Muslim Women of Influence: A Cross-Cultural Study of Aspirations of Muslim Women in Morocco and the United States

by

Nighet Ahmed

A dissertation submitted to the Graduate Faculty of
Auburn University
in partial fulfillment of the
requirements for the Degree of
Doctor of Philosophy

Auburn, Alabama
May 2, 2020

Keywords: Muslim women, leadership, influence,
intrinsic and extrinsic aspirations,
cross-cultural study

Approved by

Maria M. Witte, Chair, Professor of Educational Foundations, Leadership, and
Technology
Leslie A. Cordie, Assistant Professor of Educational Foundations, Leadership,
and Technology
Chih-hsuan Wang, Associate Professor of Educational Foundations, Leadership,
and Technology
James E. Witte, Professor of Educational Foundations, Leadership, and
Technology

Abstract

Issues concerning the role and status of women in society are not new; the post-9/11 period has put the Muslim women on center-stage as key players in global peace. This renewed interest in Muslim women has spawned a burgeoning body of research. However, researchers have focused mainly on obstacles that hinder women's advancement to positions of influence, with a paucity of research literature that investigates motivating factors that propel women to become change agents.

This quantitative, cross-cultural study examined the aspirations or life goals of Muslim women from two cultures: Morocco (N=68) and the United States (N=80). The participants included Muslim women who served as mentors/leaders, either in codified leadership positions or in non-positional leadership roles, and thereby maintained a degree of influence in their respective communities. Participants were recruited using the exponential non-discriminative snowball sampling technique. This study, couched in the tenets of the self-determination theory, used the Aspirations Index questionnaire developed by Kasser and Ryan (1993, 1996) to investigate the aspiration for health plus two other domains of aspirations: intrinsic and extrinsic. The study examined the relationships between these aspirations and demographic variables, including country of residence, the types of organization these women were affiliated with, and the length of time in a leadership position.

Analysis of data were conducted using descriptive statistics, analysis of variance, Bonferroni post hoc procedure, and Pearson correlation. Results indicated that intrinsic aspirations were higher than extrinsic aspirations for both groups. Findings also demonstrated statistically significant differences between the Moroccan and U.S. women

with regard to all three intrinsic aspirations and the extrinsic aspiration for fame, and for

health. The effect size ranged from small to large. Besides academe, this study's finding

has practical implications for governmental and nongovernmental organizations working

with women's educational and workforce development, especially in Muslim settings.

Acknowledgements

This has been an incredible journey with an entire community supporting me to make a dream come true! I am filled with humility and gratitude. Humility, because I know I could not have reached this milestone on my own; gratitude both for this prodigious opportunity to learn and grow, and for the graciousness and kindness that was showered on me by my professors, family, friends, and colleagues all along the way.

My committee's support and guidance has been invaluable. As my committee chair and mentor, Dr. Maria Witte's foresight and trust in me has made this cross-cultural experience and exhilarating project possible. I am grateful to Dr. James Witte for giving me a solid footing in the Adult Education program and to Dr. Leslie Cordie, who inspired me and helped me overcome my fear of technology and opened up the door to conference presentations. I am also truly grateful to Dr. Chih-Huang Wang for her unconditional time and patience in helping me analyze and make meaning of the data. To Dr. Paul Harris, I owe profound gratitude, for being my external reader and for making my study abroad possible.

I would be remiss if I did not thank the amazing librarians at Auburn University— including Claudine Jenda, Todd Shipman, Ali Kryton, Kasia Leousis and Juliet Rumble—who helped me become "information literate." Much gratitude to my writing partner, Wiebke Kuhn for putting me back on the writing track and for her insightful feedbacks and the gift of her time. There is not enough space to thank to all my extended family, my friends, and local community for their continuous support. Enormous gratitude goes to the generous people in Morocco who enriched my life and made this research possible.

