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Abstract

Leadership entails initiative. Scholars and teachers have many opportunities to demonstrate leadership through our choice of projects and the theoretical lenses we apply to them. We take our position with those scholars who suggest that the predominant direction of global development generates significant social and environmental degradation and fuels the insecurity this degradation generates. We provide a radical feminist orientation to this view of globalization and introduce some inspiring initiatives intended to contribute to the transformation of local and global development in ways we value. Thus we begin the chapter by sketching our radical feminist position on our stand with those who are critical of the current path of global development. We then draw attention to initiatives that express values of leaders infrequently hailed in management education. We make suggestions for student engagement with our analysis of globalization, our radical feminist orientation, and our chosen stories of transformational intent.

Keywords

Initiative • Global development • Environmental degradation • Political stability • Capitalism • Transformation • Feminism • Management education • Student engagement • Transformational intent

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Telling Stories of Initiatives with Transformational Intent

There is no country in the world which offers equality to women and girls.

Even supposedly more advanced societies still codify discrimination against women in their laws¹

Initiating Question About the Dominant Story of Global Development

The system of global economic development based on the coming together of democratic and capitalist principles has been attributed by their advocates as the source of much wealth, the alleviation of much poverty, and the uniting of nations through the promotion of individual freedom. The story such advocates tell is one of a declared shared interest in freedom. It is a story of equal opportunities as justice. They advocate for universal inclusion in the means to just livelihoods. It is a story about social and political stability that is to be defended by just wars, political interventions in geopolitics areas of interest, and the strengthening of police powers to quell inappropriate disturbances of the peace. This mode of development however, has a dark side. This dark side includes the growing disparity of wealth and influence within and across nations and the systemically generated environmental degradation that puts the well-being of people and planet at risk. These worrying trends are recognized by global institutions such as the United Nations, the G7, and many corporate leaders. These trends have also found discussion in the more recent themes of the Academy of Management, the leading professional body for management researchers in Anglophone nations.²

Despite significant agreement about the dangers of the prevailing form of globalization, the many calls for drastic action, and much investment in technologies for change, the predominant trajectory of global development seems not to be transforming for the better the systemically generated social and environmental degradation and the insecurity this degradation generates. We explore our understanding of paradox and contradiction in the model of global development that advocates freedom and prosperity for all yet degrades so much. We suggest that the kind of leadership that has prevailed—particularly as conceived of and taught in western-orientated business schools—remains deeply committed to the service to The Economy with vestiges of Patriarchy perhaps under pressure but not erased.

In this chapter, we call for leadership to vanguard the well-being of all people and the restoration of the vitality of Mother Earth. We do so with the insights of radical feminist ideas as a guide. We thus begin our chapter with a brief review of the scholars whose views about globalization inform our thinking. We describe our attraction to radical feminist orientations to such critique and to the associated

¹ Jacqui Hunt, Director and Head of Equality Now's international discrimination in law program, (Fortsythe, Y. 2015: *M2Woman: World Report* p. 37). <http://www.equalitynow.org/about-us>.

² <http://aom.org/annualmeeting/2014/theme/>.

mandate to act. As scholars our initiative is the intentional contribution to radical analyses of seemingly intractable issues of social injustice and environmental degradation. We move from articulating our theoretical orientation to telling stories of initiatives that express the values of leaders not often hailed in our classrooms. We then describe a research initiative undertaken in conversations with our peers that include an intention to converse responsibility for the transformation of such social and environmental degradations as expressed in this chapter. Our peers are researchers and teachers in schools of management studies. We conclude the chapter with some questions of ourselves, of our peers, and for our students.

Critics of Globalization: A Radical Feminist Orientation

Has feminism entered into a dangerous liaison with capitalism?

The question above is asked by Hester Eisenstein (2005). It was a question asked more than a decade earlier from within the academy that positioned Calás and Smircich (1993) as leaders in this field. More than two decades later the concerns expressed by authors such as Calás and Smircich and by Eisenstein are as important as ever. It is the globalization of capitalism particularly in its current form that we have put our minds to in this chapter on leadership and initiative. This form of economic direction is often expressed as global development and implies a sense of responsibility of compliance with its initiatives in the purported interests of the common good. Our initiative is to invite a refreshed critique of the globalization of capitalism from feminist points of view.

