serve up to two terms. The president is recognized as the head of the executive branch of government, and his primary responsibility is to ensure the constitution is adhered to by Iranians. It is important to note that the president's powers are limited because the religious leaders, who hold the majority of the unelected positions, and the supreme leader hold power over the president. The president's cabinet is called the Council of Ministers and consists of members chosen by the president and approved by parliament. Although the president is allowed to appoint the members of his Council of Ministers, the religious leaders shadow the Council of Ministers closely to ensure the strict Islamic Code, referred to as "Sharia," is followed (Beeman, 2005; Brown, 2007).

Members of the judiciary and legislative assembly assist in defining legal policy and are held responsible for making certain that Islamic laws are enforced. If representatives of the legislative assembly or judiciary members fail to carry out Guardian Council requests, an Expediency Council appointed by the supreme leader will ensure it happens as desired by the Guardian Council. Representatives of the legislative assembly are elected every four years and can introduce and pass bills, but all bills must be approved by the Guardian Council (Brown, 2007).

Politics. During World War I, 1918, Iran's economy was in trouble, and Reza Khan gained military control. He was appointed Prime Minister in 1923 and appointed himself shah. Reza Khan garnered support from Iranians by promising reform in education and law, reducing the power of the clergy, and empowering women, even though he did so only because he believed he needed women's participation to succeed in government (e.g., voting privileges, compulsory education, equal salaries, prohibiting polygamy, banning of the chador (veil), and improving legal rights in divorce and child custody issues) (Axworthy, 2008; Brown 2007; Stiehm, 2006). When World War II broke out in 1939, British and Russian forces occupied Iran, and Reza Shah was eventually forced to pass power to his son, Mohammed Reza Pahlavi. Pahlavi, just 22 years old, was viewed as weak and an easy target of manipulation. In 1949, when Ebadi was only two years old, Mohammad Mosaddegh formed the National Front Party, gained popularity in Iran as he worked with parliament to nationalize the oil industry, and became appointed Prime Minister through the popularity of the Iranian people. (Brown, 2007; Mottahedeh, 2008; Stiehm, 2006). The young Pahlavi disliked Mosaddegh as his popularity grew. In 1953, Mosaddegh was removed from power and influence through a military coup conducted with the cooperation of the U.S. and Great Britain. Ebadi, only five years old at the

time, recalls the tension this caused in her family as the U.S. intervened in the politics of Iran (Brown, 2007; Ebadi & Moaveni, 2006; Norfolk, 2008).

Ruhollah Khomeini, known as Ayatollah Khomeini in the West, exiled from Iran since 1963, worked from France to expel the shah. Iranians struggled between the existing westernized Iran formed by the shah and the opposition led by Khomeini and Muslim religious leaders appealing to past traditional times in Iran that were more familiar and comfortable. Iranians did not yet realize the existing separation of church and state imposed by the shah would soon be replaced with a combined religious and political authority. In January 1979, the shah and his family fled Iran. One month later, Khomeini moved back to Iran after 15 years in exile and stepped into power. The revolution was supported by millions of Iranians, and 98% of Iranians voted in a special referendum to become the Islamic Republic of Iran (Brown, 2007; Ebadi & Moaveni, 2006; Mottahedeh, 2008).

Under Khomeini's rule, women's rights were reduced or stripped away completely, and martyrdom was promoted to young men through the Koran as a means to achieve a perfect death during the eight-year Iran-Iraq war with Saddam Hussein. It was during this time that Ebadi was stripped of her judgeship. In November 1979, revolutionary students seized the U.S. Embassy and held Embassy staff as hostages for over a year, which was supported by Khomeini. In 1988, Hussein and Khomeini agreed to a cease-fire resolution through the United Nations Security Council, but not before 500,000 people perished (Brown, 2007; Ebadi & Moaveni, 2006).

In 1989, Khomeini died, and Seyyed Ali Khamenei became the new supreme leader. Corruption permeated Khamenei's government, and the economy was in chaos. The new penal code of 1995 implemented execution by stoning, violations of dress code brought prison time or lashing, and the suicide rates of women remained high. Men dominated the household, and

women could not leave their homes without a husband's permission. The Civil Code allowed punishing nine-year old girls as adults, and polygamy was once again acceptable. Seyed Muhammad Khatami was elected as president in 1997 after promising to create a democracy in Iran. Supreme leader Khamenei and the new President Khatami differed in their views as Khatami wanted to heal relations between Iran and the U.S. while Khamenei condemned the U.S. for past problems in Iran (Axworthy, 2008; Brown, 2007). A reign of terror ensued, and many writers, activists, intellectuals, and students who protested the government disappeared or were murdered. It was during this time period that Ebadi accepted many controversial legal cases defending brutal treatment of individuals and groups. She herself was thrown in jail. In 2005, Mahmoud Ahmadinejad was elected president, and Ayatollah Ali Khamenei remained supreme leader (Brown, 2007; Ebadi & Moaveni, 2006).

In 2007, Iran remained in conflict with the U.S. as it was perceived to be developing a nuclear weapons program in spite of protests from the Western world. Iran claimed its nuclear program was intended to improve energy uses and not to make nuclear weapons despite actions to the contrary. A National Intelligence Estimate on Iran (2007) reported Iran's nuclear weapon program had ceased; however, Ebadi stated in a January 2008 interview that the fragile relationship between the U.S. and Iran "still poses the danger of a major conflict" (Boghrati, 2008, para. 15). By summer 2010, Iran was at odds with the world regarding its nuclear energy pursuits and faced sanctions against its nuclear program by the United Nations Security Council (MacFarquhar, 2010). As of 2013, Iran remains a focal point of controversy despite its claims of developing a nuclear program simply to generate electricity and provide medical reactor fuel. Iran continues to challenge and accuse the United States of attempting to undermine its regime. On June 13, 2013, cleric Hassan Rouhani was elected as Iran's new president. Presented as a

moderate president, it appeared Rouhani may be open to changes in Iran's nuclear program and enforce measures to protect human rights. In November 2013, world leaders reached a preliminary agreement on a more defined nuclear program in exchange for reduced sanctions on Iran. The relationship between the United States and Iran remains complicated (Rezaian, 2013). U.S. President Obama is considering a foreign policy deal with Iran that would temporarily forestall its ability to build a nuclear weapon. In return, Iran is considering accepting a temporary suspension of sanctions that have cut oil revenues and terminated Iran's banking relationship with the West. The arrangement, if negotiated successfully, would be a temporary arrangement without the vote of U.S. Congress (Rezaian, 2013; Sanger, 2014).

Religion. The majority of Iranians are Muslim and practice the religion of Islam where believers accept to surrender to the will of Allah, the sole God who is considered both the creator and master of the world (Brown, 2007; Peters, 2003). Muslims believe the will of Allah is revealed to the Prophet Muhammad through scriptures of the Koran. The Koran, also spelled Quoran, means "recitation" and is the equivalent in meaning as the Bible is to Christians, and is accepted as a moral rule book (Esposito, 2003).

Islamic doctrine is considered egalitarian; however, in Iran's patriarchal society, the definition of egalitarian appears to be limited to free adult male Muslims. Muslims have two different definitions of Islam. One definition is legalistic and absolutist Islam, while the other definition is a pluralistic and tolerant Islam that embraces modern democratic ideals (Brown, 2007; Peters, 2003). Muslims are further divided into Shia Muslims and Sunni Muslims, with Sunni Muslims accounting for approximately 5-10% of all Muslims in Iran (CIA Factbook, 2011; Stiehm, 2006). Both Shia Muslims and Sunni Muslims claim the Prophet Muhammad to be their model; however, Shia Muslims practice under the authority of the Prophet Muhammad's

descendants who believe that succession to leadership in the Muslim community should be hereditary, while Sunni Muslims practice under the authority of Prophet Muhammad's followers, not relatives, and believe leadership of the Muslim community should be based on merit (Esposito, 2003). Sunni Muslims are more likely to follow their own interpretations of religious texts, while Shia Muslims tend to listen more to conservative religious leaders (Brown, 2007; Peters, 2003).

Role of women. A patriarchal system dominates Iranian culture (Brown, 2007; Coleman, 2010; Ebadi & Moaveni, 2006) making the role of women in Iran a difficult one. Women are described as being used by various regimes to promote political agendas with little regard for the consequences and treatment that follows. For example, under Mohammad Reza Shah's regime, women were portrayed as "cultural transmitters of Western values" (p. 19) and were allowed to vote in some, but not all elections, and offered better jobs only if they appeared in public unveiled, which represented a manipulated symbolic gesture that allowed the shah to present a more modern, westernized Iran to the world (Brown, 2007; Davis & Selvidge, 2006).

Although she initially supported the 1979 Iranian revolution by Ayatollah Khomeini, Ebadi's judgeship was taken from her following the revolution by the same individuals she had supported for the simple reason of being a woman (Ahmad, 2004; Brown, 2007). Supreme leader Khomeini continued to strip away the few women's rights gained during the reign of the shah and forced women back into the home and under the chador. Under Islamic law known as "Sharia," the new penal code imposed by supreme leader Khomeini reduced the value of a woman's life to only half of a man's life, a husband's permission was required for divorce, and a woman's testimony was worth only half as much as a man's testimony in a court of law (Brown, 2007; Ebadi & Moaveni, 2006; Norfolk, 2008). Even today, Iranian women continued to be

beaten, detained, or imprisoned for seeking women's rights (Ahmad, 2004; Brown, 2007). In January 2011, Nasrin Sotoudeh, a female human rights lawyer in Iran, was forbidden to practice law for alleged acts threatening national security and the Iranian regime. She received an 11-year prison term and cannot leave Iran for 20 years (Yong, 2011).

Education. Despite Iran's patriarchal society, Article 30 of the Iranian Constitution stipulates that "the government must provide 'all' citizens with free education up to secondary school, and must expand free higher education to the extent required by the country for attaining self-sufficiency" (Ebadi, 2008a, p. 138). Education begins when a child reaches seven years of age. Pre-college students will spend five years in elementary school, plus three years in secondary school and high school, and one year in a pre-university setting (Ebadi, 2008a).

The Islam religion also supports educating women and acknowledges that men and women have the capability and responsibility to learn. Laws and religion supporting education for Iranian women represent an unusual break in the patriarchal attitudes towards women in Iran and have positive implications in the struggle for women's rights and for the future of the country (Povey & Rostami-Povey, 2012).

Aryan (2012) posits higher education facilitates gender equality and increases Iranian women's abilities to participate effectively in society. Prior to the 1979 revolution, government policy supported education for women as part of Iran's efforts to modernize the country. Because modernization was based on Western models, many traditional families and political and religious groups would not consider a Western model of education safe under the Shah's regime (Aryan, 2012). Following the 1979 revolution, Ayatollah Khomeini, leader of the revolution, encouraged education for men and women to overcome illiteracy and on the grounds that Islam teachings demand that all women and men obtain an education. The numbers of Iranian women

attending universities boomed and continued to progress to the point where women entering and graduating from universities at the undergraduate level surpassed that of male students, a trend that began in 2001. This was made possible through critical financial and moral support of women's families (2012).

As a result, Iranian women are shifting female positions in society as a whole because education provides human development, instills dignity, improves social status, and promotes economic contributions for survival. Educated Iranian women also serve as an inspiration to other young women seeking education and change. The literacy rate for females rose from 35.5% in pre-revolution 1976 to 80.3% following the 1979 revolution. The percentage of females attending universities in 1978-1979 was 31% as compared to 49% in 2009-2010 (Aryan, 2012).

Despite the phenomenon of the significant increase in women's education in Iran, women continue to face gender inequalities and limitations imposed by a male-dominated society. Women are challenged regularly in the areas of legal rights, marriage, divorce, child custody, employment, religion, and politics (Aryan, 2012; Rezai-Rashti & Moghadam, 2011).

Chronology of Significant Events in Iran (1800 to Present)

Reign of Agha Muhammad Khan (1794-1797). During his reign, Agha Muhammad Khan chose Tehran as the capital of Iran and was known for frugality and austerity. Europeans visiting the Middle East held a view of condemnation for Islam, believed the treatment of women as moral decadence, viewed the practice of wealth from a groom's family to a bride's family as the sale of women, and the forced wearing of the veil and seclusion as signs of enslavement. There was little education for women during Khan's reign (Beck & Nashat, 2004).

Reign of Fath Ali Shah (1797-1834). War raged in Iran during the reign of Fath Ali Shah, who enforced polygamy and concubinage as a form of control over women and girls (Beck & Nashat, 2004).

Reign of Muhammad Shah (1834-1848). Iran engaged in war with Britain. The Baha'i faith emerged and was recognized as a new religion. Muhammad Shah became known for piety (Beck & Nashat, 2004).

Reign of Nasir al-Din Shah (1848-1896). During the reign of Nasir al-Din Shah, efforts were made to strengthen government. The first European-style school for boys was built, and an emergence of the elite familiar with Europe-type reforms emerged. Railways were built, natural resources developed, and the rivalry between Britain and Russia influenced Iran (Beck & Nashat, 2004).

Reign of Muzaffar al-Din Shah (1896-1907). Foreign debt rose considerably during the reign of Muzaffar al-Din Shah. The constitution was created as a result of demand of disparate groups to limit royal prerogatives (Beck & Nashat, 2004).

Reign of Muhammad Ali Shah (1907-1909). Muhammad Ali Shah openly and regularly attacked the constitution and was forced to abdicate due to a majority support for the constitution. Britain and Russia limited their rivalry by splitting Iran into spheres of influence (Beck & Nashat, 2004).

Reign of Ahmad Shah (1909-1925). Parliament passes law for universal secular education during the reign of Ahmad Shah, and the first modern schools for girls opened in Tehran. Iran is invaded during World War I (Beck & Nashat, 2004).

Reign of Reza Shah (1925-1941). Reza Shah ends the civil war, creates a strong central government, and restricts religious leaders. The parliament rubber stamps Reza Shah's direction, and

he builds an army. The University of Tehran forms in 1935, and women are allowed to enroll to pursue an education and employment (Beck & Nashat, 2004). In addition, Reza Shah, with support from women's advocates, wages a campaign to sway public opinion in favor of women unveiling. Traditionalists strongly oppose unveiling. The Shah then banned veils, also known as chadors, for women around 1936. Many educated men and women welcomed unveiling, however, traditionalists were left with no choice. Traditional women, particularly older women who wished to wear veils, experienced religious and emotional distress from the required unveiling. Conservative men opposed to unveiling tied meaning of the veil to women's morality and social decency (Heath, 2008).

Because unveiling was an integral piece of the Shah's modernization efforts, he ignored the traditionalists and ordered physical force by soldiers to remove women's veils in public. As a result, compulsory unveiling gave educated, modern women a choice of identity and access to education and employment, yet denied the same opportunities to women who wished to remain veiled (Hamideh, 2007; Heath, 2008).

Reza Shah was forced to abdicate in 1941. His son, Muhammad Reza Shah, assumed the throne and relaxes the requirement of unveiling (Beck & Nashat, 2004).

Reign of Muhammad Reza Shah (1941-1979). During the reign of Muhammad Reza Shah, the son of Reza Shah, compulsory unveiling comes to an end, political parties enjoy freedom, and the parliament attempts to control the oil industry (Beck & Nashat, 2004; Heath, 2008). Muhammad Mossadegh emerges as nationalist leader and Prime Minister (1953-1955); however, the Shah removes him and places Mossadegh under house arrest with support from the U.S. Central Intelligence Agency. Women's organizations collectively formed the High Council of Women headed by the Shah's twin sister, Princess Ashraf Pahlavi (1959). The Shah announced the White Revolution program (1963) that gave women the franchise. Land reform demonstrations against

women's franchise resulted in the arrest and exile of clerical opposition leader Ayatullah Ruhollah Khomeini (1963). The High Council of Women was subsequently replaced by the Women's Organization of Iran (1966). The Family Protection Law (1967; revised 1975) passed by parliament, which allowed women greater rights to seek divorce, obtain custody of children, and required a husband to secure his wife's permission before marrying a second wife (Beck & Nashat, 2004).

Heath (2008) notes some reforms by Muhammad Reza Shah, like his father, were advantageous to women, however, his initiatives were often ill-conceived and poorly implemented, resulting in a lack of economic development, social disparity, and increasing gaps between the rich and poor. Massive, widespread protests against the Shah ensued based on his alliance and dependency on the modern West, and the Shah left Iran fearing for the safety of himself and his family when Islamic Revolution supporters took control of the government in January 1979 (Beck & Nashat, 2004; Heath, 2008).

Islamic Republic of Iran (1979-Present). Ayatullah Khomeini returned to Iran on February 1, 1979 and gave his blessing to form an Islamic government on February 26, 1979. The Islamic government suspended the Family Protection Law, and prohibited women from assuming posts such as judges. Khomeini recommended working women wear modest dress, banned coeducational activities in sports and education above primary levels, and women were encouraged to take early retirement in professions where they were exposed to close contact with men. A new constitution was put to referendum creating the Islamic Republic of Iran in December 1979, which designated Khomeini as the supreme spiritual leader. The first president was elected in Iranian history in January 1980. Iran's first Islamic parliament included 217 deputies, including four women. Islamic dress covering hair and body is once again mandatory for women employees in June 1980, and women feared attack in public from revolutionary guards. In September 1980, Iraq attacked

Iranian air bases beginning the Iran-Iraq war, which lasted through 1988. Women entered the labor force during this time due to the need for help during wartime. Khomeini died in 1989, and women formed associations seeking to understand human rights in Islam. The cleric Muhammad Khatami, who advocated for greater freedom for women, was elected president in May 1997 by 79% of the electorate. The first female vice-president was chosen. Khatami was re-elected President despite a lack of endorsement from the supreme spiritual leader. Women applied to run for presidency in 2001, and female students attending the university increased to 51% in 2001 and 62% in 2003 (Beck & Nashat, 2004).

Beck and Nashat (2004) credit the period during the 1978-1979 Revolution as a turning point for women in the history of Iran. Thousands of women demonstrated against the regime of Muhammad Reza Shah, son of former Iranian leader, Reza Shah, by wearing traditional black cloaks covering their hair and bodies despite no law requiring the wearing of veils at that time. Women's activities during the revolution sparked a scholarly interest in women's roles that would lead to documentation within the context of the significant development of Iran.

Research following the 1979 revolution revolves around studies influenced by Western secular feminism, apologists for Islam, and that Islamic teachings could support women's rights and equality (Beck & Nashat, 2004; Najmadadi, 2007). An underlying assumption in studying Western secular feminism is that Islamic teachings support and promote a patriarchal system that subjects women to unequal treatment. Although some researchers believe women's rights improved during the Shahs' regime, many believe the Islamic Republic's policies increased inequities. The underlying ideological approach is tied to women in the 1900s when feminist awareness began to surface after women were more frequently exposed to modern ideas like socialism, European education, and weakened religious forces (Beck & Nashat, 2004).

Beck and Nashat (2004) propose research related to the pre-1900s lacked substance because women were helpless due to seclusion and veil coverings. While these works contribute to the knowledge base, they are limited due to methods developed for studying Western women and their conditions, which were different from those in Iran. Many studies ignored women's barriers by blaming historical Islam teachings. Excessive focus on seclusion and Islam teachings as the major reasons for inequities that Iranian women experienced prevented some researchers from identifying more fundamental causes of challenges for women, particularly underlying socioeconomic barriers that alienated women from education, adequate healthcare, and employment opportunities. As a result, this focus further strengthens misconceptions by Westerners about women's roles in the Muslim world and about Islam's teachings on women. Beck and Nashat emphasize the root causes of women's rights and inequality must be explored, rather than symbolic meanings, which many inaccurately associate with Islam. More accurate historical analyses would be useful to improve understanding of living in societies where past attitudes toward women have not changed and where opportunities that could support change are not considered (2004).

A trend emerged in the study of women in Iran following Ayatullah Khomeini's death in 1989 and the election of President Muhammad Khatami in 1997 (Beck & Nashat, 2004). These studies attempted to demonstrate that Islamic teachings did not necessarily oppose women's rights and equality and argued inequities of Muslim women were an aberration in an effort to enlighten followers about Islam teachings and demonstrate modern feminism and Islam were not contradictory. Beck and Nashat (2004) believe this perspective fails to acknowledge the silencing of women for centuries.

During the presidency of Khatami (1997-2005), there were attempted political and cultural reforms that created conflict with conservatives; however, Khatami was re-elected in June 2001 for a

second term (Gheissari & Nasr, 2006). In January 2002, U.S. President George W. Bush called Iran “an axis of evil” (p. xvi), and Iran begins building a nuclear reactor. By 2003, Iran’s nuclear program is of international concern, and Iran agrees to suspend the program at the request of the European Union in November 2004. In June 2005, Mahmoud Ahmadinejad, representing conservatives, is elected the new president of Iran and implements a more military environment (Gheissari & Nasr, 2006). By August 2005, Iran is found to be once again developing a nuclear program but states it is for energy purposes and medical research only. Iran is then reported to the United Nations Security Council in (Gheissari & Nasr, 2006).

By 2006, Iran’s nuclear energy program was considered a serious nuclear weapons threat globally, including the U.S. Despite Iran’s insistence the nuclear program was solely for the purpose of energy-related needs, the U.S. believed Iran’s actions and activities indicated otherwise (Axworthy, 2010; Kamiar, 2007). In 2009, Ahmadinejad was re-elected president under protest by Iranians, resulting in post-election unrest, violence, and death. Iranian authorities then announced monitoring of electronics communications, including text messages, emails, and Internet postings. Iran confirmed it was conducting missile tests, and the threat of a nuclear attack continued (Axworthy, 2010; Chronology, 2010; Kamiar, 2007). In June 2013, cleric Hassan Rouhani was elected as Iran’s new president. Presented as a moderate president, it appeared Rouhani may be open to changes in Iran’s nuclear program and enforce measures to protect human rights. In November 2013, world leaders reached a preliminary agreement on a more defined nuclear program in exchange for reduced sanctions on Iran. The relationship between the United States and Iran remains complicated. U.S. President Obama is considering a foreign policy deal with Iran that would temporarily forestall its ability to build a nuclear weapon. In return, Iran is considering accepting a temporary suspension of sanctions that have

cut oil revenues and terminated Iran's banking relationship with the West. The arrangement, if negotiated successfully, would remain as a temporary arrangement without the vote of U.S. Congress (Rezaian, 2013; Sanger, 2014).

Women, Girls, and Rights in the Middle East

Keddie (2007) stated, “[a]lmost no serious scholarly historical work has been done on Middle Eastern women” (p. 4). There are areas of research with a small amount of primary evidence and other areas where researchers appear to be biased by varying ideological views. As a result, Keddie focused on research following the post-1979 Revolution period because she believed it was valuable to explore the past 30 years of scholarly work, which could be of use by other scholars, students interested in this area of study, and the public. She emphasized the need to close the gap in comprehensive research and suggested future scholars integrate sociological and anthropological studies over time to add to literature, record views, and increase certainty of information studied in this area (2007).

Studies of Middle Eastern women increased significantly in the wake of the 1979 Revolution when the Ayatullah Khomeini returned to Iran and gave his blessing to form an Islamic government on February 26 (Beck & Nashat, 2004; Keddie, 2007). Keddie (2007) utilized numerous studies to synthesize the history of women from pre-Islamic times through the early 2000s. She then incorporated conclusions from reviewing studies in the areas of women's rights movements and equality. Women in Middle Eastern society experienced a shift in boundaries in sex and gender, meaning social position changed from pre-Islamic time to the early 2000s, signaling noticeable trends (2007).

Keddie (2007) noted that documented problems found in early studies of Middle Eastern women were again found following the 1979 Islamic Revolution. Keddie commented that upon

publishing her work once again, she was surprised by the degree of problems that remained challenges for women and girls despite scholarly findings that demonstrated important advancements made over the same period of time.

Studying women in the Middle East was insignificant for approximately 30 years due to scant documentation during pre-Islamic times and a lack of certainty and uncertainty related to facts in evidence (Keddie, 2007). Texts and documents were written based on the views of men rather than the thoughts and experiences of women, who were often the subject of documentation. Religious meanings related to Islam and the Quran also influenced documented evidence over time based on interpretation of beliefs. A tendency to interpret the Quran using a male supremacist view was prevalent, particularly among conservative or traditional Muslims. Despite this bias, interpretations of the Quran may be accepted to advance gender-egalitarian laws in Muslim regions (2007).

Western scholars often presented Muslim women as victims and did not recognize that some Muslim women could live with meaning and satisfaction, particularly Traditionalists or conservatives. Over time, scholars in the early 2000s included positive aspects of Middle Eastern women's lives so that findings reflected both positive and negative findings where applicable (Keddie, 2007).

The Prophet Muhammad (ca. 570-632 C.E.) founded Islam based on his revelations as reported in the Quran. It has been argued by scholars the Quran should be credited for creating a positive change for women, while other researchers found it negatively impacted Middle Eastern women. Likewise, some scholars believe Islam professed under Prophet Muhammad addressed both men and women, while other researchers reported Islam separated behaviors between men and women (Keddie, 2007). Scholars exploring women's rights sometimes separate the Quran

into Meccan revelations to stress principles (i.e., dealing with men and women's morality and modesty) while others view the Quran's teachings to reflect legalistic revelations (i.e., rules for women that signify separateness and inequality) into Medina, where Prophet Muhammad ruled. Regardless, interpretation of the Quran and revelations has a critical impact on Middle Eastern women's lives by individuals and groups in power (Keddie, 2007).