My deepest gratitude, which cannot be encapsulated in words, goes to my family. My husband, Anwar Ahmed, whose unwavering support and encouragement not only sustained me, but he has always been the hidden force behind all my ambitious endeavors. He has given meaning and purpose to my life. A gargantuan thank you to my sons, Azeem and Aleem—my love and inspiration! With all the line-edits and proof-reading, they are my "technology gurus" who made this final run possible. Thank you for always reminding me that "You will get it done, Mom."

Dedication

I dedicate this dissertation to the memory of my parents,

Nasim and Anwar-ud-din Durrani.

Table of Contents

List of Figures

List of Abbreviations

A.H.   Anno Hegirae (year of the Hijrah)

AI   Aspirations Index

ANOVA   Analysis of variance

BPNT   Basic psychological needs theory

C.E.   Common Era

CET   Cognitive evaluation theory

COT   Causality orientations theory

GCT   Goal contents theory

GLOBE   Global Leadership and Organizational Behavior Effectiveness

OIT   Organismic integration theory

RMT   Relationships motivation theory

SDT   Self-determination theory

SPSS   Statistical Package for Social Sciences

Chapter 1: Introduction

Overview

Women have predominantly led and influenced others through their convictions and ideas more so than their appointed positions (Jones, 2009). History is replete with vivid illustrations of the profound influence of women on their families, neighborhoods, communities, and the world—both as positional leaders in codified positions and as non-positional leaders using their knowledge and ideas to arouse others to action (Astin & Leland, 1991; Jones, 2009). Betty Friedan's book, *The Feminine Mystique,* ignited the women's liberation movement in the United States of America in the 1960s and '70s, a social movement that championed women's rights and ultimately led to the birth of the National Organization for Women (Burkett, n.d.).

Similarly, the MeToo movement initially founded by Tarana Burke in 2006 to support low-income African American women survivors of sexual violence (Chan, 2017) exploded into a global digital movement after a tweet from actress Alyssa Milano in 2017 (Mahdavi, 2018). Following allegations of sexual assault against Harvey Weinstein, the infamous Hollywood producer, Milano used social media to encourage women who had been sexually harassed to post their status using the hashtag #MeToo. Overnight 30,000 posts appeared. The hashtag was translated into several languages, and within two months, there were 2.3 million tweets from 85 countries (Powell, 2017). Though both the movements mentioned above arose in the West in the face of grave violations against women, there are similar examples from Morocco that chronicle the influence of women in North Africa.

Boosted by journalistic and academic writings, the feminist movement in

Morocco set a new paradigm for Moroccan women to enter the arena of political, economic, and social leadership (Sadiqi & Ennaji, 2006). The movement climaxed with the promulgation of the 2004 Family Law, which strengthened women's place in both private life and public domains. Similarly, individual women with visionary ideas have influenced their communities. The transformational impacts of a 9th century Moroccan woman, Fatima al-Fihri, continues to date. Driven by a passion for knowledge and love of her community, Fatima founded the world's first continuously-operating, degree-granting university, and library in the world—the University of *al-Quarauiyine* (al-Qarawiyyin) in Fez, Morocco (Cheng, 2016). These examples illustrate the aspirations, influences, and the leadership that women have exhibited over the centuries.

Noting a surge in leadership research by contemporary researchers, Antonakis, Cianciolo, and Sternberg (2004) stated that, "Leadership is one of social science's most examined phenomena." (p. 4). A century of scientific study has produced several leadership theories. Though there is no one universally accepted definition of leadership, there is agreement among leadership researchers that a leader enjoys influence over other members of the group (Denmark, 1993). Antonakis et al. (2004) asserted that most scholars would concur with the following broad definition of leadership as:

> The nature of the influencing process—and its resultant outcomes—that occurs between a leader and followers and how this influencing process is explained by the leader's dispositional characteristics and behaviors, follower perceptions, and attributions of the leader, and the context in which the influencing process occurs. (p. 5)

Similarly, Lussier and Achua (2016) admitted that the absence of a single

definition of leadership is due to its complex nature and also because of the various research perspectives on the issue. However, stressing the overlapping relationship between influence and leadership, they described influence as a practice whereby a leader advances ideas that are acceptable by the followers, hence inspiring them to bring about a change. Thus, influence and leadership are inextricably interwoven; the one who leads invariably influences others and vice versa. Since the two terms— influence and leadership—are so closely tied together, they have been used synonymously throughout this study.