Feminist Views

Feminist views come in many varieties. Feminist orientations generally share a concern about the oppression of women. They seek to achieve the emancipation of women from gendered injustice. As a general orientation of values and beliefs about the oppression of women, feminist ideas are often represented as a cohesive ideology. Diverse feminist orientations however, may be more accurately viewed as the portfolio of political, social, economic, cultural movements that aim to establish equality between women and men. With this diversity of feminist perspectives, come different ways of understanding globalization.

Globalization is a term used by authors leading a critique of capitalism as the prevailing form of global development. They include such people as David Korten (2015), Naomi Klein (2014), Graeme Maxton (2011), Joseph Stiglitz (2010), Noam Chomsky (2006), Jane Kelsey (2002), Susan George (2000), Vandana Shiva (2000), and many other thought leaders. Some bring explicitly feminist ideas to their critique. None would deny that gender is significant in terms of opportunities and outcomes. Globalization, argue these critics, is intensifying competition as a significant organizing dynamic that serves elite interests sometimes with life-threatening outcomes for individuals, communities, and whole nations. This analysis of prevailing economic directives is growing in strength in communities around the world.

From their visibility in World Trade Organization protests at Seattle in 1999 to the Occupy Wall Street Movement and its replications the world over, protestors may have been policed off the streets, but their ongoing impact as part of a growing critical community are still being amplified and are well networked the world over.

The growing critique of the dominant form of globalization has generated conversations across the political spectrum about the future of capitalism. The G7, the United Nations, and numerous civil society and professional bodies have joined in. The Academy of Management has demonstrated leadership in these debates in various initiatives. The themes of their recent calls to conferences stand as examples: “Capitalism in Question (2013), “The Informal Economy” (2012), “West Meets East” (2011), and “Dare to Care” (2010). Parallels may be seen in the calls to conferences by European Group for Organization Studies where there has been a courageous invitation for greater scrutiny of the present reverberations of past European colonization endeavors and for greater engagement with humanly induced climate change. The endorsement of the United Nations initiative for Principles for Responsible Management Education (PRME)³ and the growing space given to Critical Management Studies are two further examples of leadership initiatives within the Academy that address the concerns about the dark side of the prevailing model for global development. In all discussions, the gendered effects of the prevailing form of globalization are shown as affecting women and their dependents disproportionately.

Feminist Views on Globalization

Feminist engagement with the critique of capitalism and its intensification globally did not begin in response to the crises capital faced at the end of the twentieth and beginning of the twenty-first century. A variety of feminist ideas can be found throughout the history of western imperialism and its economic enchantment with various forms of capitalism. What they have in common is a call to action. Feminist ideas not only bring into question male domination and a patriarchal status quo but also encourage action for social change. “Feminist theories are critical discourses and are considered to be political” (Calás & Smircich, 2006, p. 219). Accordingly, feminist work in organizational studies has provided many initiatives that have been integrated in management studies and practices. The most influential of these initiatives might be articulated as the EEO philosophies and practices intended to ensure equal opportunities for women and men in all aspects of life. However, despite these fervent commitments to principles of liberty, justice, and universal inclusion, the growing evidence is that countless hardworking people complying faithfully with economic and political directives are experiencing downward pressure on their well-being. While this is a wide-spread phenomenon, these outcomes are uniquely or more intensively experienced by women and their dependents.

Long embedded gendered differentiation has persisted despite changes in the way some women have been able to access positions of influence and personal opportunities. The EEO initiatives that have opened opportunities for a relatively

³<http://www.unprme.org/>.

small proportion of women around the globe are largely generated from liberal values of the very kind that Calás and Smircich (1996) analyzed so deeply and from so many feminist perspectives. Verbos and Humphries (2012) invite a review of the prevalence of this liberal perspective and call for a rethink. They invite the decoupling of notions of equality and of diversity management brought together in a system-preserving liberal agenda. They suggest a more critical approach to ideas of justice, inclusion, and the flourishing of people and planet by paying closer attention to the values expressed by many indigenous peoples. Their call requires a letting go of vested interests in forms of reasoning that prioritize a western instrumental ethic in the directives of relationships among people, processes of development, and the relationship between people and planet. It requires a significant amount of initiative, courage, and creativity to loosen the bonds that tie ideas about the emancipation of all women to the false promises implied in current trajectory of globalization.