Plural marriages for women and young girls were common and acceptable for men following the 1979 Revolution provided all wives could be provided equal treatment. Marriage is recognized as a Muslim civil contract and considered a sales arrangement for female sexuality and reproductive labor. Legally, a woman or girl getting married receives a dower (gift) and can expect her lifestyle to be maintained, meaning she does not have to legally contribute financially to the household. Muslim men may marry non-Muslim women; however, Muslim women cannot marry non-Muslim men (Keddie, 2007).

Adultery is punishable by physical cruelty under Islamic law for men and women. Men can divorce their wives. Women's rights, on the other hand, are much more limited and obtaining a divorce requires a court's approval. In some situations, a woman may be forced to buy her release from marriage, and there may be circumstances where illness, long-term desertion by a spouse, or severe mistreatment by a husband could serve as approved conditions for divorce. If there are children born during the marriage, the man will receive legal guardianship of all children. In some instances, a mother may retain custody of a child or children until the children are of school age, at which time they are returned to the father and ex-husband. As to property, Islamic law did grant women the right to maintain control of their property, however Middle Eastern women's inheritance rights were rarely recognized (Keddie, 2007).

Sedghi (2007) found that a patriarchal society and males controlling economic resources consistently reinforced men's power over women. Islam granted women property rights, but women had few economic resources of their own. When property was involved, legal inheritance rights favored men. Women's work in and outside the home was intertwined and not recognized separately. Iranian scholarly researchers may have neglected the importance of women's domestic work in the economy because they viewed it as having no value. Scarce economic data offered general information on employment and failed to provide specific details regarding the working trends of men and women. Therefore, women's contributions to Iran's economy in the early 1900s could be underestimated (Sedghi, 2007).

According to Sedghi (2007) it was not unusual for many children to spend most of their lives in factories with their working mothers. Workshops recruited boys and girls as early as ages five, six, or seven and worked them from morning until late evening in poor work environments, often resulting in health issues (Sedghi, 2007).

Following the 1979 Revolution, Iranians had even more children to build a strong nation that could stand up to enemies. The majority of Iran's population consisted of young people, with over 70% being 30 years of age and younger (De Bellaigue, 2007). Despite many youth attending college, high unemployment among young Iranians often drove young girls and women into prostitution (Monshipouri, 2004). In addition, housing was expensive and in high demand. Homelessness and drug use was prevalent. Regardless, many young Iranians attempt to stretch themselves beyond the rigid confinement of the Islamic regime through education, music, poetry, painting, and other activities that are not deemed illegal. Most young Iranians, however, must focus on surviving day to day within a comfortable standard of living (De Bellaigue, 2007).

During the period of 1914-1945, Iran experienced changes in government by several rulers, including Reza Shah and his son, Muhammad Reza Shah, who intentionally set out to implement modernization initiatives that purposefully created public roles for women through education, compulsory unveiling, and increased employment in the workforce. It was during this time that women's organizations gained popularity and focused on education and charitable goals. Typically, women's organizations attracted upper-class to middle-class women. These organizations provided women a public presence culturally, attention in the press, and opportunities to lecture at events (Keddie, 2007).

The Islamic system clearly limited the role of women, supported seclusion from society, and enforced a male-dominated legal system. However, the same legal system did provide some protection for Middle Eastern women in the area of property ownership, some weak rights in the matter of divorce, some rights under extreme abuse situations, and spousal support rights (Keddie, 2007).

Keddie (2007) repeatedly states that much more comprehensive scholarly literature on women in the Middle East is needed. The significant increase in education of females, an increased focus on women's rights, growth in numbers of women in the workforce and in public positions represented signs of progress.

Another expert in the study of Middle Eastern women and children, Monshipouri (2004), posits that the 1979 Iran Revolution empowered religious fundamentalists who developed one of the most extreme systematic misogynous theocracies in the world and encouraged using the Quran to oppress women. Ruling mullahs forbid women's rights and equality, declaring women as physically, intellectually, and morally inferior to men. One of the most symbolic signs of oppression for Iranian women is the compulsory dress code. Since the 1979 Revolution, the

oppression has not changed. Women must cover all parts of their bodies, including their hair; only hands and faces may be exposed.

Women faced other daunting challenges. History shows female judges were dismissed and women were forbidden from attending law school following the 1979 Iran Revolution. The Iranian National Census Bureau reported a mere nine percent of the work force were women in 1986. According to the Islamic Republic Civil Code, the legal age for marriage in Iran is 13 years of age for girls and 15 years of age for boys. Marriage can be negotiated at an earlier age conditional upon the consent of the child's father and with the permission of a judge. As a result, young girls are sexually abused and exploited (Monshipouri, 2004; Justice for Iran, 2013).

The 1979 Revolution brought to the forefront the power struggle between fundamentalists and liberal Islamic and secular political groups, who also participated in the revolution. Many non-fundamentalists were forced to leave, and some formed their own resistance movements. Eventually, in the 1990s, women found their way into leadership positions as a result of the resistance movement. Female leaders directly challenged fundamentalist misogyny and insisted that emancipation, equality, democracy, and world peace depends on women advancing in recognized roles and active involvement in politics and foreign policy (Honarbin-Holliday, 2010; Monshipouri, 2004).

Honarbin-Holliday (2010) studied Iranian women following the 1979 Revolution and then again in contemporary times between 2004 and 2007. Her later research explored young women's lives, experiences, struggles, triumphs, certainties, and uncertainties relevant to power, expression of autonomy, and gender and politics in Iran's social and legal system. Honarbin-Holliday's (2010) research revealed young women were intent on being visible, active citizens in society with strategies for developing themselves, society, and persistent in the notion of a

collective voice based on shifts in reason and legal entitlements. This activism indicated a movement to advance democracy in Iran (2010).

It is apparent women in the Middle East have had to consistently fight for equality and basic human rights for centuries. The challenge has been intensified by a political Islam in the Middle East that frequently oppresses women's empowerment as anti-Islamic or Western cultural imperialism (Coleman, 2010).

Literature on human rights frequently addresses urgent appeals or current events that draw attention from the public, resulting in a lack of historical aspects that could provide meaningful value and understanding of a state, its political leaders, and ongoing human rights violations (Afshari, 2001). This poses a problem in that a state's political legitimacy can be determined in viewing a snapshot of current circumstances and disregarding a state's violent history in the area of human rights (Afshari, 2001). Afshari (2001) emphasizes more studies are needed to provide a long-term perspective of the realities of human rights violations in the Middle East.

The Islamic Republic of Iran asserts that Islam is the supreme principle and outweighs any ethical construct related to human rights. This political assertion, originally made by Ayatollah Khomeini, was supported by claims that Islamic cultural norms were being corrupted by Western freedom influence causing young people to go astray (Afshari, 2001). The regime stated its own ideology of human rights, and Ayatollah Ali Khamenei, the Supreme Leader of the Islamic Republic of Iran, instructed all to fully reject the "Western notion of human rights" (Afshari, 2001, p. 4). Khamenei stated,

Today the Islamic system is questioning the identity, goal, and capability of the Western system, and the most superior Western thinkers are gradually realizing the tediousness of the

Western system. Thus, the civilization that began with the Renaissance is coming close to a finale. Human beings are searching for a substitute for the Western system, and the inclination toward Islam in the U.S., Europe, and Africa emanates from this situation. (p. 4)

Khamenei found support for his views. President Muhammad Khatami, who ran on a popular reformist platform in 1997, declared “the decline of the West would herald Islam’s global leadership in the next century” and proposed a new doctrine of universalism based on Islam (Afshari, 2001, p. 4).

The United Nations developed human rights standards with the goal of protecting individuals from abusive societies. In turn, Islam clerics once again shifted the focus of Iran’s protective responsibilities to religious traditions of Islam, where Islamists emphasized “human” versus “rights” to ensure “true” human beings, those placing God first, were recognized prior to considering rights (Afshari, 2001, p. 5). This ideology claimed to support a more worthy version of human freedom that was to be achieved only when an individual truly discovered God and removed himself from Western distractions (p. 5). Afshari points out this belief system focused on obligation and not on individuals’ human rights (p. 5).

Typically, educated women were aware of women’s conditions in the West and were empowered by same. Women continued to demand equal human rights and parity with men. Women who became active in women’s affairs were often related to well-known constitutionalists. Others were less prominent and made attempts to further women’s rights without being noticed. The majority of women in the country were not aware of such matters. Although women remained barred from political activity, they demonstrated a great interest in it. Women also took advantage of supplementary fundamental laws provided in the constitution granting freedom of the press and

published their own newspapers regarding women's issues including family, marriage, medical care, education, legal rights, legal status, and equal rights (Ettehadieh, 2004).

Ettehadieh (2004) explained that over time, constitutional laws gained legitimacy, but parliament did not have the power to implement them fully. Women became increasingly skillful in utilizing constitutional laws as they granted the freedom to organize political societies, freedom of the press, and made government-funded education mandatory and justifiable on religious grounds. Women could not vote, and parliament denied their requests to organize politically, but they remained inspired by revolutionary fervor, supported by intellectuals, and led by woman activists. The women's movement was not always met with social approval but emphasized their aims were strictly Islamic, honorable, and patriotic (2004).

Today, Iranian women work outside the home, are politically active, voice their demands, and seek their rights as equal members accepted in society. Despite economic status, age, or religious beliefs, Islamic women and girls find ways around or resist obstacles. They actively immerse themselves in politics of resistance, exert pressure on the system, raise questions, voice concerns, and pursue their rights as women and citizens seeking alternative ways to amend or modify policies, resulting in gradual transformation (Sedghi, 2007).

Dalacoura (2003) states the human rights record for the Islamic Republic of Iran following the 1979 revolution was appalling. Some improvement occurred during the 1990s but not enough to improve historical patterns. The death penalty, torture, stoning, and amputations were widely used. Freedom of expression and association was not legally guaranteed. Political assassinations still occurred. Followers of the Baha'i religious minority were persecuted, and discrimination against other religions and ethnic minorities was an issue. Gender inequality under the law and as social practice was an important human rights issue, too.

Despite these practices, democratic principles gained momentum. Women made some progress in social and economic terms, mostly in education. The press was used as an avenue for reform, and civil society advanced causes through associations. The democratic process, despite challenging barriers, functioned through elections for local government, the national assembly, and the presidency. This mixed Iranian human rights record in the 1990s was a result of conflict between conservatives and liberals over the interpretation of political Islam and the future of the Islamic Republic. The conflict created a fragmented political authority (Dalacoura, 2003).

Dalacoura (2003) argues the U.S. should adopt an unobtrusive human rights policy of persuasion and cooperation to further democracy versus imposing sanctions, unless sanctions are applied through global participation. She emphasizes policy-makers must show Iran the benefits of participating in the international community. Nongovernment Organizations (NGOs), such as Human Rights Watch, are able to promote human rights more easily because they do not offend cultural and political sensitivities in Iran-like Western governments. Therefore, Dalacoura states the West should provide aid and promote democracy through NGOs or through international organizations like the United Nations. This, however, is not always possible as some organizations must sidestep direct involvement due to fear and interference with their missions (2003).

A number of groups, some with or without leaders, are advancing a movement toward democracy in Iran's political and social system, and its advocates support gradual reform over revolution (Ganji, 2008). Ganji states the advantages of gradual reform include less violence and less physical and emotional cost; however, changing a society's culture can be extremely slow. Ganji proposes the challenge in the road to democracy is to change Iranian culture without rejecting Islam's religious beliefs so that democracy and Islam can co-exist (2008).

Chitsaz and Samsami (1999) question what can be done to change suffering of women and girls in Iran and throughout the Middle East. They state systems based on gender discrimination deny women their dignity and basic human rights. If the phenomenon of fundamentalism is to be stripped of its authority, women must be involved. Women must work to eliminate gender oppression by engaging in political and social activism. Women also must gain access to responsibilities of political and social leadership. In the movement toward attaining equality, at least 50% of the positions of responsibility must be occupied by women. True leadership of women cannot be achieved without integrating equality and progressive political movements and eliminating women versus men confrontations. Chitsaz and Samsami (1999) emphasize women's activism is the best way to combat fundamentalism and its oppression of women, children, and human rights. Women must become decision-makers and gain positions of political power to demonstrate their roles as leaders in Iranian society.

Female Education in Iran

Iran's emphasis on education continued following the 1979 Islamic revolution, however, the new government, the Islamic Republic of Iran under Khomeini, made changes to the educational system. Specifically, the Republic eliminated Western influence in learning and in its place, embedded teachings of Islam into the curriculum. Classrooms were segregated, and a government Cultural Revolution committee ensured Islamic values and views were implemented in education throughout Iran. Women were granted an elevated social status that included a free education (Sanger, 2014). Females suddenly experienced professional opportunities for employment outside the home (Afary, 1996).

Prior to the development of modern Muslim private schools for Iranian girls, female education was only attainable for families with wealth, and instruction tended to focus on

religion (Afary, 1996). Fereshteh (1994) noted Iranians sought education outside of Iran but once educated, scholars did not return to Iran. The establishment of a new education system became the pathway to align Iranians to the demands of new political, economic, and social needs and strengthened the government's ability to keep educated scholars contributing within Iran (Afary, 1996).

Despite changes following the 1979 Revolution, enrollment numbers of women entering universities increased. One-third of students in the 1980s were women, the numbers continued to increase in the 1990s, and today the gender gap has decreased to the point where equal numbers of men and women are enrolled in colleges (Sanger, 2014; Shavarini, 2009).

Shavarini (2009) explored potential reasons for increased enrollment by women in universities. Findings indicated (a) men were able to secure jobs without a degree, which created room for women in the universities; (b) mandatory military duty prevented males from attending college; (c) a continued lack of opportunities for women; and (d) it was assumed females had more time for studying because women were not allowed to participate fully in society.

Sanger (2014) examined barriers Muslim women must overcome to obtain an education. She found critical barriers to be related to cultural and religious beliefs that continue to prevent women from independence in society even after completing their education. Muslim beliefs embrace learning as "sacred and obligatory." The Quran "guides humans to investigate the phenomena of nature, so that they will recognize, worship and serve Allah" (Merriam, Caffarella, & Baumgartner, 2007, p. 234). As a result, Muslim women struggled with conflict between their traditional roles and their modern roles and find themselves stuck between roles (Mehran, 1999; Shavarini, 2006). Shavarini (2006), as quoted by Sanger (2014), states, "[w]omen are encouraged to pursue higher education but also to adopt the subservient role of the

‘educated’ housewife, which discounts the power of their college experience and their potential contribution to Iranian society” (p. 1961).

An additional, less significant barrier, are a co-educational environment and conservative male instructors preventing full female participation (Mehran, 1999). School may not be an option if segregated classes and female instructors are not available. As a result of this barrier, female students may drop out of school or miss an opportunity to seek an education (Sanger, 2014).

Statistics suggest Iranian females are capable of achieving an education and in fact, do attend universities, however, the numbers also show few women entering the workforce following completion of their educational goals (Sanger, 2014). Prior to the 1979 Revolution, statistics indicated a 74.5% rate for women's illiteracy, which was twice the rate of men's illiteracy. By 1995, the illiteracy rate between men and women decreased to a gap of only 9.5% (Mehran, 1999). In 2008, women were passing the national college entrance exams at a rate of 64%, which led the government to place quotas on the numbers of women that could be accepted into public universities. The government cited too many educated women could potentially break the family structure (Shavarini, 2009). Despite success in higher education, only 20-25% of college-educated females obtained employment in 2006, and only 15.1% of women sought employment outside the home (Shavarini, 2005, p. 331).

Student textbooks also present a challenge in that females are generally absent from book content. Mehran (1999), as quoted by Sanger (2014), stated, "[T]extbooks confirm the existence of a strict division of labor based on traditional male and female occupations" (p. 207).

Sanger (2014) found the causes for barriers Muslim women experience in achieving their education are grounded in religion and society. Intelligence can be intimidating for conservative

men, and women are left wanting more in a society that prevents their full public participation. Despite obtaining an education, women are frequently expected to stay within strict cultural norms (Shavarini, 2009).

Despite cultural barriers and religious barriers, Muslim Iranian women continue to seek out educational opportunities. Reasons to forge ahead include a) hope, b) a chance to experience limited freedom, c) obtaining an asset that increases worth in marriage, d) an opportunity to obtain financial independence, e) escape from conservative family environments, and f) a path to respect (Shavarini, 2005, p. 331).

Nobel Peace Prize Global Impact

The researcher found that the majority of studies regarding the Nobel Peace Prize focus on individual Nobel Peace Prize Laureates or Nobel Peace Prize speeches made by award recipients. The Nobel Peace Prize is awarded to individuals or organizations determined to have demonstrated leadership in the area of promoting peace through their particular causes. Recipients can use the large monetary gift and recognition to continue their work (Nobel Prize Organization, 2010). The first Nobel Peace Prize was granted in 1901. The award has been presented annually by the Norwegian Nobel Committee with only a few exceptions due to war (Davis & Selvidge, 2006; Meyer, 1958). The winning recipients deliver a Nobel lecture following the award ceremony, and the monetary prize cannot be split among more than three laureates (Tonnesson, 1999).

Van Den Dungen (2001) states the long-term success of the Nobel Peace Prize is demonstrated through its inspiration and efforts to promote peace and nonviolence in conflict resolution. He emphasizes the global fame, prestige, history, high cash gift, and annual ceremony explains the award's uniqueness. In addition, the Nobel Peace Prize is not limited to specific

work, person, or geographic location. The Norwegian Nobel Committee exists to award the peace prize.

Tonnesson (1999) describes determining the Nobel Peace Prize winner as a political matter versus a scholarly matter. Members are expected to view world conflicts objectively yet maintain common moral and politically recognized principles. Tonnesson challenges whether a small group of individuals can make selections based on universal interpretations of peace versus aligning with their own personal national interests or along political party lines as the Norwegian Parliament was typically dominated by national liberals. Several decisions by the committee have been protested for these reasons during the history of the Nobel Peace Prize (Tonnesson, 1999).

The Nobel Peace Prize is also considered a voice in the international community. As of the 1960s, the Nobel Committee began awarding the Nobel Peace Prize related to human rights numerous times because the committee believed it to be of global importance (Tonnesson, 1999). Tonnesson recommends the Norwegian Parliament reconsider its committee appointments and open membership to a global group who “represented the world community both ideologically, culturally, and geographically” (1999, p. 12) since Alfred Nobel never specified the committee be comprised of solely Norwegians. Tonnesson also suggests appointing a universal group on a scholarly basis versus political interests to avoid the implication that national interest affects the Nobel Committee’s selection of Nobel Peace Prize Laureates. To date, however, the Nobel Committee has awarded the Peace Prize to many different types of peace effort individuals and cannot be accused of bias for their own country as they have only awarded two Norwegian Nobel Peace Prize Laureates in over 100 years (Tonnesson, 1999; Nobel Prize Organization, 2011).

There are relatively few female Nobel Peace Laureates. In a group of 102 total Nobel Peace Prize individual recipients, only 16 women have been awarded the Nobel Peace Prize during a period of more than 100 years (1901-2014). Ebadi is one of the few women to win the Nobel Peace Prize and the first Iranian female to be recognized as a Nobel Peace Laureate (Davis & Selvidge; 2006; Nobel Prize Organization, 2014).

Monshipouri (2004) notes the Nobel Peace Prize Committee has attempted to use the reward to exert international pressure in promoting human rights. For Ebadi, the award represented success in championing the rights of women and children following 20 years of reports of systematic human rights abuses in Iran, such as stoning to death, incarcerations, human torture, and executions. These atrocities demonstrate a failure of reforms and directly impact human security, social equity, employment, equal pay, promotion, maternity leave, and access to prestigious careers or political positions. Opponents of Ebadi's award viewed her prize as pushed through by the West to influence Iran politics, while supporters viewed her award as a rebirth of the reform movement.

Monshipouri (2004) argues Ebadi's Nobel Peace Prize strengthens Islamic feminism in Iran and influences Iran's gender problems. She believes modernization and global pressures are inseparable from women's rights, and under the right circumstances, globalization is an effective means to improve women's rights.

Summary

In summary, Chapter 2 presented pertinent literature required to address the study research questions to determine Ebadi's leadership style through a comparative analysis with established leadership theories. The literature informed the research questions and provided the basis for the data collection and analysis further in the case study.

Chapter 3: Methods

Chapter 3 presents the method of inquiry, data collection process, and coding technique used in analyzing the data examined in this study. Trustworthiness is addressed, followed by consideration regarding protection of human subjects in research activities.

This dissertation was a qualitative case study to determine the leadership style of Ebadi through a comparative analysis of the Trait Approach and Skills Approach leadership styles (Mumford, Zaccaro, Harding et al., 2000; Zaccaro et al., 2004) as the theoretical framework. Publicly-available information, including audio interviews, interview transcripts, speeches, and publications authored by Ebadi, was examined and qualitatively analyzed using descriptive coding to determine her leadership style.

Restatement of Research Questions

RQ 1: What is Ebadi's leadership style, as determined through a comparative analysis of the Trait Approach and Skills Approach?

RQ 1(a): What evidence exists, if any, that exhibits characteristics of a Trait Approach leadership style as defined by Zaccaro et al.'s Personality Model (2004)?

RQ 1(b): What evidence exists, if any, that exhibits characteristics of a Skills Approach leadership style as defined by Mumford, Zaccaro, Harding et al.'s Skills Model of Leadership (2000)?

Method of Inquiry

Creswell (2003) discusses three approaches in designing a research framework using qualitative, quantitative, or mixed methods, which is using both qualitative and quantitative methods. Following a review of these approaches, the researcher identified the qualitative

method as the best systematic strategy of inquiry for this study based on the need for a historical and social perspective, purposeful sampling, open-ended data collection, textual analysis, and personal interpretation of the findings (Creswell, 2003; Crotty 1998).

According to Creswell (2003), a “qualitative approach is one in which the inquirer often makes knowledge claims based primarily on constructivist perspectives (i.e., the multiple meanings of individual experiences, meanings socially and historically constructed, with an intent of developing a theory or pattern),” “uses strategies of inquiry such as narratives, phenomenologies, ethnographies, grounded theory studies, or case studies,” and “collects open-ended, emerging data with the primary intent of developing themes from the data” (p. 9). The method of inquiry utilized in this study is explained in detail to enable future researchers the ability to repeat the process (Locke, Silverman, & Spirduso, 2004).

Creswell (2003) describes various common characteristics of qualitative inquiry, including but not limited to:

- utilizes multiple methods of data collection, including observation and collecting documents in a variety of formats (e.g., audio, books, email, survey, word data, photos, etc.).
- is “emergent” (p. 181) in that the data collection process may change as some avenues provide no value but may open the door to additional or alternative paths of information that develops into broad patterns or themes.
- is “fundamentally interpretive” (p.182) in that the researcher personally filters and interprets the data resulting in themes, categories, and conclusions. Therefore, personal interpretation in qualitative analysis cannot be avoided (Creswell, 2003).

- involves viewing “social phenomena holistically” (p. 182) meaning qualitative studies result in “broad, panoramic views rather than micro-analyses” (p. 182).
- is impacted by the “reflexivity” or “biases, values, and interests” of the researcher (p. 182) as personal reflection becomes embedded within the study (Asmussen & Creswell, 1995; Creswell, 2003; Mertens, 2003).

Following the selection of a qualitative approach to this study, the researcher explored various specific strategies of qualitative inquiry involving data collection, analysis, and writing (Creswell, 1998). Recalling the study’s purpose, the researcher then focused on Creswell’s (1998) five traditions of inquiry, including narrative, phenomenology, ethnography, case study, and grounded theory. After reviewing the characteristics of each tradition, the researcher determined the case study as the specific strategy best suited to the purpose of this study. Stake (1995) identifies a case study as one “in which the researcher explores in depth a program, an event, an activity, a process, or one or more individuals. The case(s) are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time” (Creswell, 2003, p. 15). In this study, the researcher explored, in depth, one individual (i.e., Shirin Ebadi) bound by time and activity (i.e., leadership style and characteristics), and gathered detailed information using data collection procedures over a defined period of time (Creswell, 2003; Stake 1995).

Analysis Unit

According to Patton (2004), researchers will purposively select individuals believed to provide the best information. Patton (2002) also states, “There are no rules for sample size in qualitative inquiry” (p. 244), and “[q]ualitative inquiry typically focuses in depth on relatively small samples, even single cases ($N = 1$), selected purposefully” (p. 230). The sample size of this

qualitative case study was one individual for the subject of the study. The researcher “purposefully selected” Dr. Shirin Ebadi, who was subsequently approved by Pepperdine’s Institutional Review Board (Creswell, 2003, p. 185; Tashakkori & Teddlie, 2009, p. 343.)

Ebadi, the analysis unit of this study, was selected based on the researcher’s interest and attendance at a public lecture presented by Ebadi at the University of California, Los Angeles. Additional information was gathered from publicly-available audio interviews, interview transcripts, and publications authored by Ebadi.

Data Collection

Data collection for this study involved gathering publicly-available information through primary sources, including audio interviews, interview transcripts, speeches, and publications authored by Ebadi. According to Creswell (2003), there are advantages and limitations that exist with each type of data being collected. Observations provide first-hand experience, and a researcher can record information as it is revealed; however, a researcher may be viewed as biased or inexperienced in his/her observing skills (Bogdan & Biklen, 2006; Creswell, 2002). Documents are convenient, unobtrusive, and allow a researcher to obtain the words or views of a participant; however, documents can be incomplete, inaccurate, or inauthentic. Finally, audio or visual materials, such as photographs, video clips, or recordings are an unobtrusive form of collecting data; however, the data may be difficult to interpret or could be altered (Bogdan & Biklen, 2006; Creswell, 2002; Merriam, 1998).