Influence is not necessarily connected to position or status. Influence can be exercised over others by positional and non-positional leaders. The former exert influence through their leadership position, while the latter use their ideas (Astin & Leland, 1991; Jones, 2009). Similarly, Wang (2017) contended that "the absence of women in leadership *positions* does not necessarily mean the absence of leadership *roles* played by women" (p. 425). Benazir Bhutto, the two-time prime minister of Pakistan and Hilary Clinton, the 2016 United States presidential candidate, are examples of female positional leaders who have yielded considerable international influence (Latu, Mast, Lammers, & Bombari, 2013; Marri, 2011). The world has also witnessed the impact of female non-positional leaders such as Malala Yousafzai, the youngest Nobel laureate who advocated women's education and empowerment (Malala Yousafzai: Biographical, n.d.) and Greta Thunberg who has mobilized a global climate change movement (Woodward & De Luce, 2019).

Interest in leadership research over the last century has produced a voluminous body of literature. However, most of this literature has focused on male leadership or

positional leadership (Denmark, 1993; Jones, 2009; Rhode, 2003). Rhode (2003) posited

that women have generally not held formal leadership positions but have enjoyed

influence because of their association with men. Similarly, Denmark (1993) indicated the

great man theory and argued that research has focused mainly on male leadership because

typically "more men than women held higher status positions" (p. 343). The great man

theory considered one of the earliest formal leadership theories was formulated by

Thomas Carlyle, a nineteenth-century historian (Benson, 2019). The theory draws mainly

on the historical influence of what is referred to as "great men," asserting that leadership

is primarily a function of traits that are innate rather than learned (Benson, 2019;

Denmark, 1993).

In contrast, Akhmetova (2015a) noted that women in the early stages of Islam

held leadership positions in the political, financial, educational, and civic arena, whilst in

contemporary Muslim societies, women are often marginalized and oppressed. On the

same note, Bewley (1999, 2004) presented historical sources spanning several centuries

of Islamic history to focus on the role of influential women in traditional Muslim

societies underscoring their involvement and participation in all spheres of private and

public life. Gray (2019) mentioned her communication with Akram Nadwi, the author of

al-Muḥaddithāt: the women scholars in Islam (2013) regarding his new but still

unpublished over fifty volume work that includes thousands of Muslim women scholars.

Nadwi asserted that the first century of the Islamic era was most outstanding regarding

women in scholarship.

While issues concerning the role and status of women in society are not new, the

post- 9/11 period has witnessed an extensive public and scholarly debate regarding the

condition of Muslim women (Khurshid, 2012). This renewed interest has thrust the Muslim woman in the limelight and spawned a burgeoning body of research and literature. However, researchers have focused mostly on obstacles and barriers that hinder women's advancement to positions of influence and their strategies to overcome these hurdles (Benn & Jawad, 2003; Fahmy, 2013; Hyder, Parrington, & Hussain, 2015; Khan, 2010; Marri, 2011; Mernissi, 1987; Peshkova, 2015). Other researchers such as Sehin, Coryell, and Stewart (2017) have focused on social disengagement and the lack of hope on part of the Muslim women. Perceptions of the Muslim women "seen only in relation to patriarchal relations within their communities," (Rashid, 2013, p. 234) presents them as victims who need to be liberated and perpetuates the notion of male hegemony. This approach of presenting the Muslim woman as oppressed and helpless calls for a paradigm shift—a shift that examines and reports the positive and constructive aspects of women leadership in the Muslim world.