Hester Eisenstein (2005) sees much potency in feminist perspectives. “Feminism” she writes “acts as a cultural solvent as globalization erodes the traditions of patriarchy” (p. 487). We are not so sure. Eisenstein expresses her concern about globalization in terms of the decline in a viable family wage, the regression of welfare systems, the growth on microfinance programs for women, and in the most dangerous of equality agenda, equal opportunity for women in the “war on terrorism.” Her concerns flow from her response to the question: *Has feminism entered into a dangerous liaison with capitalism?* The tension between the liberal and radical in response to this question is worthy of closer inspection. It is often expressed as a contest of “left vs. right.” Eisenstein enters this contest. She calls “the left” to take on board the crucial contribution of feminist ideas and activism, as we contemplate a world when “alternatives to capitalism have become devalued and de-legitimized” (Eisenstein, 2005: p. 487).

A decade after Eisenstein expressed her views the study of links between social and environmental degradation and the prevailing economic order are intensifying. The impacts of human life on climate change, the global insecurity generated from accessing raw material and labor, the shaping of humanity through identity-altering consumerism, and the quest to dominate space are just some examples. Gender is always implicated—privileging some women through career progression into positions of system-preserving leadership—with all the dangers this liaison brings. Liberal feminists have been diligently at work to achieve an equal representation of women in all fields of human endeavor, and at all levels of leadership. Even when assessed according to the principles of equal opportunity embedded in the neoliberal version of globalization, equality between women and men in positions of leadership, income, wealth, and power are far from achieved. Regardless of all these initiatives, gender inequality remains evident the world over. Of the few women we have seen on the global stage, we suggest most are likely to serve as system-preserving leaders than leaders whose initiatives will bring forth a more just and sustainable future for all. Paradoxically, the remedies to disparities, injustices, and insecurities they have benefited from are framed as solutions to the very system of development that is generating the injustices for many more women, men, and the

very planet we must all rely on for life. In the face of this paradox, we have been drawn to consider more radical analysis and to leadership initiatives that call us towards very different ways of being human and a very different relationship with Earth than is assumed in the prevailing forms of global development.

Radical Feminist Orientations and Intentionality

Whelehan (1995) argues that radical feminist perspectives in a pluralist society are ways to demonstrate women's responsibility to justice. According to Echols (1989) radical feminists posit patriarchy to be the main source of women's oppression. Such feminist perspectives intend to bring change in women's lives by producing epistemologies for transforming patriarchy (Maynard & Purvis, 1994). Such feminists call for a deeper analysis of fairness and justice than is currently offered by those seeking to achieve equality between women and men in system-preserving adaptations. Is Patriarchy an outdated concept? We suggest that Patriarchy is thriving, with a select few women drawn into its service and many men, women, and Earth herself pressed into subjugation.

From a radical feminist perspective, equality and equity are considered to be two distinct ideas that need clarification. Equality can be related to treating people on equal terms whereas equity may be regarded as fairness or justice. Equity is viewed as fair treatment without discrimination. According to Calás and Smircich (1996) gender equity is a more fruitful area of exploration but this equity cannot be considered without a broader consideration of the exclusions and discriminations that are generated by the economic and organizational systems for both women and men. Calás and Smircich (2003) recommend a radical rethinking of development in organization and management studies in a global economy. Humphries and Verbos (2012) argue that The Academy is an example of the pervasiveness of market-orientated logics driven by managerial interests that may not produce the conditions of optimum vitality for women (or men). Persistent inequality, either in their own institutional experiences or for the lives of many in their wider communities, are influenced by the institutional logic that appears to pervade in what (Deetz (2003) calls the colonization of the life-world. A radical feminist orientation to any form of colonization posits Patriarchy as a dominant dynamic. The current form of global developments deepens patriarchal control largely shaped as the corporate dominated form of globalization. Merely "adding women in" to gain numerical representation with men in the current form of globalization is not an adequate step towards a universally just and sustainable future. But to agree with critique alone does not change a situation. Who must take the initiative to lead change?