Existing public interviews and speeches of Ebadi, available in audio or written form in English were collected through websites on the Internet or purchased online if available on DVD, tape, or through electronic download. Existing public documents (print and electronic), including books and articles authored by Ebadi, were collected through websites on the Internet

or through vendors providing same via purchase online. A Data Collection Instrument describing existing publicly-available audio interviews, interview scripts, speeches, and publications authored by Ebadi can be found in Table 2.

Table 2

Data Collection Instrument

No.	Primary Source Type	Description
1	Book	Ebadi, S., & Moaveni, A. (2006). <i>Iran awakening, a memoir of revolution and hope</i> . New York, NY: Random House.
2	Book	Ebadi, S. (2008a). <i>Refugee rights in Iran</i> . Lebanon: Saqi, in conjunction with/UN Refugee Agency.
3	Book	Ebadi, S. (2011). <i>The Golden Cage: Three Brothers, Three Choices, One Destiny</i> . Carlsbad, CA: Kales Press.
4	Speech Audio	Ebadi, S. (2006b, October 2). <i>Iran awakening: Human rights, women and Islam</i> . [Recording].
5	Speech Audio	Ebadi, S. (2012b, June 6). <i>Thought leader session national youth leadership council</i> . [Recording].
6	Speech Audio	Ebadi, S. (2014). Shirin Ebadi: Why war? Peace studies in the 21 st century. <i>Peace Studies International Conference, University of Bradford</i> . Retrieved from www.youtube.com//watch?v=oXFNrLGGQtY
7	Speech Audio	Ebadi, S. (2012a, February 20). <i>The role of women in promoting peace and democracy in the middle east with Shirin Ebadi</i> . [Recording].
8	Speech Transcript	Ebadi, S. (2003). <i>Nobel lecture</i> . Retrieved from www.nobelprize.org/nobel_prizes/peace/laureates/2003/ebadi-lecture-e.html
9	Speech Transcript	Ebadi, S. (2009a). Islam, human rights and Iran. <i>Emory Int'l L. Rev.</i> , 23(1), 1-11. Retrieved from web.b.ebscohost.com.lib.pepperdine.edu

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10	Interview Transcript	Ebadi, S. (2006a). Democracy in Iran would be “security guarantee” against US attack. <i>NPQ</i> , 44-45. doi: 10.1111/j.1540-5842.2006.00826.x
11	Interview Transcript	Ebadi, S., & Tager, J. K. (2004). Tell them to use their heads. <i>Index on Censorship</i> , 33, 72. doi:10.1080/03064220408537410
12	Interview Transcript	Chu, J. (2006). <i>10 questions for Shirin Ebadi</i> . <i>Time</i> , 167(20), 1-3. Retrieved from content.time.com/time/magazine/article/0,9171,1191820,00.html
13	Interview Transcript	Ebadi, S. (2008b). View from Iran. Nobel peace prize laureate Shir Ebadi reflects on the state of free expression. <i>Index on Censorship</i> , 19(60), 26-31. doi: 10.1080/03064220802306754
14	Interview Transcript	Ebadi, S. (2004b). Shirin Ebadi interview by Amitabh Pal. <i>The Progressive</i> , 35-40. Retrieved from www.progressive.org/mag_intv0904
15	Interview Transcript	McDonald, A. (2009). Shirin Ebadi, “I’m not going to give in and do as the government wants me to.” <i>New Statesman</i> , 138(4979), 24. Retrieved from http://www.newstatesman.com/print/200012100021
16	Interview Transcript	Ebadi, S. (2004a). I shall remain an attorney committed to human rights. <i>Rights Watch, UN Chronicle</i> , 1, 66-68. Retrieved from www.un.org/chronicle
17	Interview Transcript	Iran Human Rights Documentation Center (IHRDC) (2010). <i>Interview with Dr. Shirin Ebadi on the status of lawyers in Iran today</i> , 1-5. Retrieved from http://www.iranhrdc.org
18	Interview Transcript	McDowall, A. (2010). Shirin Ebadi’s interview with The Sunday Telegraph. <i>The Telegraph</i> , (pp. 1-3). Retrieved from Retrieved from http://www.iranian.com/main/print/97042
19	Interview Transcript	Schneiderman, R. M. (2012). Shirin Ebadi Interview: Iran’s Voice of Reason on Nuke Talks by R.M. Schneiderman, <i>The Daily Beast</i> , 1-3. Retrieved from www.thedailybeast.co/.../2012/.../shirin-ebadi-interview-iran-s-voice-of-reason

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20	Interview Transcript	Kandiyoti, D. (2011). Shirin Ebadi Interview “Who Defines Islam?” <i>openDemocracy</i> , 1-8. Retrieved from https://www.opendemocracy.net/5050/shirin.../shirin-ebadi-who-defines-islam
21	Interview Transcript	Boghrati, N. (2008, January 1). <i>Follow the path of negotiation and peace – an interview with Shirin Ebadi</i> . Retrieved from http://www.worldpress.org/Mideast/3031/cfm
22	Interview Transcript	Ghazi, F. (2010, April 6). <i>Government that lacks popular base resorts to violence: Shirin Ebadi in an interview with Rooz</i> . Retrieved from http://www.roozonline.com/English/news/3newsitem/article/government-that-lacks-popular-base-resorts-to-violence.html
23	Interview Transcript	Goodman, A. (2009, February 4). <i>Iranian Nobel peace prize laureate Shirin Ebadi on threats to Iranian rights, from within and abroad</i> . [Video Interview]. Retrieved from http://www.democracynow.org/2009/2/4/nobel_winning_Iranian_activist_activist_shirin
24	Interview Transcript	Hilsum, L. (International Editor). (2009, February 20). Interview with Shirin Ebadi on UK channel 4 [Television broadcast]. <i>UK: Channel 4</i> . Retrieved from http://www.iranpresswatch.org/post/1351
25	Interview Transcript	Loveland, E. (2006). <i>Toward equality for all: An Interview with Nobel peace prize laureate Shirin Ebadi</i> . Retrieved from http://www.nafsa.org/_file/_Voices_Towards_Equality.pdf
26	Interview Transcript	McDowall, A. (2010). Shirin Ebadi’s interview with The Sunday Telegraph. <i>The Telegraph</i> , (pp. 1-3). Retrieved from http://www.iranian.com/main/print/97042
27	Interview Transcript	McDonald, A. (2009). Shirin Ebadi, “I’m not going to give in and do as the government wants me to.” <i>New Statesman</i> , 138(4979), 24. Retrieved from http://www.newstatesman.com/print/200012100021
28	Interview Transcript	Shafiev, A. (2006). <i>Interview: Iranian peace prize laureate Shirin Ebadi on women’s rights</i> . Retrieved from http://www.rferl.org/content/article/1066743.html

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29	Report	Ebadi, S. (2013a, May-June). <i>Human rights in Iran</i> . Retrieved from http://nobelwomensinitiative.org/category/laureates/shirin-ebadi
30	Report	Ebadi, S. (2013b, November-December). <i>Human rights in Iran</i> . Retrieved from http://nobelwomensinitiative.org/category/laureates/shirin-ebadi
31	Correspondence	Ebadi, S. (2012c, August 23). Shirin Ebadi issues letter to United Nations Women Executive Director calling for investigation into women's rights in the Islamic Republic of Iran, 1-3. Retrieved from nobelwomensinitiative.org/category/laureates/shirin-ebadi
32	Interview Audio	Alavi, H. (2010). Shirin Ebadi interview on human rights in Iran. <i>Euronews</i> . Retrieved from www.youtube.com/watch?v=xPfvivNvucms
33	Interview Audio	Ebadi, S. (2009b). Shirin Ebadi: Discriminatory laws against women are inconsistent with Iran's culture. <i>IranVNC</i> . Retrieved from www.youtube.com/watch?v=ljrFNiv1g5M
34	Article	Ebadi, S. (2013c, November 27). Women rising. <i>New York Times</i> , 6. Retrieved from www.nytimes.com/2013/11/28/opinion/women-rising.html
35	Article	Ebadi, S. (2004c, November). Bound but gagged. <i>New York Times</i> . Retrieved from www.nytimes.com/2004/11/16/opinion/bound-but-gagged.html

Based on Creswell (2003), the researcher prepared data for analysis. This step required organizing materials, interview transcription, and sorting data into categories based on the sources of information. Specifically, data was separated into the broad categories of books, interview audio or transcripts, speeches, reports, correspondence, and articles.

All recordings and documents obtained by the researcher have been kept electronically or by print copy and maintained in the researcher's residence. Following a five year-period, all recordings and documents will be destroyed.

Data Analysis Process and Interpretation

Data analysis is the process of understanding the data and interpreting the meaning of data (Creswell, 2003). Qualitative case studies involve “a detailed description of the setting or individuals, followed by analysis of the data for themes or issues” (Creswell, 2003, p. 191; Stake, 1995; Wolcott, 1994).

Analysis of data for patterns can be accomplished through coding (Saldaña, 2013). Saldaña (2013) defines coding in qualitative inquiry as “most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (p. 3). Data can consist of transcripts, notes, documents, videos, Internet sites, among other forms of data. Coded data can range from a “single word to a full paragraph to an entire page of text to a stream of moving images” in First Cycle coding processes to Second Cycle coding consisting of “longer passages of text, analytic memos about the data, and even a reconfiguration of the codes” developed in First Cycle coding (p. 3). Coding is the critical link between the data and its meaning (Charmaz, 2001).

The researcher expanded the Data Collection Instrument (Table 1) to conduct textual analysis of the primary sources referenced in the Data Collection Instrument to determine the leadership style of Ebadi. The expanded Data Collection Instrument provided an efficient, systematic process to capture relevant data. Each unit of data was designated a unique code to enable the researcher to identify “repetitive patterns of actions and consistencies” in the data (Saldaña, 2013, p. 5).

Saldaña (2013) notes patterns can be characterized by similarity and difference. Similar patterns demonstrate actions occurring in like ways, and patterns demonstrating actions occurring in predictable different ways can represent patterned variation in data. Additional

pattern characteristics can be identified by occurrence frequency, sequence, correspondence, or causation. Correspondence refers to actions and consistencies occurring in relation to other activities or events, and causation points to an activity or event causing another activity or event.

Sipe and Ghiso (2004) caution coding is a “judgment call” because researchers interject subjectivities, personalities, predispositions, and quirks in data analysis (p. 8). The researcher codified and categorized data in a systematic order. This process segregates data in a manner that consolidates meaning and explanation into categories of similar characteristics (Grbich, 2007, p. 21; Saldaña, 2013).

The amount of data to code is sometimes called into question by researchers. Several methodologists advise all data detail requires coding for thorough analysis, while an equal number of methodologists recommends coding only salient portions of data relevant to research questions (Saldaña, 2013). Saldaña suggests coding participant activities, tangible documents, artifacts, and a researcher’s reflective analytic memos. Based on Saldaña’s (2013) recommendations, the researcher outlined the following steps to conduct a descriptive coding technique to ensure data is analyzed and organized in an efficient and systematic order:

- transcribed audio data not available in written format for ease and thoroughness of pre-coding or coding of data in Expanded Data Collection Instrument.
- expanded the Data Collection Instrument to include columns titled “Data Portion Collected,” “Analytic Memo,” “Rater Agreement or Disagreement,” and “Rater Comments.”
- “pre-coded” data as defined by Layder (1998) by bolding or underlining research subject striking quotes or content considered significant by the researcher (Boyatzis, 1998).

- reflected on research questions, theoretical framework, and leadership approach characteristics to focus on pre-coding and coding decisions (Auerbach & Silverstein, 2003).
- conducted concurrent analytic memo writing during coding activities that demonstrated reflection on meanings that data evokes (Mason, 2002; Saldaña, 2013).
- assigned each analytic memo a unique descriptive title to identify data patterns and resulting descriptive codes and categories (Saldaña, 2013) related to the research purpose of this case study.

A final version of the Expanded Data Collection Instrument based upon the researcher's reporting of findings and conclusion is provided in Appendix B.

Trustworthiness

Lincoln and Guba (1985) introduced the idea of trustworthiness to strengthen a study. Trustworthiness persuades readers to believe findings of a study are worthy or of value. Trustworthiness can be established in a study by applying four evaluative criteria, including "credibility," "transferability," "dependability," and "confirmability" that are considered equivalent to internal validity, external validity, reliability, and objectivity (p. 300). Activities to apply evaluative criteria and achieve trustworthiness are discussed in detail below.

Credibility. Credibility is defined as "confidence in the 'truth' of the findings (Lincoln & Guba, 1985, p. 290). A study is considered credible when it presents truthful descriptions and interpretations of human experience, which the researcher planned and achieved through the Data Collection Instrument. There are several techniques or activities that can be used to establish credibility, including "prolonged engagement, persistent observation, triangulation,

peer debriefing, negative case analysis, referential adequacy, and member-checking” (Lincoln & Guba, 1985, p. 219).

Prolonged engagement requires a researcher to invest adequate time within a setting to understand the culture and develop trust with participants through observation and interaction. Developing relationships creates trust between participants and researchers. For this study, the researcher met Ebadi, the case study participant, following a lecture by Ebadi at the University of Los Angeles. The researcher spent time learning about the Iranian culture. The researcher studied relevant research regarding the case study’s topics as a result of her interest in global peace and women in leadership.

Persistent observation requires the researcher to be open to the varying factors that possibly have impacted the subject of the study and identify characteristics that are most pertinent to satisfy the research questions. Where “prolonged engagement provides scope, persistent observation provides depth” to a study” (Lincoln & Guba, 1985, p. 304). There was a considerable amount of public data available for this case study, including books, taped interviews, Internet speeches, documents, and Internet observations of the study participant, from which data was obtained regarding Ebadi.

Triangulation is another technique used to increase the probability that findings and interpretation will be found credible through cross-checking of data. Triangulation requires the researcher to use multiple sources, methods, or theories to ensure findings and interpretations are robust and comprehensive (Lincoln & Guba, 1985; Robert Wood Johnson Foundation, 2010). Denzin (1978) and Patton (1999) posit four types of triangulation exist, including methods triangulation, triangulation of sources, analyst triangulation, and theory/perspective triangulation. Methods triangulation examines findings’ consistency generated through different collection

methods. Triangulation of sources examines different data sources' consistency generated through one method. Analyst triangulation employs multiple analysts or observers to review findings and provide multiple ways of understanding data. Theory/perspective triangulation uses various theories to analyze and interpret data. The researcher collected multiple forms of data that were easily accessible and publicly available, including books, speeches, interviews, recordings, and publications authored by the study participant, Ebadi. Data was separated into the broad categories of books, interview transcripts, speeches, analytical memos, and rater comments.

Peer debriefing involves systematically examining data and findings with non-involved professional peers to uncover researcher biases. It can provide the researcher with an opportunity for catharsis or legitimation with an uninterested third party (Lincoln & Guba, 1985; Robert Wood Johnson Foundation, 2010). The researcher engaged two professionals in higher education with experience in research to review the coding technique process. Participation was voluntarily; no compensation was provided.

Negative case analysis involves the researcher identifying data elements that contradict findings emerging from the data analysis. (Lincoln & Guba, 1985; Robert Wood Johnson Foundation, 2010). The researcher of this case study had the opportunity to code differences, if needed, in data analysis as Saldaña (2013) posits differences in coding data can result in patterned variation and remains of value to the study.

Referential adequacy is an activity that provides an opportunity to check preliminary interpretations against raw data (Lincoln & Guba, 1985). The researcher of this case study conducted data pre-coding to assist in data analysis and interpretation (Saldaña, 2013).

Pre-coding strengthens the degree to which the Data Collection Instrument is measuring what it is intended to measure (Creswell, 2003; Saldaña, 2013).

Member-checking involves testing data, findings, or interpretations with the participants from whom the data was originally obtained. This can be achieved through observation and provides participants an opportunity to review original input and correct errors of fact or misinterpretations. Lincoln and Guba (1985) indicate member-checking as the most important technique used to establish credibility; however, Sandelowski (1993), Morse (1994), and Angen (2000) challenged the technique by proposing member-checking relies on an assumption of fixed truth of reality developed between researchers and participants. In addition, they indicate participants may challenge a researcher's interpretations or change his or her mind, resulting in conflicting views and creating confusion as to which interpretation should be accepted as truthful. Because the participant in the current study is a public figure and the data to be analyzed is publicly-available information, the researcher requested two inter-raters review the completed Data Collection Instrument and correct any errors of fact.

Transferability. Lincoln and Guba (1985) define transferability as “showing that the findings have applicability in other contexts” (as cited in Robert Wood Johnson Foundation, 2010, para. 1). The technique used to establish transferability is “thick description,” which means a researcher has developed a detailed accounting of the researcher's field experiences resulting in explicit data content patterns. By describing data sufficiently, the researcher can evaluate and draw conclusions that may be transferable to other situations or people (Lincoln & Guba, p. 125). For this study, the researcher used thick descriptions in the form of analytic memos to clearly describe and interpret data. Data was organized and coded into categories using the actual language expressed by Ebadi. Patterns were observed and sorted into themes and outcomes to

determine the leadership style of Ebadi within the theoretical framework of Trait and Skills Approaches.

Dependability. Dependability is defined as “showing that the findings are consistent and could be repeated” (Lincoln & Guba, 1985, p. 103). The technique used to establish dependability is accomplished through an inquiry or external audit whereby an uninvolved researcher reviews the process and findings of the study to determine whether the process was implemented appropriately and the interpretations are consistent with the data. External audits allow the third party researcher to provide feedback that could benefit data gathering and strengthen the study’s findings.

External audits often receive criticism similarly voiced with member-checking referenced above in that external audits rely on an assumption of a fixed truth of reality developed between researchers and participants. In addition, an outside auditor will not know the data as well as the researcher conducting the study, resulting in confusion, conflict, or a different point of view (Angen, 2000; Lincoln & Guba, 1985; Morse, 1994; Sandelowski, 1993; Robert Wood Johnson Foundation, 2010). The researcher intentionally adhered to the methods process related to the research questions and relied on findings as they naturally emerged through the process and study.

Confirmability. Lincoln and Guba (1985) define confirmability as “a degree of neutrality or the extent to which the findings of a study are shaped by the respondents and not researcher bias, motivation, or interest” (as cited in Robert Wood Johnson Foundation, 2010, para. 1). There are several techniques or activities used to establish confirmability, including the confirmability audit, triangulation, audit trail, and reflexivity. The confirmability audit is identical to the inquiry audit described in the section on “Dependability” above whereby an

uninvolved researcher reviews the process and findings of the study to determine whether the process was implemented appropriately and the interpretations are consistent with the data (Lincoln & Guba, 1985, p. 103). External audits allow the third party researcher to provide feedback that could benefit data gathering and strengthen the study's findings. Likewise, the triangulation operational technique is described above in the section discussing credibility (Lincoln & Guba, 1985, p. 101). An audit trail provides a description of research steps performed from the study's start through its findings and includes adequate records maintained during the process. Lincoln and Guba (1985) cite Halpern's (1983) six categories of records to use when creating an audit trail:

- Raw data, including all raw data, written field notes, unobtrusive measures (documents)
- Data reduction and analysis products, including summaries such as condensed notes, utilized information and quantitative summaries and theoretical notes
- Data reconstruction and synthesis products, including structure of categories (themes, definitions, and relationships), findings and conclusions and a final report including connections to existing literature and an integration of concepts, relationships, and interpretations
- Process notes, including methodological notes (procedures, designs, strategies, rationales), trustworthiness notes (relating to creditability, dependability, and confirmability), and audit trail notes
- Materials relating to intentions and dispositions, including inquiry proposal, personal notes (reflexive notes and motivations) and expectations (predictions and intentions)

- Instrument development information, including pilot forms, preliminary schedules, observation formats (pp. 319-320)

Rounding out the techniques associated with confirmability is reflexivity. Lincoln and Guba (1985) define reflexivity as systematic reflection by a researcher throughout the research study. Webb and Glesne (1992), state reflexivity “requires researchers to reflect continuously throughout the research on their actions, respondents’ reactions to them, how they are collecting data, what they are observing and hearing, and how they are making interpretations” (p. 750). This can be done through the use of a reflexive journal where a researcher can input regular notations throughout the research process. Specifically, the research can record methodological decisions, study logistics, and reflect on the researcher’s own values (Lincoln & Guba, 1985). Subsequently, a researcher should state her or his possible biases related to the study as the perspective of a researcher can influence all research related to the study (Creswell, 2003; Lincoln & Guba, 1985).

As to confirmability, the researcher relied on the research committee to determine whether the process was implemented appropriately and whether interpretations were consistent with the data. In addition, the researcher documented personal reflections through analytic memos in the Expanded Data Collection Instrument throughout the study and made accessible for review.

Although credibility, transferability, dependability, and confirmability may be used to establish trustworthiness, some researchers believe credibility is very important in establishing trustworthiness in qualitative research (Tashakkori & Teddlie, 2009). For the purpose of this study, the researcher had an opportunity to utilize a combination of evaluative criteria and operational techniques to establish trustworthiness. In the area of credibility, techniques include:

(a) observations when interacting with participants; (b) triangulation of multiple sources of information to ensure data consistency; (c) peer debriefing through the use of peer raters in the coding process; and (d) member-checking, which enables review correction in errors of fact. In the area of transferability, the researcher in the existing case study used the technique of thick description, which was developed through the researcher's Expanded Data Collection Instrument and analytic memos. An audit by the research committee determined whether the process was implemented appropriately and interpretations are consistent with the data (Lincoln & Guba, 1985).

Considerations Regarding Use of Human Subjects

McMillan and Schumacher (2006) emphasize researchers have a responsibility to protect participants' identities from the general public and protect participants' confidences to the extent they cannot be identified. The United States Department of Health and Human Services Code of Federal Regulations, Title 45, Part 46, dictates the ethical and legal considerations regarding the public welfare and protection of human subjects participating in research. Pepperdine University's Institutional Review Board, in alignment with the Code of Federal Regulations, requires that all research activities conducted under the auspices of Pepperdine University adhere to federal guidelines and protect the rights and welfare of human subjects (Pepperdine University, 2004).

In some instances, the regulations state certain studies may be exempt from the full regulations. More specifically, Section 46.101(b)(4) of the regulations states, "[r]esearch involving the collection or study of existing data, documents . . . if these sources are publicly available or if the information is recorded by the investigator in such a manner that subjects cannot be identified, directly or through identifiers linked to the subjects," then the study is

exempt under the regulations. The researcher believes Section 46.101(b)(4) of the Code of Federal Regulations applies to this study in that Ebadi is a public figure who is well known in the United States and abroad, and therefore, is not protected under the same guidelines afforded to private citizens (McCall, 2002).

The researcher adhered to the approval process required by Pepperdine University, and completed the Human Participant Protection Education for Research Teams online course. The IRB Certificate of Completion is provided in Appendix A.

In summary, Chapter 3 outlined the research methods necessary to conduct this case study in determining the leadership style of Shirin Ebadi through a comparative analysis of the Trait Approach and Skills Approach leadership styles. Research questions were provided, followed by a discussion of the qualitative research design. Data sources and the data collection process were described in detail. Additional discussion examined data analysis and interpretation and trustworthiness evaluative criteria. The chapter concluded with ethical and legal considerations regarding the use of human subjects.

Chapter 4: Findings

Chapter 4 provides a thorough description of results found through the qualitative descriptive coding method described in Chapter 3. Chapter 4 findings address the data referenced in Chapter 3 as a means to determine the leadership style of Dr. Shirin Ebadi. An analysis of the findings and inter-rater perspectives are discussed in an objective manner without evaluation.

The purpose of this qualitative case study was to determine the leadership style of Ebadi through a comparative analysis of the Trait Approach and Skills Approach leadership styles (Mumford, Zaccaro, Harding et al., 2000; Zaccaro et al., 2004) as the theoretical framework. The Trait Approach focuses on identifying “innate” leadership characteristics while the Skills Approach emphasizes that “skills and abilities can be learned and developed” (Northouse, 2004, p. 35). Publicly-available information, including audio interviews, interview transcripts, and publications authored by Ebadi, was examined and qualitatively analyzed using descriptive coding (Saldaña, 2013) to determine her leadership style.

Restatement of Research Questions

The research questions of this study are:

RQ 1: What is Ebadi’s leadership style, as determined through a comparative analysis of the Trait Approach and Skills Approach?

RQ 1(a): What evidence exists, if any, that exhibits characteristics of a Trait Approach leadership style as defined by Zaccaro et al.’s Personality Model (2004)?

RQ 1(b): What evidence exists, if any, that exhibits characteristics of a Skills Approach leadership style as defined by Mumford, Zaccaro, Harding et al.’s Skills Model of Leadership (2000)?

Analysis of Findings

Data collection for this qualitative case study involved gathering publicly-available information through primary sources, including audio interviews, interview transcripts, speeches, and publications authored by Ebadi. The gathered sources were then categorized in a Data Collection Instrument (see Table 2 Data Collection Instrument) and prepared for analysis.

Analysis of data for patterns was accomplished through pre-coding and coding (Saldaña, 2013). Saldaña (2013) defines coding in qualitative inquiry as “most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (p. 3). Data can consist of transcripts, notes, documents, videos, Internet sites, among other forms of data. Coded data can range from a “single word to a full paragraph to an entire page of text to a stream of moving images” in First Cycle coding processes (pre-coding) to Second Cycle coding consisting of “longer passages of text, analytic memos about the data, and even a reconfiguration of the codes” developed in First Cycle coding (p. 3). Coding is the critical link between the data and its meaning (Charmaz, 2001).

The researcher expanded the Data Collection Instrument (Appendix B, Table 6) to conduct textual analysis of the primary sources referenced in the Data Collection Instrument to determine the leadership style of Ebadi. The expanded Data Collection Instrument provided an efficient, systematic process to capture relevant data. Each unit of data was designated a unique “Model/Leadership Characteristic Code” to enable the researcher to identify “repetitive patterns of actions and consistencies” in the data (Saldaña, 2013, p. 5). In addition, the researcher added columns titled “Data Portion Collected,” “Analytic Memo,” “Rater Agreement or

Disagreement,” and “Rater Comments” to the Expanded Data Collected Instrument (Appendix B) for completion.

Twenty-nine data sources were pre-coded and coded using the descriptive qualitative coding method by Saldaña (2013) as described under “Data Analysis Process and Interpretation” in Chapter 3. Six of the original thirty-five primary sources initially identified for the study were not utilized for various reasons, including repetition of subject matter, source information was not applicable to the Traits or Skills Models, or data source content was identical to existing coded sources (Appendix B, Sources 6, 24, 26, 27, 29, and 30).

The 29 coded sources were then summarized under the Trait Approach leadership style as defined by Zaccaro et al.’s Personality Model (2004) (RQ 1(a)) (see Table 3 Distribution of Source Findings by Occurrence Using Trait Approach) and under the Skills Approach leadership style as defined by Mumford, Zaccaro, Harding et al.’s Skills Model of Leadership (2000) (RQ 1(b)) (see Table 4 Distribution of Source Findings by Occurrence Using Skills Approach).

The results were then further summarized by comparing significant leadership characteristic occurrences found under the Trait Model and Skills Model (see Table 5 Summary Comparison of Significant Characteristic Findings by Occurrence Using the Trait Model and Skills Model. Findings and Tables 3, 4, and 5 are as follows:

Trait approach: Cognitive abilities.

Cognitive abilities' findings. Cognitive abilities under the Trait Approach include intelligence and creativity. Intelligence is recognized as the most significant trait in psychology and is considered one of the most essential traits that a leader must possess. Creativity also is recognized as an essential component of leadership effectiveness (Hoffman et al., 2011).

Based on data portions collected, the intelligence characteristic was coded under Cognitive Abilities with 37 occurrences. Data sources indicated Ebadi exhibited the Trait leadership characteristic of intelligence in the following significant statements made by Ebadi:

I must linger on the war just a bit longer, because its impact is largely what has shaped current Iranian attitudes about our future and our place in the world. [T]he skepticism and mistrust it reinforced in us about America's motives in the region....\$500 billion in lost oil revenue, military expenditures, and destroyed infrastructure....More than one million Iranians and Iraqis were killed or wounded. (Ebadi & Moaveni, 2006, p. 92)

Though educated women outnumbered educated men, the rate of women's unemployment was three times higher. The franchise of education did not chip away at gender discrimination enshrined in our culture as well as our institutions. But it instilled something in Iranian women that will in the long run, I believe, transform Iran: a visceral consciousness of their oppression. (Ebadi & Moaveni, 2006, p. 108)

Whenever women protest and ask for their rights, they are silenced with the argument that the laws are justified under Islam. It is an unfounded argument. It is not Islam at fault, but rather the patriarchal culture that uses its own interpretation to justify whatever it wants. (Ebadi & Moaveni, 2006, p. 36)

The lack of respect for the guidelines of the United Nations represents a serious challenge to world peace. The United Nations crystallizes the global conscience, and its principles and recommendations should be heeded. (Ebadi & Moaveni, 2006, p. 66)

Additional statements illustrating the pattern of the leadership characteristic of intelligence can be found in the Expanded Data Collection Instrument under data sources 1, 14, and 16 (Appendix B).

Trait approach: Personality.

Personality findings. Personality represents several dimensions, including extraversion (i.e., the tendency to be social, assertive, and experience energy); agreeableness (i.e., the tendency to be trusting, compliant, and caring); conscientiousness (i.e., ability to achieve goals and dependability); openness (i.e., a tendency to be imaginative, nonconforming, and autonomous); honesty/integrity (i.e., a tendency to be truthful); and charisma (i.e., able to influence followers by inspiring commitment and articulating a believable vision for the future) (Hoffman et al., 2011; Judge et al., 2002; Kirkpatrick & Locke, 1991).

Based on data portions collected, the most significant dimensions of the personality characteristic exhibited in Ebadi's statements included charisma (38 occurrences), openness (22 occurrences) and honesty/integrity (15 occurrences). The personality dimensions of extraversion, agreeableness, and conscientiousness were insignificant at six, two, and six occurrences respectively.

Data sources indicated Ebadi exhibited the Trait leadership characteristics of personality/charisma, personality/openness, and personality/honesty/integrity in the following statements made by Ebadi:

Charisma.

My being selected as a Peace Prize winner will allow women in Iran, and those much further from the borders of my country, a greater freedom to believe in themselves....Patriarchal cultures that encourage discrimination against women, cultural traits that today or more observable in the Islamic countries, cannot continue forever. (Ebadi, 2003, pp. 4-5)

I am Iranian. I am a descendant of Cyrus the Great. The very emperor who proclaimed at the pinnacle of his power 2,500 years ago that he would not reign over the people if they did not wish it. He made the promise not to force any person to change either his religion or faith. He guaranteed freedom for all. (Ebadi, 2003, p. 7)

Openness.

I shouldn't be forced to wear a veil, and if I don't believe in it, I'm just not going to wear one. (Ebadi & Moaveni, 2006, p. 40)

It just so happened that I believed in the secular separation of religion and government because, fundamentally, Islam, like any religion, is subject to interpretation. (Ebadi & Moaveni, 2006, p. 122)

I don't think that women should necessarily lead a society; I believe that capable and experienced people, be it women or men, should lead society. It means that if a woman is capable, she should not be discriminated against just because she is a woman. (Shafiev, 2006, para. 12)

Honesty/Integrity.

Society did not protect me as a mother. For example, if I was given daycare for free for my children, then I could claim that society offered something for me. But my family

helped me a lot. My husband has never prevented me from doing my job. Even when I went to prison and then came back home, he not once questioned my actions and never questioned me for leading the family down the path that I had. But, at the same time, all the responsibilities inside the house rested on my shoulders. My husband would come home and basically sit down to take a rest and read the paper and have his dinner. (Ebadi, 2006, p. 15)

When you ask a mother which one of her five children is her favorite, she can't give you the best answer. I feel the same way about all of my cases, I've loved them all. In the right context, each one of them has been the best, and most important case for me. (Ebadi, 2008, p. 27)

Additional significant statements illustrating the pattern of the leadership characteristic of personality and its dimensions can be found in the Expanded Data Collection Instrument under data sources 1, 4, 5, 20, and 23 (Appendix B).

Trait approach: Motives/Values.

Motive/values' findings. Motive/Values under the Trait Approach speak to achievement motivation and the need for power. Leaders achieve satisfaction from achieving influence over the beliefs and behaviors of others, which has a positive relationship with leadership effectiveness (Judge et al., 2002; McClelland & Boyatzis, 1982).

Based on the data portions collected, the motive/values characteristic was coded with an insignificant number of one occurrence as expressed in the following statement by Ebadi:

We seek the right to live in a world where decisions over our bodies are our very own, to choose lives that we alone desire, and to live without the threat of violence. Sadly,

freedoms continue to be regarded as radical challenges to entrenched societal norms and principles. (Ebadi, 2013, p. 1)

There are no other statements illustrating the pattern of the leadership characteristic of motives/values the Expanded Data Collection Instrument under data sources (Appendix B).

Trait approach: Social appraisal skills.

Social appraisal skills' findings. Social appraisal skills refer to interpersonal skills and oral/written communication. These skills are important in understanding human behavior and group dynamics (Kirkpatrick & Locke, 1991; Yukl, 2006). Social skills are significantly correlated with effective leadership.

Based on data portions collected, the social appraisal skills' characteristic was coded with 18 occurrences. Data sources indicated Ebadi exhibited the Trait leadership characteristic of social appraisal skills in the following significant statements made by Ebadi:

The extension of university education to a whole caste of women naturally results in major tension within families. A girl who has been encouraged to vote and who is attending college is less inclined to dumbly obey the instructions of her father. (Ebadi, 2003, p. 106)

Whenever women protest and ask for their rights, they are silenced with the argument that the laws are justified under Islam. It is an unfounded argument. It is not Islam at fault, but rather the patriarchal culture that uses its own interpretation to justify whatever it wants. (Ebadi, 2004b, p. 36)

There is no 'true Islam,' just different interpretations. Since I brought up patriarchy, let me make one thing clear. I am not singling out men; I am addressing the issue of inequality of genders. A patriarchy does not only not accept the equality of the sexes, it

also has a hard time understanding the principles of democracy and its essence. Women are the victims of this patriarchal culture, but they are also its carriers. Let us keep in mind that every oppressive man was raised in the confines of his mother's home. This is the culture we need to resist and fight. (Ebadi, 2004b, p. 37)

Additional significant statements illustrating the pattern of the leadership characteristic of self-appraisal skills can be found in the Expanded Data Collection Instrument under data sources 1 and 14 (Appendix B).

Trait approach: Problem-Solving skills.

Problem-solving skills' findings. Problem-solving skills are considered strongly correlated with leader effectiveness. Skills were found to be general in nature (Hoffman et al., 2011). Based on data portions collected, the problem-solving skills' characteristic was coded with 13 occurrences. Data sources indicated Ebadi exhibited the Trait leadership characteristic of problem-solving skills in the following significant statements made by Ebadi:

The issues between the US and Iran can only be resolved by this dialogue, not by sanctions or military measures . . . Dialogue should take place on three levels – the government, the parliaments of both countries and civil society. (Ebadi & Moaveni, 2006, p. 44)

What would you like to forget? Nothing! Forgetting does not resolve any problems. (Ebadi, 2009, p. 24)

We need new laws that would facilitate people's role in managing their own affairs and which respect equality of sexes that would provide more respect for freedom of speech and assembly. (Ebadi, 2004a, p. 67)

Additional significant statements illustrating the pattern of the leadership characteristic of problem-solving skills can be found in the Expanded Data Collection Instrument under data source 10 (Appendix B).

Trait approach: Expertise/Tacit knowledge.

Expertise/tacit knowledge findings. Technical knowledge involves method, process, and equipment in managing others. Management skills, identified as expertise knowledge, involve coordinating the work of multiple constituents. Expertise/tacit knowledge are significant in leadership effectiveness (Bass, 1990a; Hoffman et al., 2011).

Based on the data portions collected, the expertise/tacit knowledge characteristic resulted in no coding occurrences. As a result, there are no statements illustrating the pattern of the leadership characteristic of expertise/tacit knowledge in the Expanded Data Collection Instrument under data sources (Appendix B).

Table 4

Distribution of Source Findings by Occurrence Using Skills Approach

Source No.: Characteristics	1	2	3	4	5	7	8	9	10	11	12	13	14	15	16	Total
Individual Attributes																
General Cognitive Ability	5															5
Crystallized Cognitive Ability	8		2	1		1	2	1	3		1		5		3	27
Motivation	2								1	4				1	1	9
Personality	2														2	4
Competencies																0
Problem-Solving Skills			1						3				2	2	1	9
Social Judgment Skills	8				1		4	2	1	2		2	5			25
Knowledge		1						1		1	1		4			8
Career Experiences	2		4	3		1	3	2			2	2	1	1	1	22
Environmental Influences	22		6	2	1					2			1			34

(continued)

Source No.: Characteristics	17	18	19	20	21	22	23	25	28	31	32	33	34	35	Total
Individual Attributes															
General Cognitive Ability															0
Crystallized Cognitive Ability			1	3	1			1					1		7
Motivation														2	2
Personality	2														2
Competencies															
Problem-Solving Skills	2			1	1		1								5
Social Judgment Skills				4	1			2					3		10
Knowledge															0
Career Experiences				5	1	1	3	4	2		2	1	2	1	22
Environmental Influences						1	1	1						1	1

Skills approach: Individual attributes.

Individual Attributes' findings. Individual attributes address (a) general cognitive ability, (b) crystallized cognitive ability, (c) motivation, and (d) personality. General cognitive ability equates to a person's intelligence. Crystallized cognitive ability is an intellectual ability learned or acquired over time. It is the accumulation of knowledge obtained through experience (e.g., problem-solving skill, conceptual ability, and social judgment skills. Motivation addresses willingness, dominance, and social good that prepares people to become leaders. The personality attribute reminds us personality impacts the development of leadership skills (Mumford, Zaccaro, Harding et al., 2000).

Based on data portions collected, the most significant dimensions of the individual attributes' leadership characteristics exhibited in Ebadi's statements included crystallized cognitive ability (34 occurrences), motivation (11 occurrences) and general cognitive ability

(5 occurrences). The individual attributes' dimension of personality was insignificant in occurrences.

Data sources indicated Ebadi exhibited the skills leadership characteristics of individual attributes/crystallized cognitive ability, individual attributes/motivation, and individual attributes/general cognitive ability in the following significant statements made by Ebadi:

Crystallized cognitive ability.

I don't think a nuclear bomb brings security to Iran. What brings security to a country is a government accountable to its people and therefore unable to abuse its power. (Ebadi, 2006, p. 44)

There is no 'true Islam,' just different interpretations. Since I brought up patriarchy, let me make one thing clear. I am not singling out men; I am addressing the issue of inequality of genders. A patriarchy does not only not accept the equality of the sexes, it also has a hard time understanding the principles of democracy and its essence. Women are the victims of this patriarchal culture, but they are also its carriers. Let us keep in mind that every oppressive man was raised in the confines of his mother's home. This is the culture we need to resist and fight. (Ebadi, 2004b, p. 37)

Hence, the most important means for combating violence is through education, particularly by educating the young generation about the rich legacy and history of the global non-violent movement." (Ebadi, 2004a, p. 66)

[D]o not give way to a government that would force you to choose between your rights and Islam. Do not let them put you in that bind. Governments that invoke the name of 'Islam' in their self-definition will face people with this dilemma and this false choice.

They will say ‘either you are Muslim and accept our laws or you are not Muslim.’ That is exactly the way government has operated in Iran.”(Kandiyoti, 2011, p. 2)

Motivation.

I try to follow his [father] example, to grit my teeth when pressures on me mount, to clench my fists, too, until my fingers are blue. But sometimes I hate myself and discover I am still weak. (Ebadi & Tager, 2004, p. 72)

And if I do stress my position as a Muslim woman, it’s in the hope that, thanks to this Nobel, all Muslim women will gain confidence in themselves and learn to recognize and struggle for their rights. (Ebadi & Tager, 2004, p. 72)

General Cognitive Ability.

It was the transcript of a conversation between a government minister and a member of the death squad. When my eyes first fell on the sentence that would haunt me for years to come, I thought I had misread. I blinked once, but it stared back at me from the page: ‘The next person to be killed is Shirin Ebadi.’ Me.... I took a taxi home....I ran inside, peeled off my clothes, and stayed under the shower for an hour, letting the cool water cascade over me, rinsing off the filth of those files, lodged in my mind, under my fingernails. Only after dinner, after my daughters went to bed, did I tell my husband. (Ebadi, 2003, p. xv-xvi)

Additional significant statements illustrating the pattern of the leadership characteristic of individual attributes and its dimensions can be found in the Expanded Data Collection Instrument under data sources 1, 10, 11, 14, 16, and 20 (Appendix B).

Skills approach: Competencies.

Competencies’ findings. Competencies include (a) problem-solving skills, (b) social judgment skills, and (c) knowledge. Problem-solving skills are a leader’s creative ability to solve

organizational problems. Leaders can define a problem, gather information, articulate problem understanding, and plan for resolution (Mumford, Zaccaro, Harding et al., 2000).

Social judgment skills provide an increased capacity to understand people and social systems. They enable leaders to work with others to resolve challenges and garner support to effect change. Social judgment skills include: a) perspective taking, b) social perceptiveness, c) behavioral flexibility, and d) social performance. Perspective taking demonstrates understanding others' attitudes toward problems or solutions, empathetic to other people's perspectives on different issues, and social intelligence. Social perceptiveness represents insight and awareness into how people function within an organization. Leaders with social perceptiveness can sense how employees will react to change. Behavior flexibility is the ability to change and adapt one's behavior upon understanding others' perspectives. Flexibility maintains openness and a willingness to change. Social performance encompasses numerous related skills that may fall under the umbrella of communication, such as persuasion, mediator, and coach (Mumford, Zaccaro, Harding et al., 2000).

Knowledge directly impacts a leader's ability to identify and resolve complex challenges. Knowledge is an accumulation of information and the intellectual framework used to organize information. Leaders with knowledge understand tasks, people, an organization, and how the elements connect with each other. With knowledge and expertise, it is possible for individuals to think about complex issues and develop possible strategies for change (Mumford, Zaccaro, Harding et al., 2000).

Based on data portions collected, the most significant dimensions of the competencies' leadership characteristics exhibited in Ebadi's statements included social judgment skills (35 occurrences), problem-solving skills (9 occurrences) and knowledge (8 occurrences).

Data sources indicated Ebadi exhibited the Skills leadership characteristics of competencies/social-judgment skills, competencies/problem-solving skills, and competencies/knowledge in the following significant statements made by Ebadi:

Social Judgment Skills.

The reality is that a people who are aware of their rights cannot easily be beaten down by the use of patriarchal and paternalistic custom. (Ebadi, 2003, p. 8)

Islam does not preach discrimination against women. All too often in the arena of civil law, in the province of social, political and cultural justice, it is the patriarchal and male – dominated accepted behavior patterns that achieves success in Islamic states. Such patriarchal and male-dominated accepted behavior patterns cannot tolerate attitudes of freedom and democracy. (Ebadi, 2003, p. 8)

People’s ignorance of the region and Western imperial interests over oil are the main reasons why we are now in the region. I have said many times that I wish there was no oil in the Middle East, and more water. People would have been much happier than they are right now. (Pal, 2004, p. 38)

Problem-Solving Skills.

Human rights are a universal standard. It is a component of every religion and every civilization. Democracy doesn’t recognize east or west; democracy is simply people’s will. Therefore, I do not acknowledge that there are various models of democracy; there is just democracy itself. (Pal, 2004, pp. 37-38)

I don’t think a nuclear bomb brings security to Iran. What brings security to a country is a government accountable to its people and therefore unable to abuse its power. (Ebadi, 2006, p. 44)

Knowledge.

Whenever women protest and ask for their rights, they are silenced with the argument that the laws are justified under Islam. It is an unfounded argument. It is not Islam at fault, but rather the patriarchal culture that uses its own interpretation to justify whatever it wants. (Pal, 2004, p. 36)

I want to take my American friends back to the end of World War II, when the Universal Declaration of Human Rights was formulated. A group of thinkers met to come up with ways and means to prevent yet another war. Mrs. Eleanor Roosevelt played a crucial role in assembling this group of people. And that is why the name of the United States is synonymous with the cause of human rights around the world. (Pal, 2004, p. 39)

Additional significant statements illustrating the pattern of the leadership characteristic of competencies and its dimensions can be found in the Expanded Data Collection Instrument under data sources 1, 8, 10, 14, and 20 (Appendix B).

Skills approach: Career experiences.

Career experiences' findings. The Skills Approach suggests career experiences improve a leader's skills and knowledge over a period of time. Leaders can develop their abilities through experience based on the Skills Approach Model. Career experiences may impact leadership performance directly or indirectly (Mumford, Zaccaro, Harding et al., 2000).

Based on data portions collected, the career experiences' characteristic was coded with 44 occurrences. Data sources indicated Ebadi exhibited the Skills leadership characteristic of career experiences in the following significant statements made by Ebadi:

It was not until I was much older that I realized how gender equality was impressed on me first and foremost at home, by example. It was only when I surveyed my own sense of

place in the world from an adult perspective that I saw how my upbringing spared me from the low self-esteem and learned dependence that I observed in women reared in more traditional homes. My father's championing of my independence, from the play yard to my later decision to become a judge, instilled a confidence in me that I never felt consciously, but later came to regard as my most valued inheritance. (Ebadi, 2003, p. 12)

Islam does not preach discrimination against women. All too often in the arena of civil law, in the province of social, political and cultural justice, it is the patriarchal and male – dominated accepted behavior patterns that achieves success in Islamic states. Such patriarchal and male-dominated accepted behavior patterns cannot tolerate attitudes of freedom and democracy. (Ebadi, 2003, p. 8)

[D]o not give way to a government that would force you to choose between your rights and Islam. Do not let them put you in that bind. Governments that invoke the name of 'Islam' in their self-definition will face people with this dilemma and this false choice. They will say 'either you are Muslim and accept our laws or you are not Muslim.' That is exactly the way government has operated in Iran. (Kandiyoti, 2011, p. 2)

In the second instance, I want to say that America is a superpower, and the political behavior of America can be a role model for the rest of the world. What I want to suggest is that the United States join the ICC and, in this way, not let the dictators sleep a good night. (Goodman, 2009, para. 19)

Women and children are the most vulnerable in a society. There is a proverb in my country that says that the power of a chain is in the smallest link and therefore, the smallest link should be always protected and supported. That's why I'm interested in the rights of children. (Loveland, 2006, p. 2)

Additional significant statements illustrating the pattern of the leadership characteristic of career experiences can be found in the Expanded Data Collection Instrument under data sources 3, 4, 8, 20, 23, and 25 (Appendix B).

Skills approach: Environmental influences.

Environmental influences' findings. Environmental influences are part of the Skills Approach Model but are typically not under the control of the leader. Factors in a leader's situation can lie outside the leader's competencies and impact leadership performance in a direct or indirect manner (Mumford, Zaccaro, Harding et al., 2000).

Based on data portions collected, the environmental influences' characteristic was coded with 35 occurrences. Data sources indicated Ebadi exhibited the Skills leadership characteristic of environmental influences in the following significant statements made by Ebadi:

In our house, my parents meted out attention, affection, and discipline equally. I never felt that my father cared about Jafar [brother] more because he was the only boy, or that Jafar was more special than I was. (Ebadi, 2003, p. 12)

It was not until I was much older that I realized how gender equality was impressed on me first and foremost at home, by example. It was only when I surveyed my own sense of place in the world from an adult perspective that I saw how my upbringing spared me from the low self-esteem and learned dependence that I observed in women reared in more traditional homes. My father's championing of my independence, from the play yard to my later decision to become a judge, instilled a confidence in me that I never felt consciously, but later came to regard as my most valued inheritance. (Ebadi, 2003, p. 12)

Javad [husband] came from a conservative social background, but he was as flexible and tolerant as most men of that tradition were demanding and rigid. He let me be myself

from the beginning, and encouraged my work as a part of me, rather than a hobby or an indulgence. After my father, he was the second central man in my life who tried to strengthen, rather than inhibit, my independence. None of that means that I did not have to fulfill the age-old social contract between Iranian husbands and wives. (Ebadi, 2003, p. 29)

Faith occupied a central role in our middle-class lives, though in a quiet way; my mother [taught] me to pray, ... and my father encouraged me to recite my prayers throughout my life. (Ebadi, 2003, p. 33)

Additional significant statements illustrating the pattern of the leadership characteristic of environmental influences can be found in the Expanded Data Collection Instrument under data sources 1 and 3 (Appendix B).

Inter-raters' perspectives. Lincoln and Guba (1985) indicate member-checking is the most important technique used to establish credibility; however, Sandelowski (1993), Morse (1994), and Angen (2000) challenged the technique by proposing member-checking relies on an assumption of fixed truth of reality developed between researchers and participants. In addition, they indicate participants may challenge a researcher's interpretations or change his or her mind, resulting in conflicting views and creating confusion as to which interpretation should be accepted as truthful. Because the participant in the current study is a public figure and the data to be analyzed is publicly-available information, the researcher requested two inter-raters review the completed Expanded Data Collection Instrument (Appendix B) to provide their perspectives. Dr. Pam Eddinger, a College President in higher education, and Dr. Lori Bennett, an Executive Vice President of Student Learning in higher education, served as inter-raters for this qualitative case study. Both inter-raters have in-depth experience in research.

Dr. Pam Eddinger, Inter-rater A, and Dr. Lori Bennett, Inter-rater B, reviewed the study purpose, theoretical framework, methods' approach, and Expanded Data Collection Instrument. Both inter-raters agreed with all descriptive coding under the Trait Model and Skills Model (Appendix B) following discussion regarding the importance of consistency in coding data. The researcher and inter-raters specifically discussed research by Sipe and Ghiso (2004) who cautioned coding is a "judgment call" because researchers tend to interject subjectivities, personalities, predispositions, and quirks in data analysis (p. 8). The researcher emphasized to the inter-raters that characteristic definitions under the Trait and Skills Models enabled the researcher to codify and categorize data in a systematic order. The process segregated data in a manner that consolidated meaning into similar characteristics (Saldaña, 2013; Sipe & Ghiso, 2004). The inter-raters also believed the amount of data coded was sufficient as the researcher found repetitive data following coding of 18 sources of salient portions of data. Overall, Inter-rater A found comments and observations derived from analysis of the data to be insightful and coherent, while Inter-rater B found coding to be clear, logical, and consistent in application.