Case Studies 16: Radically Different Ways of Being Human—Inspiring Initiatives

We have chosen to apply more radical feminist ideas to the issues critics have voiced as endemic in globalization. Our choice is part of an amplifying idea that a liberal response to the current form of neoliberal global development is

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Case Studies 16 (continued)

not adequate to address the issues embedded in that form of globalization. This form of development is increasingly articulated as unacceptable, dangerous, and plain wrong by increasing numbers of scholars, practitioners, and citizens. One of the ways in which academics can show leadership and initiative with regard to enhancing social justice and contributing to the restoration of the planet is through the stories we choose to tell and the networks we choose to engage with. We provide three examples below:

Example One: Restoring Earth and Fighting for Justice

Patricia Gualinga is a community leader who with her community of 1200 Kichwa people lives in the village of Sarayaky. Together they have successfully fended off oil companies and a government intent on exploiting their land for profit. Patricia travels the world speaking out in defense of indigenous rights and for the protection of Earth. The Kichwa are part of the counter-capitalist vision that is spreading the world over. They call it “umackawsay” or in English “living well”. Patricia explains it as “choosing our responsibility to the seventh generation over quarterly earnings, regeneration over economic growth, and the pursuit of wellbeing and harmony over wealth and financial success”. The leadership on these matters come as a warning to energy company executives and the mutual strengthening of an alternate future for humanity and the planet in organizations such as Amazon Watch, Amnesty International, and the United Nations (Goodman, 2015 p. 29).

As scholars we can choose what parts of these stories we bring to view in our writing and our teaching. Feminist orientations to the story of exploitation of people and land are not without controversy and contradictions. An example of such a controversy can be seen in Hilary Clinton’s assertion that “dirty oil” is a necessity to preserve the American way of life even if the preservation of the American way of life calls for the sacrifice in health and well-being of some specific individuals and parts of Earth well beyond a specific drilling site.⁴

Questions for Example One

- How does power and responsibility go hand in hand?
- Would the placing of more women in strategic positions of authority transform the ways of the world?
- Why do we tend to overlook some indigenous perspectives on life and righteousness and find attraction to others when global development is being promoted?

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⁴<https://www.youtube.com/watch?v=61X4IQnmd0>.

Case Studies 16 (continued)

- Where do we see lines of disagreement and convergence between indigenous and corporate models of global development for catering to the needs of people and for the restoration of the degradation of Earth?
- How can management educators who are not rooted in indigenous ways of being, facilitate student exploration of indigenous initiatives towards taking action in the face of global challenges?

Liberal feminist initiatives have provided Hilary Clinton with the kinds of career opportunities that allow her now to run for the Presidency of the USA. Such opportunities might be read as a victory for EEO advocates and activists. She might be considered an icon of liberal achievement. Her values however, stand at odds with more radically orientated critics from many quarters who insist that the trajectory of global development we have discussed above is unsustainable and harm many women, men, and Earth. We now have a woman ready to compete for the Presidency of the nation still considered as the most powerful nation on Earth. She is steeped in the logic of the development ideals that some believe to be the very cause of human and environmental degradation. She and many leaders like her may not be “radical” enough to help change the dangerous dynamics of the prevailing trajectory of global development. They may not even aspire to such a vision. To invite reflection on alternatives for the trajectory of humanity and our relationship with the planet, we showcase courageous grandmothers who call on their experience of colonization and their knowledge of ancient wisdom that may hold the seeds of a different story to narrate our universal future.

Example Two: Grandmothers Speak

In 2004, 13 grandmothers from indigenous communities came together from territories now known as Alaska, America, The Pacific, Asia, and Africa. They met in New York to form a new global alliance. Their initiative was motivated by their observation of the unprecedented destruction and degradations of Earth and all her creatures.