Summary of Key Findings

Table 5

Summary Comparison of Significant Source Findings by Occurrence Using Trait Model and Skills Model

Trait Model Characteristics	Total Source Occurrences	Skills Model Characteristics	Total Source Occurrences
Cognitive Abilities		Individual Attributes	
Intelligence	37	General Cognitive Ability	5
Personality		Crystallized Cognitive Ability	34
Openness	22	Motivation	11
Honesty/Integrity	15	Competencies	
Charisma	38	Problem-Solving Skills	14
Social Appraisal Skills	18	Social Judgment Skills	35
Problem-Solving Skills	13	Knowledge	8
		Career Experiences	44
		Environmental Influences	35
Total	143		186

Table 5 referenced above provides a side-by-side comparison of the most significant leadership characteristics exhibited by Ebadi under the Trait Approach style of leadership and the Skills Approach style of leadership. These characteristics and related findings were discussed in detail under Table 3 and Table 4 under Analysis of Findings in Chapter 4.

Research Question 1 asked, What is Ebadi's leadership style, as determined through a comparative analysis of the Trait Approach and Skills Approach?

Based solely on the number of occurrences of characteristics alone, it appears Dr. Ebadi's leadership style falls under the Skills Approach, however, there are a significant number of leadership characteristics occurring under the Trait Approach as well. Therefore, it is determined Dr. Ebadi exhibits significant characteristics under both leadership styles, and her leadership style is a hybrid of the Trait Approach and the Skills Approach.

Research Question 1(a) asked, What evidence exists, if any, that exhibits characteristics of a Trait Approach leadership style as defined by Zaccaro et al.'s Personality Model (2004)?

Evidence exhibiting characteristics of a Trait Approach leadership style does exist. Four of six characteristics of the Trait Model exist at significant occurrence levels. Cognitive Abilities/Intelligence and Personality/Openness, Personality/Honesty/Integrity, and Personality/Charisma represent 26% and 52% respectively of all occurrences under the Trait Model. These characteristics are considered to be Distal Attributes (fixed) attributes, meaning an individual is born with these traits.

Evidence also exists for the two remaining characteristics at significant occurrence levels. Social Appraisal Skills and Problem-Solving Skills represent approximately 22% of all occurrences under the Trait Model. These characteristics are considered to be Proximal Attributes (malleable), meaning these traits can be developed over a period of time.

Two characteristics of the Trait Approach resulted in insignificant levels of occurrences. Motives/Values, a fixed Distal Attribute, and Expertise/Tacit Knowledge, a learned Proximal Attribute, represented 0% of all occurrences under the Trait Model.

Therefore, based on the findings, Ebadi's fixed leadership characteristics under the Trait Approach leadership style are strongest in the areas of Personality (i.e., Openness, Honesty/Integrity, and Charisma) and Cognitive Abilities (i.e., Intelligence) at 52% and 26% respectively. Ebadi's learned leadership characteristics under the Trait Approach leadership style are strongest in the areas of Social Appraisal Skills and Problem-Solving Skills at 12% and 10% respectively.

Research Question 1(b) asked, What evidence exists, if any, that exhibits characteristics of a Skills Approach leadership style as defined by Mumford, Zaccaro, Harding et al.'s Skills Model of Leadership (2000)?

Evidence exhibiting characteristics of a Skills Approach leadership style does exist. Four of four components – Individual Attributes, Competencies, Career Experiences, and Environmental Influences – of the Skills Model exist at significant occurrence levels. Individual Attributes/General Cognitive Ability, Individual Attributes/Crystallized Cognitive Ability, and Individual Attributes/Motivation represent 27% of all occurrences under the Skills Model. Competencies/Problem-Solving Skills, Competencies/Social Judgment Skills, and Competencies/Knowledge represent 30% of all occurrences under the Skills Model. Career Experiences and Environmental Influences represent 24% and 19% respectively of all occurrences under the Skills Model. These components are considered to be learned skills, meaning these leadership characteristics can develop over a period of time.

One leadership characteristic under the Individual Attributes' component of the Skills Approach resulted in insignificant levels of occurrences, meaning Personality did not impact the findings in this study.

Therefore, based on the findings, Ebadi's learned leadership components/characteristics under the Skills Approach leadership style are strongest in the areas of Competencies (i.e., Problem-Solving Skills, Social Judgment Skills, and Knowledge) at 30%, Individual Attributes (i.e., General Cognitive Ability, Crystallized Cognitive Ability, and Motivation) at 27%, and Career Experiences and Environmental Influences at 24% and 19% respectfully.

Chapter Summary

Chapter 4 presented findings and an analysis of findings based on coded data sources, provided a summary comparison of key findings, and responded to the primary research question and sub-questions. As a result, findings and evidence determined Ebadi's leadership style to be a hybrid of the Trait Approach leadership style and Skills Approach leadership style.

Chapter 5 provides a discussion of Chapter 4 key findings and conclusions, implications for practice, and recommendations for future research. Chapter 5 concludes with a summary and final thoughts related to the study that are presented from the researcher's perspective.

Chapter 5: Conclusion

Ebadi is a female world leader in advancing human rights as evidenced by her life's work and being awarded the prestigious Nobel Peace Prize. To date, however, there was no scholarly literature found by the researcher that focused on an in-depth comparative analysis of Ebadi's leadership style, specifically in studies utilizing the theoretical framework of the Trait Approach and Skills Approach leadership styles (Mumford, Zaccaro, Harding et al., 2000; Zaccaro et al., 2004). The Trait Approach focuses on identifying "innate" leadership characteristics while the Skills Approach emphasizes that "skills and abilities that can be learned and developed" (Northouse, 2004, p. 35).

Much can be learned from the study of Ebadi's leadership style and related characteristics. First, findings can serve to benefit other female leaders attempting to advance social causes on a local, regional, or global level. Second, findings can contribute to the overlooked area of documented research on Ebadi's leadership style and complement existing literature on leadership in the areas of Trait Approach and Skills Approach styles. Third, as a practical application, organizations may use the findings of this study to implement trait and skills' assessment practices in the workplace to determine characteristics important for employee leadership positions.

The purpose of this dissertation was to determine the leadership style of Ebadi through a comparative analysis of the Trait Approach and Skills Approach leadership styles (Mumford, Zaccaro, Harding et al., 2000; Zaccaro et al., 2004) as the theoretical framework. Results are discussed below under Key Findings and Conclusions.

The literature review in Chapter 2 described scholarly literature relevant to the research purpose of this qualitative case study and informed the direction of the research. The literature

review examined six areas of focus, including: (a) the theoretical framework of the Trait Approach leadership style as studied by Zaccaro et al. (2004); (b) the theoretical framework of the Skills Approach leadership style as studied by Mumford, Zaccaro, Harding et al. (2000); (c) a historical background and chronology of significant events in Iran; (d) Middle Eastern women, girls, and human rights; (e) education; and (f) the global impact of the Nobel Peace Prize. Chapter 2 set the stage for Chapter 3 methods and what became the basis for comparing and contrasting the findings in Chapter 4.

This study utilized a qualitative method in designing the research framework. Data collection for the qualitative case study involved gathering publicly-available information through primary sources, including audio interviews, interview transcripts, speeches, and publications authored by Ebadi. The gathered sources were then categorized in a Data Collection Instrument (see Table 2 Data Collection Instrument) and prepared for analysis. Analysis of data for patterns was accomplished through pre-coding and coding (Saldaña, 2013). Saldaña (2013) defines coding in qualitative inquiry as “most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (p. 3). Data can consist of transcripts, notes, documents, videos, Internet sites, among other forms of data. Coded data can range from a “single word to a full paragraph to an entire page of text to a stream of moving images” in First Cycle coding processes (pre-coding) to Second Cycle coding consisting of “longer passages of text, analytic memos about the data, and even a reconfiguration of the codes” developed in First Cycle coding (p. 3). Coding is the critical link between the data and its meaning (Charmaz, 2001).

Approval to proceed with research was granted by Pepperdine University’s IRB on February 19, 2015. Subsequently, the researcher expanded the Data Collection Instrument

(Appendix B) to conduct textual analysis of the primary sources referenced in the Data Collection Instrument to determine the leadership style of Ebadi. The expanded Data Collection Instrument provided an efficient, systematic process to capture relevant data. Each unit of data was designated a unique “Model/Leadership Characteristic Code” to enable the researcher to identify “repetitive patterns of actions and consistencies” in the data (Saldaña, 2013, p. 5). In addition, the researcher added columns titled “Data Portion Collected,” “Analytic Memo,” “Rater Agreement or Disagreement,” and “Rater Comments” to the Expanded Data Collected Instrument (Appendix B) for completion.

Twenty-nine data sources were pre-coded and coded using the descriptive qualitative coding method by Saldaña (2013) as described under “Data Analysis Process and Interpretation” in Chapter 3 (Appendix B, Table 6). Six of the original 35 primary sources initially identified for the study were not utilized for various reasons, including repetition of subject matter, source information was not applicable to the Trait or Skills Models, or data source content was identical to existing coded sources (Appendix B, Table 6, Sources 6, 24, 26, 27, 29, and 30).

The 29 coded sources were then summarized under the Trait Approach leadership style as defined by Zaccaro et al.’s Personality Model (2004) (RQ 1(a)) (see Table 3 Distribution of Source Findings by Occurrence Using Trait Approach) and under the Skills Approach leadership style as defined by Mumford, Zaccaro, Harding et al.’s Skills Model of Leadership (2000) (RQ 1(b)) (see Table 4 Distribution of Source Findings by Occurrence Using Skills Approach).

The results were then further summarized by comparing significant leadership characteristic occurrences found under the Trait Model and Skills Model (see Table 5 Summary Comparison of Significant Characteristic Findings by Occurrence Using the Trait Model and Skills Model).

Discussion of Key Findings and Conclusions

Table 5 referenced below provides a side-by-side comparison of the most significant leadership characteristics that were found to be exhibited by Ebadi under the Trait Approach style of leadership and the Skills Approach style of leadership and provides the basis for a discussion of key findings, recommendations for further research, and conclusions. Table 5 characteristics and related findings were discussed in detail under Table 3 and Table 4 under Analysis of Findings in Chapter 4. Using the primary research question and two sub-questions as a structural guide, the researcher restates key findings from Chapter 4, applies the findings to the theoretical framework of the Trait Approach and Skills Approach, suggests what the findings mean and why, and explains how findings relate to the scholarly literature of this qualitative case study.

Table 5

Summary Comparison of Significant Source Findings by Occurrence Using Trait Model and Skills Model

Trait Model Characteristics	Total Source Occurrences	Skills Model Characteristics	Total Source Occurrences
Cognitive Abilities		Individual Attributes	
Intelligence	37	General Cognitive Ability	5
Personality		Crystallized Cognitive Ability	34
Openness	22	Motivation	11
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Charisma	38	Problem-Solving Skills	14
Social Appraisal Skills	18	Social Judgment Skills	35
Problem-Solving Skills	13	Knowledge	8
		Career Experiences	44
		Environmental Influences	35
Total	143		186

Research Question 1 asked, What is Ebadi's leadership style, as determined through a comparative analysis of the Trait Approach and Skills Approach? Based solely on the number of occurrences of characteristics alone, Dr. Ebadi's leadership style falls under the Skills Approach,

however, there are a significant number of leadership characteristics occurring under the Trait Approach that cannot be overlooked in terms of importance. Therefore, it is determined Dr. Ebadi exhibits significant characteristics under both leadership styles, and her leadership style is a hybrid of the Trait Approach and the Skills Approach. Discussion applying findings to the theoretical framework of the Trait Approach and Skills Approach follow under Research Questions 1(a) and 1(b) below.

It is important to recognize that as a result of the comparative analysis of the Trait and Skills Models, the researcher noted that certain components and characteristics of both models intersected when coding data sources, which frequently impacted findings and moved the models away from strictly being one model or another (Northouse, 2004). This required the researcher to code multiple data portions under the Trait and Skills Models simultaneously. The areas intersecting both models included Personality, Social Appraisal Skills, Social Judgment Skills, and Problem-Solving Skills. An example of this occurrence would be Ebadi's perspective on human or group behavior (Trait Model) and social perceptiveness (Skills Model). When a data portion reflected broad social awareness, the researcher consistently coded both the Trait Model and Skills Model to accurately reflect the evidence. One additional perspective to note when reflecting upon the models' summary comparison in Table 5 is that without the presence of Career Experiences and Environmental Influences in the Skills Model, the findings would shift in favor of the Trait Approach leadership style for Ebadi.

Research Question 1(a) asked, What evidence exists, if any, that exhibits characteristics of a Trait Approach leadership style as defined by Zaccaro et al.'s Personality Model (2004)? Evidence exhibiting characteristics of a Trait Approach leadership style does exist.

Four of six characteristics of the Trait Model exist at significant occurrence levels. Cognitive Abilities/Intelligence and Personality/Openness, Personality/Honesty/Integrity, and Personality/Charisma represent 26% and 52% respectively of all occurrences under the Trait Model. Evidence also exists for the two remaining characteristics at significant occurrence levels. Social Appraisal Skills and Problem-Solving Skills represent approximately 22% of all occurrences under the Trait Model.

Two characteristics of the Trait Approach resulted in insignificant levels of occurrences. Motives/Values, a fixed Distal Attribute, and Expertise/Tacit Knowledge, a learned Proximal Attribute, represented 0% of all occurrences under the Trait Model.

Ebadi's determined leadership characteristics applied to the Trait Model (Zaccaro et al., 2004) are further demonstrated by percentages as follows:

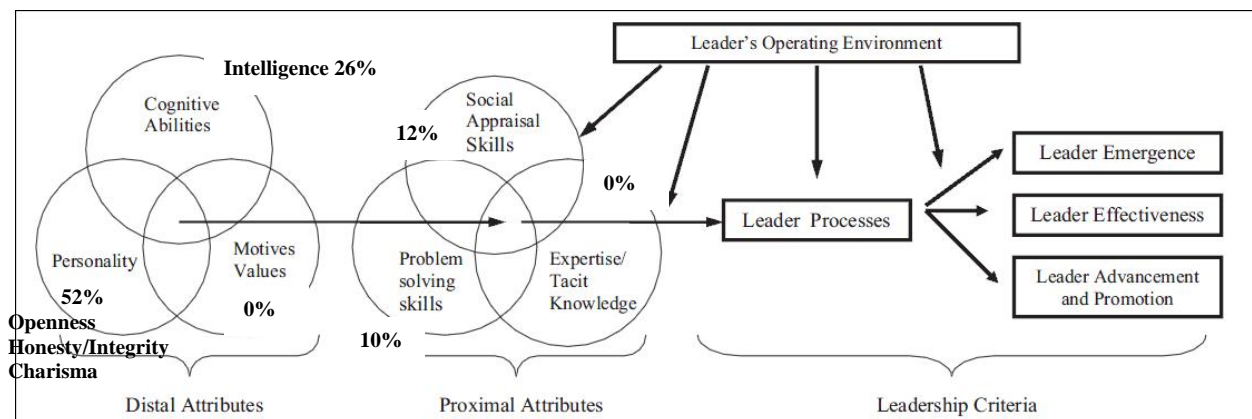


Figure 1. Leader traits based on Zaccaro et al. (2004) model. Adapted from “Leader traits and attributes,” by S. J. Zaccaro, C. Kemp, and P. Bader, 2004, *The Nature of Leadership*, p. 122. Copyright 2004 by Corwin. Reprinted with permission through Copyright Clearance Center at copyright.com.

Ebadi's strongest trait leadership characteristics are openness, honesty/integrity, charisma, and intelligence. These characteristics are considered to be Distal Attributes (fixed) attributes, which suggests Ebadi was born with these traits and utilizes same for a combined influence of effective leadership outcomes. Although the Distal Attribute of motives/values

resulted in 0%, the researcher believes the definition of motives/values under the Trait Model limited leadership characteristic findings in this area. Motives/values under the Trait Model are described as achievement motivation, the need for power, and states leaders achieve satisfaction from achieving influence over the beliefs and behaviors of others (Judge et al., 2002; McClelland & Boyatzis, 1982). While data sources indicated Ebadi seeks to change the behavior of others through human rights advocacy, it is not apparent she is doing so because of a need for power or to achieve personal satisfaction by achieving influence over the beliefs and behavior of others. This suggests power does not contribute to Ebadi's leadership style for effectiveness.

Additional significant leadership characteristics exhibited by Ebadi are Social Appraisal Skills and Problem-Solving. These characteristics are considered to be Proximal Attributes (malleable), which suggest Ebadi learned and developed these traits over a period of time. The researcher believes the Proximal Attribute of Expertise/Tacit Knowledge resulted in 0% because the Expertise/Tacit Knowledge is defined under the Trait Model as technical knowledge involving method, process, and equipment in managing others. Management skills, identified as expertise knowledge, involve coordinating the work of multiple constituents (Bass, 1990a; Hoffman et al., 2011). While Ebadi is considered an expert in the field of law, and laws can be considered technical in nature, the data sources indicated Ebadi's work to be more in-depth and broad reaching in this area. This suggests technical knowledge does not contribute to Ebadi's leadership style for effectiveness.

In summary, based on the findings, Ebadi's innate leadership characteristics under the Trait Approach leadership style are strongest in the areas of Personality and Cognitive Abilities, and Ebadi's learned leadership characteristics under the Trait Approach leadership style are strongest in the areas of Social Appraisal Skills and Problem-Solving Skills. Applying same to

the Trait Model, this indicates Ebadi most likely relies on openness, honesty, integrity, charisma, and her learned abilities to understand human behavior and group dynamics to resolve problems in her operating environment. As a result, she has emerged as an effective leader.

Findings related to Ebadi's Trait leadership characteristics support Bass's (1990a) research that Trait Approach leadership characteristics include persistence in pursuing goals; resourcefulness in problem-solving; exercising initiative socially; exhibiting confidence; and influencing others' behaviors. As a result, Bass emphasizes individuals bearing those traits tend to be valued and placed in valued leadership positions. Findings also support Bass's suggestion that leadership outcomes may be impacted by the interaction of a group of traits versus each trait characteristic acting on its own to determine leadership effects. For example, Ebadi's strength in the combined areas of Personality, Cognitive Abilities, Social Appraisal Skills and Problem-Solving Skills most likely impacted her achievements as a human rights activist and Nobel Peace Prize winner.

The findings also support Kirkpatrick and Locke's (1991) research that posited leadership traits do matter, however they also believed that individuals can be born with the traits and/or learn traits as needed. Findings demonstrated Ebadi exhibited both innate trait and learned Skills leadership characteristics.

Research Question 1(b) asked, What evidence exists, if any, that exhibits characteristics of a Skills Approach leadership style as defined by Mumford, Zaccaro, Harding et al.'s Skills Model of Leadership (2000)? Evidence exhibiting characteristics of a Skills Approach leadership style does exist.

Four of four components – Individual Attributes, Competencies, Career Experiences, Environmental Influences – of the Skills Model exist at significant occurrence levels. Individual

Attributes/General Cognitive Ability, Individual Attributes/Crystallized Cognitive Ability, and Individual Attributes/Motivation represent 27% of all occurrences under the Skills Model. Competencies/Problem-Solving Skills, Competencies/Social Judgment Skills, and Competencies/Knowledge represent 30% of all occurrences under the Skills Model. Career Experiences and Environmental Influences represent 24% and 19% respectively of all occurrences under the Skills Model. The Personality leadership characteristic under the Individual Attributes' component of the Skills Approach resulted in an insignificant level of occurrences.

Ebadi's determined leadership characteristics applied to the Skills Model (Mumford, Zaccaro, Harding et al., 2000) are further demonstrated by percentages as follows:

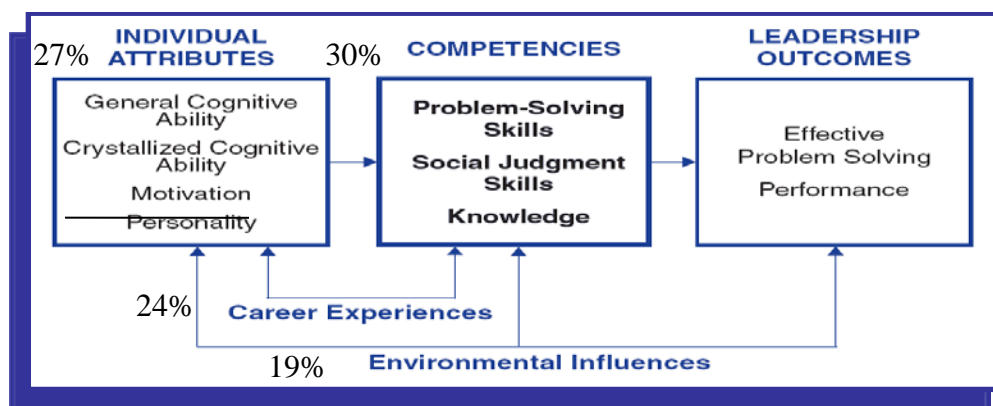


Figure 2. Skills model of leadership based on Mumford, Zaccaro, Harding et al. (2000). Adapted from “Leadership skills for a changing world: Solving complex social problems,” by M. D. Mumford, S. J. Zaccaro, F. D. Harding, T. O. Jacobs, and E. A. Fleishman, 2000, *Leadership Quarterly*, 11(1), p. 23. Copyright 2000 by Science Direct. Reprinted with permission through Copyright Clearance Center at copyright.com.

Ebadi's strongest Skills' leadership characteristics are Problem-Solving Skills, Social Judgment Skills, and Knowledge, which suggests Ebadi excels in her ability to solve problems, has developed an increased capacity to understand people and social systems, and has accumulated the intellectual framework used to organize information. The learned skill of

Knowledge is said to enable individuals to think about complex issues and develop possible strategies for change (Mumford, Zaccaro, Harding et al., 2000).

Additional significant learned leadership characteristics exhibited by Ebadi are Cognitive Ability, Crystallized Cognitive Ability, and Motivation. These components also are considered to be learned skills, which suggest Ebadi developed these leadership characteristics over a period of time and utilizes same for a combined influence of effective leadership outcomes. Of the three characteristics, it is important to note that Crystallized Cognitive Ability is the more prevalent characteristic for Ebadi, which means she has developed a deeper intellectual ability acquired over time through experience, problem-solving skills, and social judgment skills.

Finally, Ebadi again revealed high levels of significance in the areas of Career Experiences and Environmental Influences, meaning experiences throughout her life as an attorney have improved her leadership skills and knowledge over a period of time (Mumford, Zaccaro, Harding et al., 2000). Environmental Influences are considered beyond an individual's control but yet can impact a leader's performance in a direct or indirect manner (Mumford, Zaccaro, Harding et al., 2000). Ebadi repeatedly expressed in her memoir the heavy influence her family, work, and home environment as both a child and adult had on her life and achievements (Ebadi, 2003).

The researcher was initially somewhat surprised the leadership characteristic Personality resulted in little to no significance under the Skills Model (in comparison to the Trait Model), which suggests Personality has not contributed to Ebadi's learned leadership style for effectiveness. As the researcher consistently coded source data and applied it to the Skills Model, it became apparent that Personality, while considered under Individual Attributes, does not carry the weight or depth of Personality as depicted in the Trait Model. The Skills Model addresses

Personality as a whole with no defined subsets, while the Trait Model breaks down the Personality component into six characteristics, one of which is Charisma, a leadership characteristic unique to the Trait Model.

In summary, based on the findings, Ebadi's learned leadership characteristics under the Skills Approach leadership style are strongest in the areas of Competencies and Individual Attributes, and Career Experiences and Environmental Influences have significantly impacted her leadership style. Applying same to the Skills Model, this indicates Ebadi excels in Competencies, which is the central determinant of the Skills Approach, while Individual Attributes, Career Experiences, and Environmental Influences impact her key Competencies. As a result, she has emerged as an effective leader (Mumford, Zaccaro, Harding et al., 2000).

Findings related to Ebadi's Skills characteristics support Katz's (1955) concept that individuals can develop skills and improve leadership performance through training and practice. The findings also support Mumford et al.'s research that emphasized leadership abilities can be developed through education and experience (Mumford, Zaccaro, Harding et al., 2000). Ebadi exhibited significant leadership characteristics in all areas of the Skills Model, with the exception of Personality.

Implications

There are several implications for practice based on the findings of this qualitative case study. Much can be learned from Ebadi's leadership style and related characteristics of the Trait and Skills Approaches.

First, findings can serve to benefit other female leaders attempting to advance social causes on a local, regional, or global level. This study's data sources provided detailed evidence of Ebadi's leadership behaviors that supported Ebadi in advancing human rights for women and

children in Iran and throughout the world. There are potential women leaders at all levels who could benefit from the knowledge that they, too, can learn and develop leadership skills over a period of time and utilize their innate characteristics, career experiences, and environmental influences to effect positive change in their lives and in the lives of others.

Second, findings contribute to the overlooked area of documented research on Ebadi's leadership style. The researcher is not aware of any other scholarly research on Dr. Ebadi's leadership style, and more specifically, her leadership style as it relates to the Trait and Skills Models. The findings also complement existing literature on leadership in the areas of Trait Approach and Skills Approach styles, particularly the comparative analysis of the Trait Approach and Skills Approach. The findings provide a deeper understanding of similarities and differences between the two styles of leadership approaches, and this information could benefit other researchers when undertaking studies involving the Trait and Skills Models.

Third, as a practical application, organizations can use the findings of this study to implement trait and skills' assessment practices in the workplace to determine characteristics important for employee leadership positions. The findings indicated Ebadi's significant leadership characteristics found under both the Trait Model and Skills Model in the areas of problem-solving and social judgment skills are a core determinant when assessing leadership characteristics. As a result, organizations can assess existing employees to determine potential leaders and/or provide training for improvement in areas an organization is seeking.

Recommendations

The researcher makes the following recommendations based on study findings:

Should the qualitative case study be replicated, it is critical that a researcher obtain and develop a clear set of definitions describing leadership characteristics under the Trait Model and Skills Model. Without a concrete set of definitions, a researcher's data source coding can become

subject to inadvertent or inconsistent documentation over a long-term period of descriptive coding (Saldaña, 2013; Sipe & Ghiso, 2004). Concrete definitions under the leadership style models will provide additional consistency and accuracy in presenting evidence of the study and establishing the trustworthiness of the qualitative research (Creswell, 2003; Lincoln & Guba, 1985). In addition, leadership outcomes in both the Trait Model and Skill Model are not emphasized or explored (Northouse, 2004). It may be beneficial to expand on this area when repeating the study to provide a more extensive study.

Also, the researcher believes the study could be improved upon by personally interviewing Ebadi. Creswell (2003) posits multiple meanings of individual experiences are beneficial in developing evidence into theme or patterns. Personally interviewing Ebadi could provide additional credibility to the study through observations when interacting with a participant (Lincoln & Guba, 1985).

Again, the researcher is not aware of any other scholarly research regarding Ebadi's leadership style, and more specifically, her leadership style as it relates to the Trait and Skills Models. A future study that may contribute to scholarly literature in this area would be to conduct a qualitative case study with the remaining 15 female Nobel Peace Prize laureates to compare and contrast evidence and findings to determine shared leadership characteristics on a much broader scale that can be generalized to a larger population.

Summary

Through a qualitative case study and review of coded data sources, evidence exists and findings determined that Dr. Shirin Ebadi exhibits both innate and learned leadership characteristics as demonstrated through the theoretical framework of the Trait Approach style of leadership (Zaccaro et al., 2004) and Skills Approach style of leadership (Mumford, Zaccaro,

Harding et al., 2000). Significant Trait characteristics include intelligence; openness; honesty/integrity; charisma; social appraisal skills; and problem-solving skills. Significant learned Skills characteristics include general cognitive ability; crystallized cognitive ability; motivation; problem-solving skills; social judgment skills; and knowledge. In addition, career experiences and environmental influences were shown to impact Ebadi's leadership performance.

The researcher concluded that Ebadi, a human rights activist, the first female judge to preside over a court in Iran, and the 2003 Nobel Peace Prize winner for championing the rights of women and children is a unique, inspirational, and charismatic leader that benefits society on a global magnitude. Against a backdrop of religion intertwined with politics and law, women and children frequently have no voice and can be invisible. Ebadi is their voice and continues her work today, despite risking her life to do so.

In closing, throughout the course of this dissertation, the researcher has learned several valuable life lessons based on the leadership characteristics exhibited by Ebadi. These life lessons can be applied in relationships with family and friends, in work settings, and in service to the community and beyond:

- When seeking to make significant change, begin by making small changes within an existing situation to effect significant long-term change. Ebadi utilizes her leadership strengths and abilities as a lawyer to re-interpret religious teachings of the Koran and change existing laws to benefit human rights for women and children in Iran.
- Stay true to yourself. Ebadi does not compromise her integrity to advance her cause in advocating human rights for women and children.

- Expose poor behavior to change poor behavior, and be prepared to possibly face unintended consequences as a result of doing so. Ebadi has consistently and relentlessly exposed human rights' atrocities for years despite risk to create a better world for all individuals where Islam and democracy can co-exist.

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APPENDIX A

Human Participant Protections Certificate



Completion Certificate

This is to certify that

Kathleen Clare Geisen

has completed the **Human Participants Protection Education for Research Teams** online course, sponsored by the National Institutes of Health (NIH), on 09/14/2004.

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.
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National Institutes of Health
<http://www.nih.gov/>

APPENDIX B

Table 6. *Expanded Data Collection Instrument*

APPENDIX B

Table 6

Expanded Data Collection Document

No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
1.	Book	Ebadi, S., & Moaveni, A. (2006). <i>Iran awakening, a memoir of revolution and hope</i> . New York, NY: Random House.	a) <i>"It was the transcript of a conversation between a government minister and a member of the death squad. When my eyes first fell on the sentence that would haunt me for years to come, I thought I had misread. I blinked once, but it stared back at me from the page: 'The next person to be killed is Shirin Ebadi.' Me.... I took a taxi home....I ran inside, peeled off my clothes, and stayed under the shower for an hour, letting the cool water cascade over me, rinsing off the filth of those files, lodged in my mind, under my fingernails. Only after dinner, after</i>	Traits Model Cognitive Abilities Intelligence Skills Model Individual Attributes General Cognitive Ability Skills Model Environmental Influences	Ebadi's book is important in that she reflects on her childhood, her parents, her husband and family, and their impact on her as she grew up, gained early professional success as a lawyer, and pursued universal human rights during the 1979 Islamic Revolution despite the risks to those closest to her. She was seeking a better future for women, children, and all individuals.	RA-A RB-A	Source 1 coding insightful and coherent. Source 1 coding consistent in application.

(continued)

		<p><i>my daughters went to bed, did I tell my husband.”</i></p>				
		<p><i>b) “It was the year before I started grade school, and my family was spending the summer at my father’s spacious country home ..., a province in central western Iran where both of my parents were raised. My grandmother also owned property nearby;”</i></p>	<p>Skills Model Environmental Influences</p>			
		<p><i>c) Shirin Ebadi’s mother “did not wear the veil, for her family was not so traditional as to insist that its girls cover their hair.”</i></p>	<p>Skills Model Environmental Influences</p>			
		<p><i>d) “Circumstances and era conspired to keep my mother from a university education, but at least she ended up marrying a man as unpatriarchal as could be imagined, for his time. My father was serene by temperament, controlled his anger without fail, and could never be provoked into raising his voice....He was born into a wealthy family, to a landowning father who served as a colonel in the military....”</i></p>	<p>Skills Model Environmental Influences</p>			

(continued)

		<p>e) <i>“My mother seemed to genuinely love my father, though their marriage had been essentially arranged, and had kept her from attending college....But after her marriage, she developed an extraordinarily anxious temperament....and she was often ill....My mother’s poor health was the backdrop of our lives, and I constantly feared her death.”</i></p>	<p>Skills Model Environmental Influences</p>			
		<p>f) <i>“In our house, my parents meted out attention, affection, and discipline equally. I never felt that my father cared about Jafar [brother] more because he was the only boy, or that Jafar was more special than I was.”</i></p>	<p>Skills Model Environmental Influences</p>			
		<p>g) <i>“It was not until I was much older that I realized how gender equality was impressed on me first and foremost at home, by example. It was only when I surveyed my own sense of place in the world from an adult perspective that I saw how my upbringing spared me from the low self-esteem and learned dependence that I observed in women reared in more</i></p>	<p>Traits Model Cognitive Abilities Intelligence Skills Model Environmental Influences Skills Model Individual Attributes Crystallized Cognitive</p>			

(continued)

		<p><i>traditional homes. My father's championing of my independence, from the play yard to my later decision to become a judge, instilled a confidence in me that I never felt consciously, but later came to regard as my most valued inheritance."</i></p>	<p>Ability Skills Model Career Experiences</p>			
		<p><i>h) "Standing among the protesters [Tehran University]..., I felt a crackle of energy pass through me. Protests attracted to me like a magnet....Something about confrontation – perhaps the adrenaline, the spark of an idea, the fleeting sense of agency – appealed to me, and I attended protests regularly."</i></p>	<p>Traits Model Personality Extraversion</p>			
		<p><i>i) "Though a secular government ran the country, though I was a female judge with a promising career ahead of me, patriarchy still ruled Iranian culture, and it sent most of my suitors packing."</i></p>	<p>Skills Model Environmental Influences</p>			
		<p><i>j) "Javad [husband] came from a conservative social background, but he was as flexible and tolerant as most men of that tradition were</i></p>	<p>Traits Model Cognitive Abilities Intelligence</p>			

(continued)

		<p><i>demanding and rigid. He let me be myself from the beginning, and encouraged my work as a part of me, rather than a hobby or an indulgence. After my father, he was the second central man in my life who tried to strengthen, rather than inhibit, my independence. None of that means that I did not have to fulfill the age-old social contract between Iranian husbands and wives.”</i></p>	<p>Skills Model Individual Attributes General Cognitive Ability</p> <p>Skills Model Environmental Influences</p>			
		<p><i>k) “Faith occupied a central role in our middle-class lives, though in a quiet way; my mother [taught] me to pray, ... and my father encouraged me to recite my prayers throughout my life.”</i></p>	<p>Skills Model Environmental Influences</p>			
		<p><i>l) “I shouldn’t be forced to wear a veil, and if I don’t believe in it, I’m just not going to wear one [Ebadi].”</i></p>	<p>Traits Model Personality Openness</p> <p>Traits Model Personality Charisma</p> <p>Skills Model Individual Attributes Motivation</p>			

(continued)

			<p>(m) <i>“The meeting in which I was stripped of my judgeship took place in a large room in the district court, in the final days of 1980. It was more a dismissal, really, than a meeting, because the men on the purging committee didn’t even offer me a seat....Even today, when I think about that meeting or tell the story, I can’t remember how I got myself home....I didn’t even open the door with my own key, but rang the doorbell and just stood on the stoop. My sister found me there, pale and expressionless, and gasped at the blood trickling down my leg, the rip in my pants. I looked down and saw the angry red gash across my knee. It was only when she hugged me close that I began to weep.”</i></p> <p>n) <i>“The day Javad and I married each other, we joined our lives together as two equal individuals.”</i></p>	<p>Skills Model Individual Attributes Personality</p> <p>Traits Model Cognitive Abilities Intelligence</p> <p>Skills Model Individual Attributes General Cognitive Ability</p> <p>Traits Model Personality Agreeableness</p>			
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(continued)

				Skills Model Environmental Influences			
			o) <i>“Today, when I try to tell stories of the mid-eighties or remember what my life was like in those years when my girls were small and the war raged on, the only images that come to mind are a disjointed series of living room memories. Our family struggled ... and spent most of our days indoors, at home. I had retired, and Javad’s firm was shut down on the grounds that it had been infiltrated by Communists. There were long stretches where we had little income. Inflation was high.”</i>	Skills Model Environmental Influences			
			p) <i>“I must linger on the war just a bit longer, because its impact is largely what has shaped current Iranian attitudes about our future and our place in the world. [T]he skepticism and mistrust it reinforced in us about America’s motives in the region....\$500 billion in lost oil revenue, military expenditures, and destroyed infrastructure....More than one</i>	Traits Model Cognitive Abilities Intelligence Traits Model Social Appraisal Skills Skills Model Individual Attributes Crystallized Cognitive			

(continued)

			<p><i>million Iranians and Iraqis were killed or wounded.”</i></p>	<p>Ability</p> <p>Skills Model</p> <p>Competencies</p> <p>Social Judgment Skills</p>		
			<p><i>q) “The extension of university education to a whole caste of women naturally results in major tension within families. A girl who has been encouraged to vote and who is attending college is less inclined to dumbly obey the instructions of her father.”</i></p>	<p>Traits Model</p> <p>Social Appraisal Skills</p> <p>Traits Model</p> <p>Cognitive Abilities</p> <p>Intelligence</p> <p>Skills Model</p> <p>Individual Attributes</p> <p>Crystallized Cognitive Ability</p> <p>Skills Model</p> <p>Competencies</p> <p>Social Judgment Skills</p>		
			<p><i>r) “Though educated women outnumbered educated men, the rate of women’s unemployment was three times higher. The franchise of education did not chip away at gender discrimination enshrined in our culture as well as our</i></p>	<p>Traits Model</p> <p>Cognitive Abilities</p> <p>Intelligence</p> <p>Traits Model</p> <p>Social Appraisal Skills</p>		

(continued)

			<p><i>institutions. But it instilled something in Iranian women that will in the long run, I believe, transform Iran: a visceral consciousness of their oppression.”</i></p>	<p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Skills Model Competencies Social Judgment Skills</p>			
			<p>s) <i>“I learned very quickly that one of the most powerful tools at the disposal of the legally powerless was the media.”</i></p>	<p>Skills Model Competencies Social Judgment Skills</p>			
			<p>t) <i>“It was a delicate balance, trying to teach my daughters progressive values and the emptiness behind the revolutionary dogma they were fed in school, while ensuring that they learned and superficially obeyed all that dogma anyway, so they could pass through the education system.”</i></p>	<p>Traits Model Personality Conscientiousness</p>			
			<p>u) <i>“It just so happened that I believed in the secular separation of religion and government because, fundamentally, Islam, like any religion, is subject to interpretation.”</i></p>	<p>Traits Model Personality Openness</p> <p>Traits Model Social Appraisal Skills</p>			

(continued)

			v) <i>“But I had promised myself I would never request anything in prison. It was a point of principle. I refused to need anything it was in their power to give.”</i>	Skills Model Individual Attributes Crystallized Cognitive Ability Skills Model Competencies Social Judgment Skills Traits Model Personality Charisma Traits Model Personality Openness			
No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher’s Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
2.	Book	Ebadi, S. (2008a). <i>Refugee rights in Iran</i> . Lebanon: Saqi, in conjunction with/ UN Refugee Agency.	a) <i>“[N]eed to examine existing written laws rather than the actual practice of implementing those laws....State practice in treating refugees can often be quite different from actual refugees laws.”</i>	Skills Model Competencies Knowledge	Dr. Ebadi addresses refugees’ rights to seek asylum when in fear of persecution based on race, religion, politics, or social status. The source is focused on refugees’ rights in Iran’s legal system and is technical in application as it speaks to specific laws and	RA-A RB-A	Source 2 coding insightful and coherent. Source 2 coding consistent in application.

(continued)

					<p>practices. Author Dr. Ebadi covers numerous areas impacting refugees, including residency, marriage, personal status, access to courts, employment, education, religion, travel, departure, etc. Her work in this area supports her cause of promoting human rights for all.</p>		
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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
3.	Book	Ebadi, S. (2011). <i>The Golden Cage: Three Brothers, Three Choices, One Destiny</i> . Carlsbad, CA:Kales Press.	<p>a) <i>"If you do not have the power to overthrow the rule of oppression, inform others of the oppression."</i></p> <p>b) <i>"...my father...had a passion for justice. He had raised each of his four children – one boy and three girls – as equals, because he believed that equal education and respect for others should begin with the family. He had strong</i></p>	<p>Traits Model Cognitive Abilities Intelligence</p> <p>Traits Model Personality Charisma</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Skills Model Competencies Problem-Solving Skills</p> <p>Skills Model Environmental Influences</p>	<p>Dr. Ebadi writes about the Pahlavi dynasty that ruled a westernized Iran through Reza Shah and his son using brutal and false measures. Opposition ousted the Shah in 1979, and Ayatollah Khomeini led the Islamic Revolution to eliminate non-believers. Dr. Ebadi shares the story of three brothers with differing, rigid political ideologies that destroy their lives and family. Their family represents many families in Iran during this time period, and Dr. Ebadi exposes the ongoing oppression in Iran. She, too, shares her experiences in detail during this time, including her time spent in prison. Dr. Ebadi was out of the country when those ruling Iran further attacked in 2090.</p>	<p>RA-A</p> <p>RB-A</p>	<p>Source 3 coding insightful and coherent.</p> <p>Source 3 coding consistent in application.</p>

(continued)

		<p><i>ideals that he followed strictly and had inculcated in all of us, convinced that no one should be exempt from participating in the civic and political life of the country. No matter the cost.”</i></p> <p><i>c) “Like many Iranians he [father] had concluded that politics was a dirty game, in which we, the people, had no role.”</i></p> <p><i>d) “Democracy exists when the people control the state: When that happens the government is forced to respect and listen to their people. But in Iran, how could the people have any power if they depended on the state for their wealth?”</i></p> <p><i>e) “My cell faces an empty corridor. There is no sound around me, no weeping, no breath. The absolute silence puts me in a panic and constricts my stomach. I’d pay in gold just to have someone talk to me, remind me I’m alive, that there’s still a whole world of human beings somewhere out there. Even in sleep, I can’t find</i></p>	<p>Skills Model Environmental Influences</p> <p>Traits Model Cognitive Abilities Intelligence</p> <p>Skills Model Career Experiences</p> <p>Traits Model Personality Openness</p> <p>Skills Model Career Experiences</p> <p>Skills Model Environmental Influences</p>	<p>Fearing for her safety, she began her life in exile and continued to advocate for peace in other parts of the world.</p>		
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(continued)

		<p><i>peace. I don't have a cushion and when I ask for one, the guard tells me that it's not permitted. So I sleep with my arm folded under my head, but after an hour it's completely numb and I awake from the pain."</i></p>				
		<p><i>f) "Time seems not to pass, or perhaps it passes too quickly. Soon I lose all awareness of hours and days....When they arrested me they confiscated everything I was carrying: a pen, notebook, glasses, and, of course, my watch. That was the worst of it—they confiscated time. How to pass it and how to measure it. I desperately needed to reason, to take account of things, to know what time it was and how much time had passed since my arrest."</i></p>	<p>Traits Model Personality Openness</p> <p>Skills Model Career Experiences</p> <p>Skills Model Environmental Influences</p>			
		<p><i>g) "Every night a different guard brings me into the interrogation room. Every night, always the same questions that I've answered hundreds of times. No one hits me, but sometimes I even think that it would be better if they did, instead of having to submit, again and</i></p>	<p>Traits Model Personality Openness</p> <p>Skills Model Career Experiences</p> <p>Skills Model</p>			

(continued)

			<p><i>again, to that same continual barrage of questions. Only after it's over will I learn that psychologists call solitary isolation "white torture."</i></p>	<p>Environmental Influences</p>			
			<p><i>h) "My grandmother was right when she said that if you live long enough, you will one day see things that once seemed impossible. As a child I had only understood the literal significance of this ancient Persian proverb, but as an adult I intuited what it actually meant: the experience that we accumulate day by day causes us to know and accept strange, even incomprehensible realities – like that of a man arrested by mistake, spared from execution by a bribe, and released by a stroke of luck."</i></p>	<p>Traits Model Cognitive Abilities Intelligence Skills Model Individual Attributes Crystallized Cognitive Ability Skills Model Environmental Influences</p>			

(continued)

No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
4.	Speech Audio	Ebadi, S. (2006b, October 2). <i>Iran awakening: Human rights, women and Islam</i> . [Recording].	<p>a) <i>"I don't feel safe. Two hours before my departure from Tehran, I received some mail, a threatening letter that said they were going to kill me and that they find my activities unacceptable. But these threats will not convince me to leave Iran or to stop my work. Those who threaten me in fact are trying to stop my work with this kind of approach, but I will not allow them to get any results. I will continue to do what I do."</i></p> <p>b) <i>"Society did not protect me as a mother. For example, if I was given daycare for free for my children, then I could claim that society offered something for me. But my family helped me a lot. My husband has never prevented me from doing my job. Even when I went to prison and then came back home, he not once questioned my actions and never questioned me for leading the family down the path that I had. But, at the same time, all the responsibilities inside the house</i></p>	<p>Traits Model Personality Openness</p> <p>Traits Model Personality Honesty/Integrity</p> <p>Skills Model Career Experiences</p> <p>Skills Model Environmental Influences</p>	Dr. Ebadi shares her experiences while advocating for human rights and equality for women and children, including lack of safety, fear for her family, and concern for individuals who do not have a "voice" in society. Yet, she continues her work on behalf of others.	<p>RA-A</p> <p>RB-A</p>	<p>Source 4 coding insightful and coherent.</p> <p>Source 4 coding consistent in application.</p>

(continued)

		<p><i>rested on my shoulders. My husband would come home and basically sit down to take a rest and read the paper and have his dinner.</i></p>				
		<p><i>c) "But my children have been the most important aspect of my life at all times. I told myself that I didn't have the right to have a child; if I chose to, then they should be my first and most important thing."</i></p>	<p>Traits Model Personality Openness</p> <p>Skills Model Environmental Influences</p>			
		<p><i>d) "I would not be happy at all to be a judge today because of the bad laws that were passed after the revolution. In our penal code we have stoning and the cutting off of the head; we have juvenile capital punishment. I'm not willing to implement or enforce these laws."</i></p>	<p>Traits Model Personality Openness</p> <p>Skills Model Career Experiences</p>			
		<p><i>e) "The most important step toward democracy is for all individuals to recognize their rights and to demand those rights. Most Iranian women were very happy that I accepted the Nobel Prize without wearing the hejab. In fact what I did was just teasing the government on a very sensitive spot. According to Iranian law, every woman has to</i></p>	<p>Traits Model Personality Charisma</p>			

(continued)

		<p><i>cover her hair, whether Muslim or non-Muslim, whether Iranian or non-Iranian, otherwise they will be punished. But, in our private parties and gatherings, nobody wears the hejab. And if this law is taken away, you will find that perhaps two-thirds of Iranian women will be unwilling to wear the hejab.”</i></p> <p><i>f) “The reason why I insist on revising discriminatory laws against women is that I believe that the rights of women and democracy present two sides of a scale. History has shown to us that women are the last group that benefits from democracy, as if concepts such as freedom and equality were created for men and if there is any left over, then the women can take them. Rather than throwing democracy on a nation through cluster bombs, we must support women and take stronger initiatives to protect their rights. Do we know of a democratic state where women’s laws are discriminatory? Again, women’s rights and democracy represent two sides of the same scale.</i></p>	<p>Traits Model Social Appraisal Skills</p> <p>Traits Model Problem-Solving Skills</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Skills Model Career Experiences</p>			
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(continued)

No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
5.	Speech Audio	Ebadi, S. (2012b, June 6). <i>Thought leader session national youth leadership council</i> . [Recording].	<p>a) "What counts is to have big thoughts."</p> <p>b) "There are poor people and happy people.... Some people have some things, some don't. And the person who thinks only about what they have is the poor person – is not a happy person. It is up to us to decide if we are a happy person or a poor person."</p> <p>c) "When we share what we have with others, we will internally feel content. This is why we all participate in community service educational programs."</p> <p>d) "The people of Iran are not in agreement with the nuclear policy of the government. The people are putting pressure on the government to halt nuclear activities."</p>	<p>Traits Model Personality Charisma</p> <p>Traits Model Personality Charisma</p> <p>Traits Model Personality Charisma</p> <p>Traits Model Cognitive Ability Intelligence</p>	Dr. Ebadi is excellent in addressing her youthful audience in a manner that is easily understood and inspires them to stand for themselves as individuals. She is open, approachable, and serious but gentle in her responses to audience questions from a younger generation.	<p>RA-A</p> <p>RB-A</p>	<p>Source 5 coding insightful and coherent.</p> <p>Source 5 coding consistent in application.</p>

(continued)

				Skills Model Competencies Social Judgment Skills			
			<p>e) <i>“Appreciate freedom.... Many people are deprived of the same rights. For example, in Iran, boys and girls cannot befriend each other. The moral police can apprehend them. I can see clothes you’ve chosen yourself to come to this place.... This is your freedom and no one says anything to you. But in Iran, if a young girl goes out without covering up, she can receive 80 lashes of flogging.</i></p>	<p>Traits Model Personality Charisma</p> <p>Skills Model Environmental Influences</p>			
			<p>f) <i>“Show other young people how to preserve their environment and city.... Find friends in other countries. You can name your friendship ‘friendship of the earth.’ Share what you know with the rest – that the earth belongs to all of us.”</i></p>	<p>Traits Model Personality Charisma</p>			

(continued)

No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
6.	Speech Audio	Ebadi, S. (2014). Shirin Ebadi: Why war? Peace studies in the 21 st century. <i>Peace Studies International Conference, University of Bradford</i> . Retrieved from www.youtube.com/watch?v=oXFNrLGGQtY			Researcher did not utilize this resource based on the repetitiveness of information found in other sources.	N/A	N/A
7.	Speech Audio	Ebadi, S. (2012a, February 20). <i>The role of women in promoting peace and democracy in the middle east with Shirin Ebadi</i> . [Recording].	a) <i>“What is the solution to improve the situation of Arab women? It is the same as for women of Iran. They believe religion and government should be separated so the people in power cannot abuse the emotions of the people.”</i>	Traits Model Cognitive Abilities Intelligence Skills Model Individual Attributes Crystallized Cognitive Ability	Dr. Ebadi shares her message of human rights for women around the world and not just Iran. She encourages speaking out – to be a voice for others.	RA-A RB-A	Source 7 coding insightful and coherent. Source 7 coding consistent in application.