We are deeply concerned with the destruction of our Mother Earth, the contamination of our air, waters and soil, the atrocities of war, the global scourge of poverty, the global threat of nuclear weapons and waste, the prevailing culture of materialism, the epidemics that threaten the health of the Earth’s people, the exploitation of indigenous medicine, and with the destruction of indigenous ways of life.... We join with all those who honor the Creator and all who pray and work for our children, for world peace, and for the healing of our Mother Earth.⁵

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⁵ <http://www.grandmotherscouncil.org/alliance-statement>.

Case Studies 16 (continued)

When we think of the Grandmothers, we are encouraged to respect their wisdom. When we listen to their call, we are invited to remember the spiritual, the mysterious, the unknown as well as the known. When we think of Earth as our Mother, our ancient and future Mother who defies time, we are encouraged to see the hills, the trees, water, and land as living relations.

Questions for Example Two

- What is the evidence in your life that the views of old women are to be respected?
- Where are the commonalities in calls to prayer and action for justice and environmental restoration among the communities you know of?
- How do we encourage respect for indigenous values practices in our environment and our daily life?

The Grandmothers call our attention to the exploitation of indigenous knowledge and ways of life. What examples can you think of that add evidence to their concerns?

Where, in your life, are the mysteries of spirituality given time and attention? To what effect?

The practical out-working of a view that seeks to prioritize the well-being of Mother Earth is complicated. Our third story is of a young woman whose priority is to save Earth and in doing so, hands out tough justice on the people of the rain-forest.

Example Three: Dangerous Initiatives

The seemingly irresolvable tension between responsibility with regard to Planet Earth and the rights to a sustainable livelihood for all people is made exceedingly start in the consideration of activities in the Amazon. The story of Ana Rafaela D'Amico brings to life the courage of a leadership in an initiative to prioritize the well-being of the forest and the River.

At the age of 27, Ana Rafaela D'Amico is the youngest national park director in Brazil. In order to save the rainforest, she has declared war on the drug gangs and logging mafia and on illegal fishing. The Campos Amazonicos National Park is like a microcosm of all the problems found in Amazonia: illegal logging, cattle breeding, tin mines—and a drugs route that goes right through the middle of the park...

"Our biggest problem here in the park—and all over the Amazon—is that we don't know who the men behind this environmental crime are. We always find the poor man hired to occupy or clear the land. But we seldom find out who is really behind it, who provides the money, or which politicians support and fund these criminal acts."...Ana Rafaela has been fighting ardently to preserve the rainforest ever since she took over the management of the park a few years ago. She has already achieved a great deal, yet the obstacles the young woman from the city faces remain formidable.... And yet, Ana Rafaela's efforts do bear fruit. Since she has

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Case Studies 16 (continued)

been managing the park, illegal fishing has declined and no new mines have been opened. She believes in her success, and that it is possible to save Amazonia if everyone does their bit. She will not give up—this is the only way she knows.⁶

Ana is a leader. She shows courage in her initiative to protect the forest. Her career choices stand testimony to the success of liberal feminist influences on the educational opportunities for many women.

Questions for Example Three

- Our cities cannot find employment for all the people displaced from indigenous lands. What of the fathers in this region who seek a livelihood for their families?
- How does this example raise questions about the radical feminist ideas about patriarchy as underpinning much western development?
- What initiatives can you find, where the need to restore Earth and the well-being of human beings are being worked out symbiotically?

Conversing Response-Ability with Our Peers: A Radical Feminist Initiative

The reflection on critical analysis of the trajectory of globalization has led us into deep thought about our own professional contribution to the future. As part of our concern, we sought to develop an aspect of a project through which to engage our peers—women employed as researchers and educators in publically funded universities in our own country, New Zealand. While this may seem a small and insignificant nation on the global stage, we are aware that New Zealand has and still leads initiatives in global development, particularly with regard to the neoliberal mind-set we have critiqued. Helen Clark, for example, is among significant leadership positions for global development. While addressing an international female trade unionists gathering, Clark (2004) proclaimed the globalist vision of meeting existing demands of transnational action to the global issues relating to the working force across the world. The response to the impact of globalization in New Zealand was to harness the positive effects and to diminish its negative aspects. She argued that governments have to play the major role in establishing equal opportunities to all. She addressed the emancipation of the vulnerable people and building the communities aiming towards sustainable development. As a former Prime Minister of New Zealand Clark now occupies the third highest position of the United Nations

⁶<http://www.aljazeera.com/programs/fightforamazonia/2012/02/2012227104557668365.html>.

Development Programs (UNDP) and has served the member of Council of Women World Leaders, a network of current and former women presidents and prime ministers that works on collective action in mobilizing women leaders occupying the highest positions globally and dealing with the issues of women inequality. Clark leads the committee that considers UN funds, programs, and works on the development issues. Yet, in New Zealand, the model of development she has endorsed has seen the same patterns of growing disparities we have named in the first part of our chapter. Does this mean Clark's leadership is somehow flawed?

We recognize the aspirations and achievements of women such as Clark. Like Hilary Clinton, she is another beneficiary of the achievements of western liberal feminists—as are we. Our lives are immeasurably more comfortable than the lives of the vulnerable of the world. We feel obligated to retain our attention on the paradoxes and contradictions we notice as we take a radical feminist view of the future of humanity and the impacts of our actions on Mother Earth. We urge the conversation to continue—conversations channeled as research projects, teaching commitments, community engagement, and the many ways teachers might highlight and explore initiatives and leadership in the realms of our profession. Below we describe a project that sought to bring such conversations in one initiative generated by a radical feminist orientation.

Careers with Privilege and Responsibilities

According to Sandoval (1991), individuals can challenge situations and contribute to the transformation of an existing social order. Helen Clark is a stellar example of such leadership. With such potential to influence the future from a small country such as New Zealand, and with our mind on the persistent issues arising with the trajectory of development in this country, we initiated an opportunity to converse with academic women in our professional field as management educators. The project was envisioned to reflect on career responsibilities that come with our relatively privileged positions. The perspectives participants offered through our conversations invite a journey into radical feminist orientations through which to examine the leadership initiatives they bring to their work.

The participants in this research are all senior academic women. This makes them both extraordinary and ordinary—a point to which we will return. The women are all employed in public universities and are focused on organizational studies of various kinds. They were selected as potential participants because they were known among their peers to have a strong commitment to social justice and/or environmental restoration. Together we sought to explore and enhance their career aspirations through conversations that included the consideration of the mandate in this country, for academics employed by the State to serve as a critic and conscience of society. While this mandate may not be a legal requirement in all state funded universities the world over, our research suggests the ethos is widely articulated—though fragmentally applied.

The Process: Reflecting on Responsibility

Our enquiry into the extent of leadership among academic women in our field of management education began as an initiative to bring to light the ways in which participants made sense of their career opportunities and the impacts of career dynamics on their personal vitality. From a philosophical point of view, vitality is considered to be the energy that empowers a person, a positive quality or attribute that is defined as an essential yet intangible quality that enable purposeful production (Reyes-Gonzalez, 2007). Vitality is considered to be a sense of well-being within individuals. Deci and Ryan (2008) defined the concept of vitality as “the energy available to the self that is considered to be exhilarating and empowering and allows people to act autonomously and persist more at important activities” (p. 184). It was hoped that the mutual reflection might not only explore the dynamics that enhanced or diminished personal vitality, but in the process invigorate energies devoted to their aspirations in various justice related commitments. Indirectly, and implicit in the radical feminist orientation of the research, we sought to make sense of the seemingly intransigent inequities many of the participants expressed concerns about as they manifest in their own lives or more at times dangerously in the lives of many people the world over. Indeed, participants did connect the state of the world with a sense of responsibility:

...It is quite frightening in terms of the future for our grandchildren when I look at the world that we have created. It is my generation that has done it. We have created all of the pollution and all of the crap in the world. And I think we have to put our hands up for some responsibility in that....