(continued)

			<p>b) <i>“In some countries, like Iran, it is the law that oppresses women.”</i></p> <p>c) <i>“The most important thing we can do, those of us outside Iran, is to be the voice of the people of Iran, who due to censorship, cannot bring their voices to the rest of the world.”</i></p>	<p>Traits Model Personality Openness</p> <p>Traits Model Personality Charisma</p> <p>Skills Model Career Experiences</p>			
No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher’s Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
8.	Speech Transcript	Ebadi, S. (2003). <i>Nobel lecture</i> . Retrieved from www.nobelprize.org/nobel_prizes/peace/laureates/2003/ebadi-lecture-e.html	<p>a) <i>”My being selected as a Peace Prize winner will allow women in Iran, and those much further from the borders of my country, a greater freedom to believe in themselves....Patriarchal cultures that encourage discrimination against women, cultural traits that today or more observable in the Islamic countries, cannot continue forever”</i></p> <p>b) <i>“Today is the 55th anniversary of the adoption of the Universal</i></p>	<p>Traits Model Personality Charisma</p> <p>Traits Model Cognitive Abilities</p>	Dr. Ebadi is the first female Muslim to be awarded the Nobel Peace Prize. The award recognizes her work in human rights and provides her with an additional platform to advocate for human rights worldwide and in a very public arena. Her award speech is strong, confident, cautionary, thankful, and hopeful.	<p>RA-A</p> <p>RB-A</p>	<p>Source 8 coding insightful and coherent.</p> <p>Source 8 coding consistent in application.</p>

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		<p><i>Declaration of Human Rights. This is a declaration that starts with a recognition of the inherent dignity and equal and inalienable rights that all members of the human family should have....Instead we see special bodies and extraordinary courts; we see regulations restricting human rights and basic freedoms.”</i></p> <p><i>c) “I am Iranian. I am a descendant of Cyrus the Great. The very emperor who proclaimed at the pinnacle of his power 2,500 years ago that he would not reign over the people if they did not wish it. He made the promise not to force any person to change either his religion or faith. He guaranteed freedom for all.’</i></p> <p><i>d) “The reality is that a people who are aware of their rights cannot easily be beaten down by the use of patriarchal and paternalistic custom.”</i></p>	<p>Intelligence</p> <p>Skills Model Competencies Social Judgment Skills Skills Model Career Experiences</p> <p>Traits Model Personality Charisma</p> <p>Traits Model Cognitive Abilities Intelligence</p> <p>Skills Model Competencies Social Judgment Skills</p> <p>Skills Model Career Experiences</p>			
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			<p>e) <i>“Islam does not preach discrimination against women. All too often in the arena of civil law, in the province of social, political and cultural justice, it is the patriarchal and male –dominated accepted behavior patterns that achieves success in Islamic states. Such patriarchal and male-dominated accepted behavior patterns cannot tolerate attitudes of freedom and democracy.”</i></p>	<p>Traits Model Cognitive Abilities Intelligence</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Skills Model Competencies Social Judgment Skills</p> <p>Skills Model Career Experiences</p>			
			<p>f) <i>“Know there is no other way for us as a world but to take the path of understanding, and to ensure that every human right for all humankind is observed, irrespective of gender, race, religion, nationality and social status. I wait with anticipation.”</i></p>	<p>Traits Model Personality Charisma</p> <p>Traits Model Social Appraisal Skills</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Skills Model Competencies Social Judgment Skills</p>			

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
9.	Speech Transcript	Ebadi, S. (2009a). Islam, human rights and Iran. <i>Emory Int'l L. Rev.</i> , 23(1), 1-11. Retrieved from web.b.ebscohost.com.lib.pepperdine.edu	<p>a) <i>"Let us not forget that it is much easier for people to fight earthly leaders than religious leaders or those who claim to represent religion on earth."</i></p> <p>b) <i>"I have always opposed the Islamic Declaration on Human Rights. It is quite simple. If Muslims want to have their own universal declaration of human rights based on their own religious premises, then we must grant the same right to the followers of all other religions as well."</i></p> <p>c) <i>"I believe that the elected government is still obliged to observe a framework for</i></p>	<p>Traits Model Personality Honesty/Integrity</p> <p>Traits Model Social Appraisal Skills</p> <p>Skills Model Competencies, Social Judgment Skills</p> <p>Skills Model Career Experiences</p> <p>Traits Model Personality, Extraversion</p> <p>Skills Model Individual Attributes Motivation</p> <p>Traits Model Personality</p>	<p>Dr. Ebadi addresses and compares the lack of human rights and all should be treated equally. She is historically reflective, offering comparisons as to why human rights should carry across and between countries, regions, and religions. It is here one sees a glimpse that one must expose poor behavior to remedy poor behavior. Dr. Ebadi also shows caring and gratefulness to others for standing for beliefs – hope to improve for all.</p> <p>Note: "Agreeableness" under the Traits Model expresses caring, which is demonstrated in this address by Dr. Ebadi.</p>	<p>RA-A</p> <p>RB-A</p>	<p>Source 9 coding insightful and coherent.</p> <p>Source 9 coding consistent in application.</p>

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		<p><i>democracy. That framework is comprised of human rights laws and regulations. No majority that comes to power has the right to force its will on others or to discriminate against half of society, that being women.”</i></p>	<p>Extraversion</p> <p>Skills Model Individual Attributes Motivation</p>			
		<p>d) <i>“In the Iranian criminal code, a woman’s life is worth only half that of a man. Consequently, if a man and a women were murdered, compensation paid to the woman would be half that paid to the man. Further, the law sanctions polygamy, allowing men to have multiple wives. These are just a few examples of discriminatory laws in Iran.”</i></p>	<p>Traits Model Personality Extraversion</p>			
		<p>e) <i>“It is quite obvious that democracy is incomplete in Iran. People cannot vote for whomever they want as their representatives in Parliament or as President. The qualifications of candidates running for office must be pre-approved by an institution named the Guardian Council before people have the right to vote for them.”</i></p>	<p>Traits Model Personality Extraversion</p> <p>Skills Model Individual Attributes Motivation</p>			
		<p>f) <i>“Freedom of speech is severely restricted inside Iran; in recent</i></p>	<p>Traits Model Cognitive Abilities</p>			

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		<p>years the government has shut down many publications. . . . As a lawyer, I wonder what constitutional professions have to do in this environment. Are they only supposed to praise the constitution and never criticize it?"</p>	<p>Intelligence Traits Model Personality Extraversion Skills Model Competencies Knowledge</p>			
		<p>g) "...I want to pay my respects to each and every individual who upholds freedom of speech and democracy, and is willing to go to prison for it."</p>	<p>Traits Model Personality Agreeableness</p>			
		<p>h) " . . . improving the human rights situation in Iran is the responsibility of each and every individual Iranian."</p>	<p>Traits Model Personality Extraversion</p>			
		<p>i) "Let us be as giving as the skies. Let us spread friendship like the wind. Let us rage with anger and fire against prejudice and ignorance like fire itself. Let us sow the seeds of the tree of cooperation like the earth. Let us be kind to one another – truly kind."</p>	<p>Traits Model Personality Agreeableness</p>			
		<p>j) "The U.S. is a superpower, and the situation in the world will not get better until U.S. foreign policy</p>	<p>Traits Model Cognitive Abilities</p>			

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			<p><i>changes. And this will not change unless the American people, especially the youth, understand what is going on in the world.”</i></p>	<p>Intelligence</p> <p>Traits Model Personality Extraversion</p> <p>Skills Model Competencies Knowledge</p> <p>Skills Model Career Experiences</p>			
			<p>k) <i>“For 15 years, I have devoted my work to defending political prisoners, and experience has shown me that when the world voices its concern over the arrest of a political prisoner, it puts a lot of pressure on the government. It has to react in some way. Remember, those who are nameless are in far harsher circumstances than those who are known.”</i></p>	<p>Traits Model Social Appraisal Skills</p> <p>Skills Model, Competencies Social Judgment Skills</p> <p>Skills Model Individual Attributes, Crystallized Cognitive Ability</p> <p>Skills Model Career Experiences</p>			

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
10	Interview Transcript	Ebadi, S. (2006a). Democracy in Iran would be "security guarantee" against US attack. <i>NPQ</i> , 44-45. doi: 10.1111/j.1540-5842.2006.00826.x	<p>a) <i>"The issues between the US and Iran can only be resolved by this dialogue, not by sanctions or military measures. . . Dialogue should take place on three levels – the government, the parliaments of both countries and civil society."</i></p> <p>b) <i>"I don't think a nuclear bomb brings security to Iran. What brings security to a country is a government accountable to its people and therefore unable to abuse its power."</i></p>	<p>Traits Model Problem-Solving Skills</p> <p>Skills Model Competencies, Problem-Solving Skills</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Traits Model Problem-Solving Skills</p> <p>Skills Model, Competencies, Problem-Solving Skills</p> <p>Skills Model, Individual Attributes Crystallized Cognitive Ability</p>	Dr. Ebadi believes issues between Iran and U.S. should be resolved through transparent dialogue in a public manner. She again speaks to democracy to maintain peace. Dr. Ebadi remains aware of the danger she lives in for her advocacy of human rights, but deals with her fear and places her destiny in Allah as a Muslim.	RA-A RB-A	<p>Source 10 coding insightful and coherent.</p> <p>Source 10 coding consistent in application.</p>

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			<p><i>c) "...the best security guarantee against an attack on Iran is democracy, not theocracy."</i></p>	<p>Traits Model Problem-Solving Skills</p> <p>Skills Model Competencies Problem-Solving Skills</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p>			
			<p><i>d) "But if you believe with passion in the cause of human rights, you just can't let fear take over. Also, I'm a Muslim and I believe in Allah. It helps to know my destiny is in His hands."</i></p>	<p>Traits Model Personality Charisma</p> <p>Skills Model Competencies Social Judgment Skills</p> <p>Skills Model Individual Attributes Motivation</p>			

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
11	Interview Transcript	Ebadi, S., & Tager, J. K. (2004). Tell them to use their heads. <i>Index on Censorship</i> , 33, 72. doi:10.1080/03064220408537410	<p>a) <i>"I believe in God and in the path I have chosen."</i></p> <p>b) <i>"I was lucky to have a family that allowed my personality to blossom: I was surrounded by people who always stood up for their ideas without ever giving in or compromising."</i></p> <p>c) <i>"I try to follow his [father] example, to grit my teeth when pressures on me mount, to clench my fists, too, until my fingers are blue. But sometimes I hate myself and discover I am still weak."</i></p> <p>d) <i>"When I talk of Islam, I mean the true Islam, not the Islam riddled with lies that they use for their own ends and that some persist in presenting as the real thing."</i></p>	<p>Skills Model Individual Attributes Motivation</p> <p>Skills Model Environmental Influences</p> <p>Skills Model Environmental Influences</p> <p>Skills Model Individual Attributes Motivation</p> <p>Traits Model Social Appraisal Skills</p> <p>Skills Model Competencies Social Judgment Skills</p>	Dr. Ebadi provides forceful responses during this interview. Makes points with examples, strength. No nonsense and intense. Speaks to interpretation of Quran should be based on time, society, new situations.	<p>RA-A</p> <p>RB-A</p>	<p>Source 11 coding insightful and coherent.</p> <p>Source 11 coding consistent in application.</p>

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			<p>e) <i>“And if I do stress my position as a Muslim woman, it’s in the hope that, thanks to this Nobel, all Muslim women will gain confidence in themselves and learn to recognize and struggle for their rights.”</i></p>	<p>Traits Model, Personality Charisma</p> <p>Skills Model Individual Attributes Motivation</p>		
			<p>f) <i>“The only logical conclusion I can come to is that the texts of our religion, as with all texts, can and should be interpreted in accordance with the needs of society and the time we live in . . .”</i></p>	<p>Traits Model Cognitive Abilities Intelligence</p> <p>Skills Model, Competencies Knowledge</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p>		
			<p>g) <i>“Listen: I am a Muslim. . . I fight in the name of this one billion believers, people who have a faith. I also fight so that they may better understand that their religion is not an enemy of democracy. So I must talk to them of religion; tell them again and again that Islam in itself is not bad.”</i></p>	<p>Traits Model Personality Extraversion</p> <p>Traits Model Personality Charisma</p> <p>Skills Model Competencies Social Judgment Skills</p>		

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				Skills Model Individual Attributes Motivation			
			<p><i>h) “It would be far more useful to encourage women to use their heads than tell them to cover them up. Having said that, the problem confronting Iranian women today is not whether or not to cover their heads, but all those laws that keep them in subjection and that have no relevance to today’s reality.”</i></p>	<p>Traits Model Personality Openness</p> <p>Traits Model, Cognitive Abilities Intelligence</p>			
			<p><i>i) “Why do you want a woman to change her name simply because she has married? Why should the man not change his identity on marriage?”</i></p>	<p>Traits Model Personality Openness</p>			

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
12.	Interview Transcript	Chu, J. (2006). <i>10 questions for Shirin Ebadi. Time</i> , 167(20), 1-3. Retrieved from content.time.com/time/magazine/article/0,9171,1191820,00.html	<p>a) <i>"Has the fame that came with the Nobel helped you in Iran? No, it has not helped at all. I published my memoirs outside Iran because I knew I would not get permission inside Iran."</i></p> <p>b) <i>"There is a verse that says God swears by time. Anything you gain in life, you pay for with your time. Time is the most important thing that has been given to man. This inspires me because it reminds me how short our time here is."</i></p> <p>c) <i>"[n]owhere in the world is there a place where women are treated as they should be. Even in America, you have not had a female President, and the number of women in the Cabinet is much lower than the number of men. Women are suppressed both in Islamic countries and in the West. But the reason they are more suppressed in Islamic countries is</i></p>	<p>Skills Model Career Experiences</p> <p>Traits Model Personality Charisma</p> <p>Skills Model Competencies Knowledge</p> <p>Skills Model Career Experiences</p>	Dr. Ebadi is interviewed and shows a more personal side in her responses. For example, she speaks to her Muslim faith, importance of time in one's life, and relaxation.	<p>RA-A</p> <p>RB-A</p>	<p>Source 12 coding insightful and coherent.</p> <p>Source 12 coding consistent in application.</p>

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
			<p><i>not because of religion but because of the patriarchal culture in Eastern countries.</i></p> <p>d) <i>"Every night before I go to sleep, I read a novel for at least an hour. This is how I try to forget the aggressive work of the day."</i></p>	<p>Skills Model Individual Attributes Crystallized Cognitive Ability</p>			
13.	Interview Transcript	Ebadi, S. (2008b). View from Iran. Nobel peace prize laureate Shirin Ebadi reflects on the state of free expression. <i>Index on Censorship</i> , 19(60), 26-31. doi: 10.1080/03064220802306754	<p>a) <i>"When you ask a mother which one of her five children is her favorite, she can't give you the best answer. I feel the same way about all of my cases, I've loved them all. In the right context, each one of them has been the best, and most important case for me."</i></p> <p>b) <i>"There are people . . . who bring about change in the way of thinking in Iranian society and all these kind of people have been given death threats."</i></p>	<p>Traits Model Personality Honesty/Integrity</p> <p>Skills Model Competencies Social Judgment Skills</p> <p>Skills Model Career Experience</p>	Dr. Ebadi discusses the meaning of her legal work by relating it to the importance of family. She also recognizes others who stand for human rights and the risks taken to achieve it. Finally, she speaks to government's fear of freedom for people.	<p>RA-A</p> <p>RB-A</p>	<p>Source 13 coding insightful and coherent.</p> <p>Source 13 coding consistent in application.</p>

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
			c) <i>"I sometimes think that the Iranian government suffers from a phobia because they believe that everybody is ready to overthrow the regime. Even women, whose only demand was equal rights, were actually accused of undermining national security when their cases came up."</i>	Skills Model Competencies Social Judgment Skills Skills Model Career Experience			
14.	Interview Transcript	Ebadi, S. (2004b). Shirin Ebadi interview by Amitabh Pal. <i>The Progressive</i> , 35-40. Retrieved from www.progressive.org/mag_intv0904	a) <i>"Angrily, I am trying to write on the cement wall with the bottom of my spoon that we are born to suffer because we are born in the Third World," she wrote while in confinement.</i> b) <i>"I have to begin by saying that the prize does not belong to me alone. This prize truly belongs to all of those who have worked for the cause of human rights in Iran."</i> c) <i>"Whenever women protest and ask for their rights, they are</i>	Traits Model Cognitive Abilities Creativity Skills Model Environmental Influences Traits Model Personality Honesty/Integrity Traits Model Cognitive Abilities	Dr. Ebadi again, is intense in responses and demonstrates such human compassion. Her focus is on others, fairness, and democracy for all. Dr. Ebadi shares she does not view herself as a model to imitate. She supports being your own person.	RA-A RB-A	Source 14 coding insightful and coherent. Source 14 coding consistent in application.

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		<p><i>silenced with the argument that the laws are justified under Islam. It is an unfounded argument. It is not Islam at fault, but rather the patriarchal culture that uses its own interpretation to justify whatever it wants.”</i></p>	<p>Intelligence</p> <p>Traits Model Social Appraisal Skills</p> <p>Skills Model Competencies Social Judgment Skills</p> <p>Skills Model Competencies Knowledge</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p>			
		<p><i>d) “Needless to say, the dominant culture is going to insist on an interpretation of religion that happens to favor men.”</i></p>	<p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Skills Model Career Experiences</p>			
		<p><i>e) “There is no ‘true Islam,’ just different interpretations. Since I brought up patriarchy, let me make one thing clear. I am not singling out men; I am addressing the issue of inequality of genders. A patriarchy does not only not accept</i></p>	<p>Traits Model Cognitive Abilities Intelligence</p> <p>Traits Model Social Appraisal Skills</p>			

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		<p><i>the equality of the sexes, it also has a hard time understanding the principles of democracy and its essence. Women are the victims of this patriarchal culture, but they are also its carriers. Let us keep in mind that every oppressive man was raised in the confines of his mother's home. This is the culture we need to resist and fight"</i></p>	<p>Skills Model Competencies Social Judgment Skills</p> <p>Skills Model Competencies Knowledge</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p>			
		<p>f) <i>"I have never been convinced throughout my life that one needs to be imitating others. I even tell my daughters not to look at me as a model. Everyone's condition is different, and the way that each person lives his or her life is different. What is important is that one utilizes one's intellect and not to be 100 percent sure about one's convictions. One should always leave room for doubt."</i></p>	<p>Traits Model Personality Honesty/Integrity</p>			
		<p>g) <i>"But my aim is to show that those governments that violate the rights of people by invoking the name of Islam have been misusing Islam. They violate these rights and</i></p>	<p>Traits Model Problem-Solving Skills</p> <p>Skills Model</p>			

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		<p><i>then seek refuge behind the argument that Islam is not compatible with freedom and democracy.”</i></p>	<p>Competencies Problem-Solving Skills</p>		
		<p><i>h) “Human rights are a universal standard. It is a component of every religion and ever civilization. Democracy doesn’t recognize east or west; democracy is simply people’s will. Therefore, I do not acknowledge that there are various models of democracy; there is just democracy itself.”</i></p>	<p>Traits Model Problem-Solving Skills Skills Model Competencies Problem-Solving Skills</p>		
		<p><i>i) “But I have learned to train myself to live with this fear. Every time I am fearful I think to myself, the reason they do this is to discourage me from doing what I do. Hence, if I discontinue my work I will have succumbed to my fears. Finally, I believe in God. This helps make me strong.”</i></p>	<p>Skills Model Individual Attributes Social Judgment Skills Traits Model Personality Charisma Traits Model Cognitive Abilities Intelligence Traits Model Social Appraisal Skills</p>		
		<p><i>j) “People’s ignorance of the region and Western imperial interests over oil are the main</i></p>	<p>Skills Model Competencies Social Judgment Skills</p>		

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		<p><i>reasons why we are now in the region. I have said many times that I wish there was no oil in the Middle East, and more water. People would have been much happier than they are right now.”</i></p>	<p>Skills Model Competencies Knowledge</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Traits Model Cognitive Abilities Intelligence</p> <p>Traits Model Social Appraisal Skills</p>			
		<p><i>k) “I want to take my American friends back to the end of World War II, when the Universal Declaration of Human Rights was formulated. A group of thinkers met to come up with ways and means to prevent yet another war. Mrs. Eleanor Roosevelt played a crucial role in assembling this group of people. And that is why the name of the United States is synonymous with the cause of human rights around the world.”</i></p>	<p>Skills Model Competencies Social Judgment Skills</p> <p>Skills Model Competencies Knowledge</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p>			

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
15.	Interview Transcript	McDonald, A. (2009). Shirin Ebadi, "I'm not going to give in and do as the government wants me to." <i>New Statesman</i> , 138(4979), 24. Retrieved from http://www.newstatesman.com/print/200012100021	<p>a) "When a large part of the population of any country seeks democracy, they will achieve it."</p> <p>b) "My situation is not important. What is important is that defenders of human rights are not able to work in Iran, and I am one of them. Practically everyone who works for a human rights NGO in Iran has been imprisoned, or banned from leaving the country. All my bank accounts have been closed, and my husband has been banned from leaving the country. They have also sent messages to me saying, 'Wherever you are in the world, we will find you and punish you.'"</p>	<p>Traits Model Personality Charisma</p> <p>Skills Model Individual Attributes Motivation</p> <p>Skills Model Career Experiences</p> <p>Traits Model Personality Honesty/Integrity</p>	The article title says it all; "not going to give in and do as the government wants me to do." Dr. Ebadi is nonconforming and autonomous. She remains strong in her statements, confident, encouraging to others, and hopeful.	<p>RA-A</p> <p>RB-A</p>	<p>Source 15 coding insightful and coherent.</p> <p>Source 15 coding consistent in application.</p>

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			<p>c) “Does winning awards matter to you? Yes, naturally. And it gives me self-confidence.”</p> <p>d) “A general plan? Of course, I always knew that I wanted to go to law school.”</p> <p>e) “What would you like to forget? Nothing! Forgetting does not resolve any problems.”</p>	<p>Traits Model Personality Honesty/Integrity</p> <p>Traits Model Personality Conscientiousness</p> <p>Traits Model Personality Conscientiousness</p> <p>Skills Models Competencies Problem-Solving Skills</p>			
No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher’s Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
16.	Interview Transcript	Ebadi, S. (2004a). I shall remain an attorney committed to human rights. <i>Rights Watch, UN Chronicle, 1</i> , 66-68. Retrieved from www.un.org/chronicle	a) “ <i>The lack of respect for the guidelines of the United Nations represents a serious challenge to world peace. The United Nations crystallizes the global conscience, and its principles and recommendations should be heeded.</i> ”	<p>Traits Model Cognitive Abilities Intelligence</p> <p>Skills Model Individual Attributes Crystallized Cognitive</p>	Dr. Ebadi emphasizes changes in behavior and belief systems to achieve human rights for all. She repeats that all can live in peace and democracy regardless of faith and that education is critical at a	<p>RA-A</p> <p>RB-A</p>	<p>Source 16 coding insightful and coherent.</p> <p>Source 16 coding consistent in</p>

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			<p><i>b) “For centuries, people’s different faiths – Christians, Jews and Muslims in the Middle East, for instance – lived peacefully alongside each other. There is no reason to accentuate the differences among civilizations when we should be focusing on their commonalities in today’s interdependent world.”</i></p> <p><i>c) “Hence, the most important means for combating violence is through education, particularly by educating the young generation about the rich legacy and history of the global non-violent movement.”</i></p>	<p>Ability</p> <p>Skills Model Career Experiences</p> <p>Traits Model Cognitive Abilities Intelligence</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Traits Model Cognitive Abilities Intelligence</p> <p>Traits Model Problem-Solving Skills</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Skills Model Competencies Problem-Solving Skills</p>	<p>young age for awareness against violence. Dr. Ebadi is one with society and speaks to Government’s participation in driving violence and non-support of human rights. She recognizes that she must often stand alone, on the outside, to face and speak out against government wrongdoings against the backdrop of religion and politics.</p>	<p>application.</p>
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				Traits Model Cognitive Abilities Intelligence			
				Traits Model Problem-Solving Skills			
			<i>d) "We need new laws that would facilitate people's role in managing their own affairs and which respect equality of sexes that would provide more respect for freedom of speech and assembly."</i>	Skills Model Individual Attributes Crystallized Cognitive Ability			
				Skills Model Competencies Problem-Solving Skills			
				Traits Model Personality Conscientiousness			
				Traits Model Personality Charisma			
			<i>e) "I have repeatedly stated that I have no intention of taking part in factional disputes, or of direct participation in governmental affairs. Human rights address the Governments because it is</i>	Skills Model Individual Attributes Personality			
				Skills Model Individual Attributes			

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
			<i>Governments that violate human rights. A human rights advocate would be hard-presented to be self-critical if he or she is within the government; that person should remain within the fabric of society."</i>	Personality Motivation			
17.	Interview Transcript	Iran Human Rights Documentation Center (IHRDC) (2010). <i>Interview with Dr. Shirin Ebadi on the status of lawyers in Iran today</i> , 1-5. Retrieved from http://www.iranhrdc.org	a) <i>"The most important way in which the world can help is by offering moral assistance – by reporting the news about lawyers in prison and letting the world know that in Iran it is not only freedom of expression of political prisoners that is limited but also the freedoms of those lawyers who represent political prisoners."</i>	Traits Model Personality Charisma Traits Model Problem-Solving Skills Skills Model Individual Attributes Personality Skills Model Competencies Problem-Solving Skills	Dr. Ebadi expresses the need to reach out for support from society as a whole to achieve change. By exposing bad behavior and poor practices, bad behavior and bad practices can change.	RA-A RB-A	Source 17 coding insightful and coherent. Source 17 coding consistent in application.