Almost all the research participants have claimed that working in academia is an amazing privilege.

I view it as a privilege. I think it is an amazing privilege. I can't believe that people pay me to read which is just fantastic. I think the variety and the autonomy make it such a huge joy for me to work in this area.

I always know that I am very privileged, very privileged indeed.

They speak of the ways in which they engage with their perceived privileges and the ripple effects of their opportunities to influence students.

...having the opportunity to work with students to introduce new ideas and to learn from the students as much as they learn from me... really good students go out there and make a difference in the world...

...I think we would all like to think that the insights we bring from our research will make incremental differences in the world. It's wonderful that we who are very small nation and number few on this small panel of scientists can actually make an impact on this our country and then hopefully for others in the world as well...

Initiatives taken by participants include using mass media opportunities and involvement through networking with the community groups to widen their impact beyond their teaching and research.

...I join quite a few networks through my work like anti-child labor and child poverty...
 ...I am happy to appear on the popular press. I am quite often on the news and go on those kinds of programs where there is really accumulation of knowledge....
 ...I get interviewed on radio, newspaper and TV....
 ... as well as publishing... most of my knowledge transfer would be through working in the community and helping different organizations that way. It's more hands on networking being involved with the actual community group. It's talking to people....

The initiatives that women academics take in environmental issues are varied.

...I am particularly interested in nutrition and I think that lots of my work is around nutrition, obesity and overweight—particularly from a sustainability perspective. The idea that some continue to over-consume while there is enough to feed everybody ... [my work] is an opportunity for developing a program to really focus on how we can produce more high value nutrients for benefit of the country and for export markets as well....

... My PhD students are partnered with organizations like Plant and Food and so in quite an applied focus. So I think those kinds of initiatives are important contributions to a research environment as well as general articles....

...I am a bit of a greeny, a bit of environmentalist and that has been seen as being a bit extreme too. But I think it is important to stand up for what you believe in. I am aware of many insights of number of feminists but I call myself an eco-feminist rather than a radical feminist or a critical feminist....

... I have certainly developed an informed curriculum and guide staff in the area of environmental issues. I review a lot of papers in that area. I teach PhD student in that area. I try and live a lower impact life. I do a lot of walking and take public transport every day. I try and buy local when I can. I question myself around my behaviors and how they impact. I do quite a bit of speaking around some of these issues....

The initiative demonstrated in this chapter invites consideration of leadership as entangled in the initiatives of (extra)ordinary everyday lives of (extra)ordinary women—women going about their jobs—women telling stories of their lives—stories that have us search for other great stories of where initiatives are taken and leadership is demonstrated. There is a twist to this tale. Our careers in universities bring both privilege and constraints. Liberal feminist ideas have opened opportunities for us, opportunities to thrive, to make an impact on the world. Yet, equal hierarchical representation and across the disciplines is far from a reality. The matter is considered in part, one of inadequate leadership. Moves are a foot, as they have been for many years, to address a perceived leadership deficit in academic women. Universities in New Zealand have committed resources to developing leadership among the women staff. The Women in Leadership Day, for example, was started in 2009 to encourage and support women in leadership positions in New Zealand Universities.

I got sent to the course called New Zealand Women in Leadership. It was pretty dreadful. I realized I was being drawn into uphold a part of the neoliberal university. But what I got out of it was that I met fantastic women and we could support each other. It is not exactly revolutionary. It is a simply a thing to bring some women together and to encourage them to think positive about their possibilities. It's something I can do.

This participant sees the NZ Women in Leadership Day as an example that further manifests the neoliberal notion of a university. Woven into this awareness is a

sense that the program is a way to get women together to encourage each other, a way to enhance positive thinking among women. It is a liberal response to a program furthering liberal ideals—but one with a glimmer of consciousness about its limitations.

Many participants admit that there are institutional barriers that may impede the progress of women and leadership.

Are we making great big strides? No! There are lots of institutional barriers to women's advancement and women leadership. Are we making some gentle steps? I think so.

There is no denying that the position of women scholars in university contexts is not equal to that of men. There is a mandate to use our positions for the enhancement of society—women, men, children, and Earth. We (women academics) are secured but unequal to our male counterparts in our own institutions. We are thus variously positioned to envision and manifest a just world in our own environs and beyond. Are we “secured” by a liberal project to serve as system-preserving adjustments to the critiques of more radical critics? This project brings us to deep reflection. From a radical feminist perspective Patriarchy remains a force operative in the Academy and beyond; from a perspective of justice, this is a contradiction of the values expressed in both neoliberal and democratically orientated societies.

Discussion Questions

Questions of ourselves, of our peers, and for our students

Neoliberalization is understood by its critics as giving rise to shifting of public rights to private opportunities. They foresee no actual benefits to the poor and vulnerable. Critics of the neoliberal trajectory claim that the power of corporates is intensifying and that along with this intensification the dark side of globalization will be exacerbated. Our initiative as authors of this chapter is to demonstrate that we can all “do leadership” from wherever we are in our own specific place and time. We round off this chapter with some questions designed to invite self-reflection. We have grouped them into three sections. In the first section we shape some questions we ask of ourselves and thus readers might invite of themselves. The second set of questions are questions we might ask of our peers as we practice leadership in bringing difficult topics into conversations in our professional context. We illustrate the effectiveness of this form of intentional co-enquiry with some examples drawn from radical feminist research initiative described above. In the final section, we generate some questions that can be posed to students to discuss or to journal—the priority being on self-reflection.

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Discussion Questions (continued)*Encouraging self-reflection and action*

- What “ways-of-knowing” are implicit in my life?
- How much attention do I pay to the implicit values infused in my teaching and research?
- How do the examples of the initiative in this chapter support or challenge my ideas about leadership?

Encouraging self and professional reflection and action with peers

- How important are opportunities for self-reflections to you personally?
- How important are opportunities for self-reflections to you with regard to your professional development and influence?
- Tell me a story of an initiative you have lead or supported for a social or environmental cause.

Encouraging student self-reflection and action

- Invite students to discuss or journal how important self-reflection is to them.
- Invite student to describe or journal radical initiatives in day-to-day life or under extraordinary circumstances
- Invite for group discussion: “What social or environmental initiatives have you taken/are you taking at present/or would you like to take in future? Why? How? What would be your criteria for effectiveness?”

Chapter Summary

A radical feminist research orientation was chosen to draw attention to some of the oppressions and degradations that appear to be so intransigent in the trajectory of globalization. Through an explicitly radical feminist orientation to this chapter, we took a close interest in the articulation of values in examples that differ from those that are more commonly found in mainstream western leadership studies. These more holistic values expressed by many indigenous peoples and by westerners with a more holistic point of view have invited a critical review of western liberal feminist orientations. We introduced a project through which wide-ranging conversations about vitality could be explored. We took specific interest in the extent to which the academic women who joined us, devote their energies to the transformation the kinds of vitality-sapping systemic ills now up for greater scrutiny. The women who joined us in conversation were known for commitment to justice in their career context. Commitment to community or global issues that could be tackled as part of their career invigorated the vitality of many participants. The research project demonstrated an acknowledgement of gendered inequality in the academy, recognition of personal privilege and responsibility, and

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Chapter Summary (continued)

demonstrated a relatively compliant notion of gendered assimilation into the dominant values of the neoliberal university. It is in the paradox and contradiction between an acknowledgement of western neoliberalism as contributing to the issues facing humanity, and the system-preserving compliance with the system that provides our privilege, that the spaces for a radical responsibility might be explored. We call for initiative that radicalizes leadership in ways that prioritize the dignity and well-being of all women, of all men, and of Earth who sustains us.

In this chapter we

- Draw attention to the dark side of globalization and call for innovations and forms of leadership that might bring radical ideas to wider considerations
- Invoke radical feminist perspectives to transcend liberal feminist ideas which may be dangerously system-preserving
- Provide examples of radically different orientations to ways of being human by calling for greater engagement with values expressed by many indigenous leaders
- Report on a research initiative through which we reflect with our peers on leadership for a future that is just for all and restores Mother Earth so she may sustain us all

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