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			<p>b) <i>“Information sharing is very important for the advancement of human rights in Iran. My hope and wish for the international legal community—including the International Bar Association and the bar associations for trial lawyers in each country – that they help their Iranian counterparts by protesting against the practices the Iranian government has adopted.”</i></p>	<p>Traits Model Personality Charisma</p> <p>Traits Model Problem-Solving Skills</p> <p>Skills Model Individual Attributes Personality</p> <p>Skills Model Competencies Problem-Solving Skills</p>			
No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher’s Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
18.	Interview Transcript	McDowall, A. (2010). Shirin Ebadi’s interview with The Sunday Telegraph. <i>The Telegraph</i> , (pp. 1-3). Retrieved from Retrieved from	a) <i>“I stay in hotels wherever I go because the people who invite me always put me in hotels. I have been living in hotels since I left Iran in June. Obviously I’m tired, but I don’t let it affect my work.”</i>	<p>Traits Model Personality Extraversion</p> <p>Traits Model Personality Charisma</p>	Dr. Ebadi shares her family is at risk because of her work in support of human rights and democracy. She encourages individuals to stand for their rights in a peaceful manner.	<p>RA-A</p> <p>RB-A</p>	<p>Source 18 coding insightful and coherent.</p> <p>Source 18 coding</p>

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		http://www.iranian.com/main/print/97042	<p>b) <i>“They threatened my husband and my sister that if I continue with my work they will arrest both of them. My sister was detained for three weeks. They were not tortured physically, but to arrest people because of something someone else has done is a form of emotional torture.”</i></p> <p>c) <i>“I believe people should take part in the demonstration. They should ask for their rights, but they should do it peacefully. Obviously the regime wants people to be violent because it gives them an excuse to crack down, and people must not give them that excuse.”</i></p>	<p>Traits Model Personality Honesty/Integrity</p> <p>Traits Model Personality Charisma</p> <p>Traits Model Personality Charisma</p> <p>Traits Model Personality Honesty/Integrity</p>			consistent in application.
No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher’s Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
19.	Interview Transcript	Schneiderman, R. M. (2012). Shirin Ebadi Interview: Iran’s Voice of Reason on Nuke Talks by R.M.	a) <i>“If one limits oneself to a framework [of rigid ideologies] and does not see problems outside of that, certainly there will be problems in resolving this issue.”</i>	<p>Traits Model Cognitive Abilities Intelligence</p> <p>Skills Model Individual Attributes</p>	Dr. Ebadi reflects on strict/rigid belief systems, which supports her belief that there can be peace and democracy regardless of faith. Islam and democracy can co-	RA-A	Source 19 coding insightful and coherent.

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		Schneiderman, <i>The Daily Beast</i> , 1-3. Retrieved from www.thedailybeast.com/.../2012/.../shirin-ebadi-interview-iran-s-voice-of-reason		Crystallized Cognitive Ability	exist.	RB-A	Source 19 coding consistent in application.
20.	Interview Transcript	Kandiyoti, D. (2011). Shirin Ebadi Interview “Who Defines Islam?” <i>openDemocracy</i> , 1-8. Retrieved from https://www.opendemocracy.net/5050/shirin.../shirin-ebadi-who-defines-islam	a) “[D]o not give way to a government that would force you to choose between your rights and Islam. Do not let them put you in that bind. Governments that invoke the name of ‘Islam’ in their self-definition will face people with this dilemma and this false choice. They will say ‘either you are Muslim and accept our laws or you are not Muslim.’ That is exactly the way government has operated in Iran.”	Traits Model Cognitive Abilities Intelligence Traits Model Personality Charisma Traits Model Personality Openness Skills Model Social Judgment Skills Skills Model Individual Attributes Crystallized Cognitive Ability Skills Model Career Experiences	Dr. Ebadi explains how governments dictate “their” meaning of Islam and rule accordingly. Education and awareness becomes increasingly important to counter this practice in a peaceful manner. In the face of injustice, people, including women, will unite for a cause. Dr. Ebadi also shares that laws and the constitution appear to address matters of equality, yet in reality, the laws are conditional and interpreted by those in religious and political power. The government defines Islam. Dr. Ebadi states laws are intended to improve society so it is extremely important laws are written by	RA-A RB-A	Source 20 coding insightful and coherent. Source 20 coding consistent in application.

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			<p>b) <i>“Getting to understand Islam well and encouraging women to learn different interpretations of Islam is important. So when governments tell women ‘this is Islam,’ they will be well-equipped to counter their arguments.”</i></p>	<p>Traits Model Problem-Solving Skills</p> <p>Skills Model Competencies Problem-Solving Skills</p> <p>Skills Model Career Experiences</p>	<p>those with a deep understanding of society. Dr. Ebadi shared she felt alone in her work during the revolution but believes women are uniting, and that all can learn from each other through open and transparent communication.</p>		
			<p>c) <i>“It is the Muslim population that has to be convinced that they can remain Muslim and have different laws and ambitions.... People have understood that the government does not have a monopoly over Islam, and that is the beginning of people’s awakening.”</i></p>	<p>Traits Model Personality Charisma</p>			
			<p>d) <i>“Experience shows that when women face tyranny and injustice, they will become united.”</i></p>	<p>Skills Model Career Experiences</p>			
			<p>e) <i>“None of the constitutions of Islamic countries accord women equal rights. Because there is always a clause that states the laws are conditional upon conformity</i></p>	<p>Traits Model Cognitive Abilities Intelligence</p> <p>Traits Model</p>			

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		<p><i>with Islam. So the constitution may have the appearance of equality in terms of citizenship rights but in reality the laws remain dependent upon the shar'ia and the shar'ia gets interpreted by those in power. The main question that has always been unanswered in the constitution of these countries is 'who defines Islam'?"</i></p>	Personality Charisma Traits Model Personality Openness Skills Model Social Judgment Skills Skills Model Individual Attributes Crystallized Cognitive Ability			
		<p><i>f) "[T]he rule of law should serve to improve society – and for that very reason it can only be one step ahead. That is why laws that are more than one step ahead get wasted, they remain on paper. For that reason, those rewriting laws must have excellent knowledge of their society and make sure they do not set unattainable goals."</i></p>	Skills Model Career Experiences Traits Model Personality Charisma			
		<p><i>g) "Women who at the beginning were our enemies are now more radical than I am and I am happy about it. I used to feel lonely at the beginning of the revolution. But</i></p>	Traits Model Personality Honesty/Integrity Traits Model			

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			<p><i>now I think we are the majority.”</i></p>	<p>Social Appraisal Skills</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Skills Model Competencies Social Judgment Skills</p>			
			<p><i>h) “There is no need for human beings to reinvent the wheel. We can learn from one another. We can look at Iran and see what happened there. In this respect, communication comes as a great help. It is for that very reason that dictators hate open communication.”</i></p>	<p>Traits Model Personality Charisma</p> <p>Skills Model Competencies Social Judgment Skills</p> <p>Skills Model Career Experiences</p>			

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
21.	Interview Transcript	Boghrati, N. (2008, January 1). <i>Follow the path of negotiation and peace – an interview with Shirin Ebadi</i> . Retrieved from http://www.worldpress.org/Mideast/3031/cfm	<p>a) <i>“Unfortunately, the political tone between Iran and America is getting harsher and harsher every day. Although the American authorities say they are on a diplomatic track, [President] George W. Bush and [Secretary of State] Condoleezza Rice have repeatedly warned that ‘all options including military action against Iran remain on the table.’ Let me be clear here. Acquiring [peaceful] atomic energy is our undisputed right; but the point is that we have other rights as well—rights such as peace, living at ease and in security, and insisting on acquiring one right must not lead to the loss of other rights.”</i></p> <p>b) <i>“The Center of Human Rights Defenders has so far formed an Interim Peace Committee. This committee has decided to elevate the matter to nationwide levels, and</i></p>	<p>Traits Model Cognitive Abilities Intelligence</p> <p>Traits Model Crystallized Cognitive Ability</p> <p>Traits Model Competencies Social Judgment Skills</p> <p>Traits Model Personality Charisma</p> <p>Traits Model Problem-Solving</p>	Dr. Ebadi is doubtful related to U.S. intentions and expresses caution in this area as she has done in other interviews or written in documentation authored by her. She remains focused on peaceful measures to achieve human rights and utilizes the Center of Human Rights Defenders (established with her Nobel Peace Prize Award monies), to form a Peace Committee and address continued challenges.	<p>RA-A</p> <p>RB-A</p>	<p>Source 21 coding insightful and coherent.</p> <p>Source 21 coding consistent in application.</p>

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			<i>to do so we are planning to hold a national peace summit in the near future in which everybody both inside and outside Iran is invited and urged to join this movement. This would be the curtain raiser of the formation of the National Peace council. The core of this council will consist of renowned and reliable figures from different groups and political tendencies that people can trust.”</i>	Skills Skills Model Competencies Problem-Solving Skills Skills Model Career Experiences			
No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher’s Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
22.	Interview Transcript	Ghazi, F. (2010, April 6). <i>Government that lacks popular base resorts to violence: Shirin Ebadi in an interview with Rooz</i> . Retrieved from http://www.roozonline.com/English/news/3newsitem/article/government-that-lacks-popular-	<i>a) “My sister was released on bail after three weeks in detention, and we haven’t heard anything about her case since. I don’t know if her crime, which is probably because she has familial ties with me, was the reason behind the case or whether the case has been closed. My husband is still barred from leaving Iran. His crime is that he married a woman 35 years ago who went on to win a Nobel peace prize, which is not a small crime, in their minds.</i>	Traits Model Personality Openness Skills Model Career Experiences Skills Model Environmental Influences	Dr. Ebadi openly discusses the government’s tactics to harm her family. It is not uncommon for her to share this information in interviews.	RA-A RB-A	Source 22 coding insightful and coherent. Source 22 coding consistent in application.

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
23.	Interview Transcript	Goodman, A. (2009, February 4). <i>Iranian Nobel peace prize laureate Shirin Ebadi on threats to Iranian rights, from within and abroad</i> . [Video Interview]. Retrieved from http://www.democracynow.org/2009/2/4/nobel_winning_Iranian_activist_activist_shirin	a) <i>"Yes, it was the sixtieth anniversary of the Universal Declaration of Human Rights.... An hour-and-a-half prior to the celebration, the police came to the Center and informed us that 'According to and pursuant to an oral order of the prosecutor, we have to close down the Center and seal it.' And a few days later, they raided my private law office, and on the basis of an excuse of nonpayment of taxes, they took the computers and several of my files away, although this was illegal and they had no right to do that. A few days even later past that, they raided - they came to my house, and vandalized my house with spray paint and demonstrated against me. They took down my sign, the sign of my law office, and</i>	Traits Model Personality Openness Skills Model Career Experiences Skills Model Environmental Influences	Dr. Ebadi openly shares the treatment she receives from the Iranian authorities and discusses her views about the United States relationship with Iran. She is open and honest despite the risk and uncertainty of what could happen to her for speaking out.	RA-A RB-A	Source 23 coding insightful and coherent. Source 23 coding consistent in application.

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		<p><i>although I called the police, the police came, but they only watched the demonstrators do the vandalism and breaking of my sign.”</i></p>				
		<p><i>b) “I don’t think that the Middle East needs nuclear weapons. I also don’t think that Pakistan, India or Israel need nuclear weapons. I think that they all should take measures in abolishing their nuclear weapons.”</i></p>	<p>Traits Model Personality Openness</p>			
		<p><i>c) “In the second instance, I want to say that America is a superpower, and the political behavior of America can be a role model for the rest of the world. What I want to suggest is that the United States join the ICC and, in this way, not let the dictators sleep a good night.”</i></p>	<p>Traits Model Personality Openness Skills Model Career Experiences</p>			
		<p><i>d) “I think that the dialogue should take place at three levels: at the level of the presidents of both countries, at the level of the parliaments of both countries, and at the level of the civil society of both countries. And I think that the negotiations should bear in mind the interests of the people of both</i></p>	<p>Traits Model Personality Openness Traits Model Problem-Solving Skills Skills Model</p>			

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		<p><i>countries, not only the interests of a few companies. In the past, in 1953, the presidents of both countries, or the heads of both countries, spoke, but there the dialogue resulted in a few big oil companies coming to Iran.”</i></p> <p><i>e) “Although the office for the Center for the Defense of Human Rights has been closed down, but we are continuing our work. And this way, we want to tell the government of Iran and the people of Iran that we are going to fight the human rights abuses and the illegality that goes on in this regard in Iran.</i></p>	<p>Competencies Problem-Solving Skills Skills Model Career Experiences Traits Model Personality Charisma</p>			
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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
24.	Interview Transcript	Hilsum, L. (International Editor). (2009, February 20). Interview with Shirin Ebadi on UK channel 4 [Television broadcast]. <i>UK: Channel 4</i> . Retrieved from http://www.iranpresswatch.org/post/1351			Researcher did not utilize this source as it provided repetitive information in other sources related to authorities closing down Dr. Ebadi's Center for the Defense of Human Rights.	N/A	N/A
No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
25.	Interview Transcript	Loveland, E. (2006). <i>Toward equality for all: An Interview with Nobel peace prize laureate Shirin Ebadi</i> . Retrieved	<i>a) "People are born with certain characteristics. When I was little, I was thinking about an issue that I later discovered to be justice. If I was on the street and I saw an altercation between two kids, I would defend the one who had the</i>	Traits Model Personality Charisma Skills Model Environmental	Note Dr. Ebadi states people are "born with certain characteristics and applies this statement to her own life. She provides more personal background information in	RA-A	Source 25 coding insightful and coherent.

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		<p><i>of the issues that I talk about usually is the fact that military budget should be used and the money in the fund should go towards education. Just imagine what would happen in the United States if half of the military budget was spent on education.</i></p>	<p>Openness</p> <p>Traits Model Social Appraisal Skills</p> <p>Skills Model Competencies Social Judgment Skills</p> <p>Skills Model Career Experiences</p>			
		<p><i>d) "In my opinion, the worst or the most oppressed of prisoners are political prisoners. These people fight for freedom and democracy, and they put their lives at risk and they are taken to prison. So we have to help them. Helping them or supporting them can be dangerous, and I was even caught myself and imprisoned for the same thing."</i></p>	<p>Traits Model Personality Openness</p> <p>Skills Model Career Experiences</p>			
		<p><i>e) "When I look back at the last 27 years, I see advancements in women's rights, but it doesn't mean that we don't have problems. We still have a lot of problems that need to be resolved, specifically on the rights of the child. I will give you examples of bad laws with regards to children. The age of marriage in Iran is a low age: 13 for girls and 15 for boys. That's</i></p>	<p>Traits Model Cognitive Abilities Intelligence</p> <p>Skills Model Individual Attributes Crystallized Cognitive Ability</p> <p>Skills Model</p>			

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		<p><i>not an age that's appropriate for marriage. Also, the age of responsibility—the criminal responsibility—of juveniles, is nine for girls and 15 for boys. This means that if a 10-year-old girl commits a crime, the law looks at her and prescribes a sentence for her the same as a 40-year-old woman who would have committed the same crime. As a result, we have capital punishments in cases where the perpetrators are under 18 years of age. Therefore, although we've had a few advancements and progresses in a few areas, we still have to do a lot of work.”</i></p> <p>f) <i>“I will continue my struggle for democracy and human rights in the future as well. There is no end to this.”</i></p>	<p>Competencies Social Judgment Skills</p> <p>Skills Model Career Experiences</p> <p>Traits Model Personality Charisma</p>			
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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
26.	Interview Transcript	McDowall, A. (2010). Shirin Ebadi's interview with The Sunday Telegraph. <i>The Telegraph</i> , (pp. 1-3). Retrieved from http://www.iranian.com/main/print/97042			The researcher did not utilize this source as content is identical to source 18 referenced above.	N/A	N/A
27.	Interview Transcript	McDonald, A. (2009). Shirin Ebadi, "I'm not going to give in and do as the government wants me to." <i>New Statesman</i> , 138(4979), 24. Retrieved from http://www.newstatesman.com/print/200012100021			The researcher did not utilize this source as content is identical to source 15 referenced above.	N/A	N/A

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
28.	Interview Transcript	Shafiev, A. (2006). <i>Interview: Iranian peace prize laureate Shirin Ebadi on women's rights</i> . Retrieved from http://www.rferl.org/content/article/1066743.html	<p>a) <i>"I don't think that women should necessarily lead society; I believe that capable and experienced people, be it women or men, should lead society. It means that if a woman is capable, she should not be discriminated against just because she is a woman."</i></p> <p>b) <i>"In my opinion, it is the patriarchic culture that gives men priority in all issues. Some say that because men have to respond to the financial needs of their family, it's better if we hire men. But when it comes to hiring someone and employment, the focus should not be on the money issue. The emphasis should be on one's capabilities and expertise."</i></p> <p>c) <i>"With a correct interpretation of Islam, we can have equal rights for women. But the problem is that there are wrong interpretations of Islam, which cause discrimination against women. That is why the situation for women in various Islamic countries is different."</i></p>	<p>Traits Model Personality Openness</p> <p>Traits Model Personality Openness</p> <p>Skills Model Career Experiences</p> <p>Traits Model Cognitive Abilities Intelligence</p> <p>Traits Model Social Appraisal Skills</p>	Dr. Ebadi discusses her views about women's rights in leadership, employment, and daily life. She is open, matter-of-fact in tone, and seeks fairness and consistency in decision-making.	<p>RA-A</p> <p>RB-A</p>	<p>Source 28 coding insightful and coherent.</p> <p>Source 28 coding consistent in application.</p>

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
29.	Report	Ebadi, S. (2013, May-June). <i>Human rights in Iran</i> . Retrieved from http://nobelwomensinitiative.org/category/laureates/shirin-ebadi			Researcher found no information provided by this source to be applicable to the Traits Model or Skills Model.	N/A	N/A

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
30.	Report	Ebadi, S. (2013, November-December). <i>Human rights in Iran</i> . Retrieved from http://nobelwomeninitiative.org/category/laureates/shirin-ebadi			Researcher found no information provided by this source to be applicable to the Traits Model or Skills Model.	N/A	N/A
31.	Correspondence	Ebadi, S. (2012c, August 23). Shirin Ebadi issues letter to United Nations Women Executive Director calling for investigation into women's rights in the Islamic Republic of Iran, 1-3. Retrieved from nobelwomeninitiative.org/category/laureates/shirin-ebadi	a) <i>"The government has tried to fight this movement in different ways. Adopting different plans, laws, and policies, the government is seeking to bar women's access to education and active presence in society; it is pushing them back into the house in the hope that they abandon their demands and leave the government alone to pursue its wrong policies."</i>	Traits Model Cognitive Abilities Intelligence Traits Model Personality Charisma	Shirin Ebadi, again speaks out in favor of women's rights, particularly in the area of education following Iran's decision to bar women from over 70 academic programs of study. Men continue to have access to all academic programs. Dr. Ebadi also comments on Iran's decision to outlaw birth control programs.	RA-A RB-A	Source 31 coding insightful and coherent. Source 31 coding consistent in application.

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		<p>b) <i>“Another major government policy, which indirectly resulted in women staying at home, has been to stop the birth control program. While the Iranian government fails to meet the basic needs of the current population, such as health, education, and housing, Iranian officials have said that the population should double in size. Moreover, there is a shortage of kindergarten and nurseries in the country, and those that exist are inadequately equipped. More interestingly, according to a recent government announcement, clergymen are preferred over other candidates as proprietors of kindergarten and nurseries.”</i></p>	<p>Traits Model Cognitive Abilities Intelligence</p> <p>Traits Model Personality Charisma</p>			
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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
32.	Interview Audio	Alavi, H. (2010). Shirin Ebadi interview on human rights in Iran. Euronews. Retrieved from www.youtube.com/watch?v=xPfvINvucms	<p>a) <i>“Let me first explain why the Government is putting lawyers under such pressure. The Government themselves doesn’t want those charged with political offenses to choose their own independent lawyers. Independent lawyers are under increasing restrictions, especially those who speak to media.... Lawyers should enjoy the same legal immunity as judges, but that point is ignored.”</i></p> <p>b) <i>“Whenever the Iran Government faces accusations of human rights violations, it resorts to cultural differences.... Human Rights are an international code of behavior.</i></p>	<p>Traits Model Cognitive Abilities Intelligence</p> <p>Skills Model Competencies Career Experiences</p>	As a practicing lawyer, Dr. Ebadi has first-hand knowledge and experience regarding the treatment and rights of attorneys – many her colleagues – in Iran.	<p>RA-A</p> <p>RB-A</p>	<p>Source 32 coding insightful and coherent.</p> <p>Source 32 coding consistent in application.</p>

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
33.	Interview Audio	Ebadi, S. (2009b). Shirin Ebadi: Discriminatory laws against women are inconsistent with Iran's culture. <i>IranVNC</i> . Retrieved from www.youtube.com/watch?v=ljrFNiv1g5M	a) <i>"We have a great many female university professors, physicians, engineers, executive managers. It is for that reason that the women of Iran are critical of the discriminatory laws, which were all passed after the revolution because they do not correspond to our culture. If the world does not talk about Iran's feminists, the situation will get worse."</i>	Traits Model Personality Openness Skills Model Career Experiences	Dr. Ebadi believes education and awareness are critical to achieving human rights and equality for women.	RA-A RB-A	Source 33 coding insightful and coherent. Source 33 coding consistent in application.
34.	Article	Ebadi, S. (2013, November 27). Women rising. <i>New York Times</i> , 1-6. Retrieved from www.nytimes.com/2013/11/28/opinion/women-rising.html	a) <i>"We seek the right to live in a world where decisions over our bodies are our very own, to choose lives that we alone desire, and to live without the threat of violence. Sadly, freedoms continue to be regarded as radical challenges to entrenched societal norms and principles."</i>	Traits Model Personality Charisma Skills Model Individual Attributes Motives/Values	Dr. Ebadi again speaks to the future and the possibilities to change women's rights when women collectively work together. She states women should be cautious, however, as some measures may appear to favor women's rights, but in reality, are just for appearance. Dr. Ebadi encourages women to continue to demand equality.	RA-A RB-A	Source 34 coding insightful and coherent. Source 34 coding consistent in application.

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		<p>b) <i>“If I am encouraged by anything, it is by the women working at the grass-roots level. In the last few years I have observed our collective power building steam and momentum: Women are rising up and demanding accountability for crimes not only against them, but also against society at large.”</i></p>	<p>Traits Model Social Appraisal Skills Skills Model Competencies Social Judgment Skills</p> <p>Skills Model Career Experiences</p>			
		<p>c) <i>“Some change is happening from the top down, but we must be cautious about what that really means. After the recent presidential elections in Iran, for example, the government for the first time appointed a woman as the Foreign Ministry spokesperson, while another woman was appointed to lead Iran’s mission in Geneva. Yet, under Iranian law, a married woman must still have written consent from her husband to obtain a passport.”</i></p>	<p>Traits Model Social Appraisal Skills</p> <p>Skills Model Competencies Social Judgment Skills</p> <p>Skills Model Career Experiences</p>			
		<p>d) <i>“Most of us live in a patriarchal system that justifies violence. Changing this system will be a long, slow, difficult process. As women, as citizens and as a global</i></p>	<p>Traits Model Personality Charisma</p> <p>Skills Model Individual Attributes Crystallized Cognitive</p>			

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No.	Primary Source Type	Description	Significant Data Portion Collected	Model/Leadership Characteristics	Analytic Memo (Researcher's Comments/Reflections)	Rater (R) A and B Agreement (A) Disagreement (D)	Rater Comments
			<i>community, we must all hold society to account. At the same time, we must recognize we are a threat to the patriarchies and governments that try to silence us.”</i>	Ability Skills Model Competencies Social Judgment Skills			
35.	Article	Ebadi, S. (2004, November). Bound but gagged. <i>New York Times</i> . Retrieved from www.nytimes.com/2004/11/16/opinion/bound-but-gagged.html	<p>a) <i>“I have wanted to tell the story of how women in Islamic countries, even one run by a theocratic regime as in Iran, can be active politically and professionally.”</i></p> <p>b) <i>“My parents taught my siblings and me that ideas can be put into action. My husband and I have passed these values to our daughters.”</i></p> <p>c) <i>“I learned, sometimes in the face of tragedy, that the written word is often the most powerful – and only – tool that we have to protect those who are powerless.”</i></p>	<p>Traits Model Personality Extroversion</p> <p>Skills Model, Individual Attributes Motivation</p> <p>Skills Model Environmental Influences</p> <p>Skills Model, Career Experiences</p> <p>Skills Model Individual Attributes Motivation</p>	Dr. Shirin Ebadi stands for herself and others who have a story to tell. Power is in the projected/written word.	<p>RA-A</p> <p>RB-A</p>	<p>Source 35 coding insightful and coherent.</p> <p>Source 35 coding consistent in application.</p>

(continued)

APPENDIX C

Non-Human Subjects Determination Approval Letter

PEPPERDINE UNIVERSITY

Graduate & Professional Schools Institutional Review Board

February 19, 2015

Kathleen "Clare" Geisen,

Protocol #: N0215D01

Project Title: Applying Trait and Skills Leadership Approaches to Determine Leadership Style of Shirin Ebadi, Human Rights Activist and Nobel Peace Laureate

Dear Mr. Geisen,

Thank you for submitting the Non-Human Subjects Verification Form and supporting documents for your above referenced project. As required by the Code of Federal Regulations for the Protect for Human Subjects (Title 45 Part 46) any activity that is research and involves human subjects requires review by the Graduate and Professional Schools IRB (GPS-IRB).

After review of the Non-Human Subjects Verification Form and supporting documents, GPS IRB has determined that your proposed research¹ activity does not involve human subjects. Human subject is defined as a living individual about whom an investigator (whether professional or student) conducting research obtains (1) data through intervention or interaction with the individual, or (2) identifiable private information. (45 CFR 46102(f))

As you are not obtaining either data through intervention or interaction with living individuals, or identifiable private information, then the research activity does not involve human subjects, therefore GPS IRB review and approval is not required of your above reference research.

We wish you success on your non-human subject research.

Sincerely,



Dr. Thema Bryant-Davis
Chair, Graduate and Professional Schools IRB
Pepperdine University

cc: Dr. Lee Kats, Vice Provost for Research and Strategic Initiatives
Mr. Brett Leech, Compliance Attorney
Dr. James R. DellaNeve, Faculty Advisor

¹ *Research* means a systematic investigation, including research development, testing and evaluation, designed to develop or contribute to generalizable knowledge. Activities which meet this definition constitute research for purposes of this policy, whether or not they are conducted or supported un-der a program which is considered research for other purposes. (45 CFR 46.102(d)).