Furthermore, comparative leadership research across cultures is necessitated by global interconnectedness, interdependence, and cross-border exchange of ideas and people (Ardichvili & Kuchinke, 2002; Den Hartog & Dickson, 2004). However, Den Hartog et al. (1999) stated that "Relatively few studies have focused explicitly on culture-based differences in leader-ship prototypes or implicit theories of leadership" (p. 229). They described culture-specific research as one which focuses on a single culture, as opposed to cross-cultural research, which is comparative and "tries to identify lawful relationships and casual explanations valid across different units (cultures)" (p. 230). Den Hartog and Dickson (2004) reported several cross-cultural studies conducted in different countries, including countries where leadership research has not been typical, such as

Singapore, Turkey, and Taiwan. They acknowledged that leadership theories developed in North America heavily influence the research conducted in various parts of the world. They further added a note of caution about applying these Western theories in cultures that are markedly different.

As mentioned earlier, comparative cross-cultural leadership research is still relatively slim; some studies are limited to examining differences between culturally diverse groups from the same country. In one such study, Gray (2006) compared young, educated women in Morocco with a similar group of immigrant women of Moroccan origins in France. Though she admitted to the shortcomings and limitations of conducting cross-cultural research, she argued that the absence of such comparisons was more unsettling. Similarly, House and Javidan (2004) advocated the need for cross-cultural research to better understand the cultural aspect of leadership in business management and industrial organizations.

Statement of the Problem

This study was deemed both timely and crucial in light of the mounting awareness regarding women's issues globally. The personal involvement and interest of the author provided additional impetus to investigate the influence of Muslim women in a cross-cultural context. Studies pertaining to aspirations have been conducted in different cultural milieus (Grouzet et al., 2005; Kim, Kasser, & Lee, 2003; Ryan et al., 1999; SabzehAra, Ferguson, Sarafraz, & Mohammadi, 2014; Utvær, Hammervold, & Haugan, 2014; Wang & Gagné, 2013). However, there is limited research on the aspirations of influential women in a traditionally Muslim community and their Western counterparts. According to Fahmy (2013), "there is a plethora of literature on female leadership but not

within the context of Islamic women leaders" (p. 27).

Additionally, most women leadership studies focus on challenges and obstacles and the practices by which women overcome barriers, with a lack of research literature investigating the underlying factors that propel women to become agents of change. What inspires women to stand up and overcome obstacles? What motivates them to become influential leaders? Are they driven by external ambitions and goals, or do internal elements play a role? Do factors such as culture and society affect their aspirations?

The current study investigated these questions by focusing on the aspirations of Muslim women of influence in Morocco and the United States. Women of influence from Morocco were selected to participate in this study not only because of their rich cultural heritage but also as Elliot stated (2012), "Morocco is oftentimes praised by academics, development workers, and women's rights activists as a trailblazer for the empowerment of women in the Middle East and North African region" (p. iii). However, as Evrard (2016) stated, "there is no typical Muslim woman" (p. 2). Muslim women come from a range of ethnic and national backgrounds and interpret and practice their faiths within their cultural context leading to considerable diversity (Evrard, 2016). Muslim women in the United States truly symbolize this vast diversity: in addition to African American and White women, they include immigrant women from around the globe, all with their distinct perspectives and aspirations.

This study is couched in the tenets of the self-determination theory (SDT), a metatheory that examines people's intrinsic and extrinsic aspirations—of *why* people motivate themselves and others to action and *what* life goals do people pursue? The aim of the study was to delve deeper by providing insight into the two domains of aspirations:

intrinsic versus extrinsic along with what significance they have on women of influence in two different cultures.

Purpose of the Study

The purpose of this cross-cultural study was to examine the aspirations or life goals of Muslim women of influence in Morocco and the United States. The participants in this study included Muslim women who served as mentors/leaders and thereby maintained a degree of influence in their respective communities. While demonstrating the differences between intrinsic and extrinsic aspirations of the two groups, the study examined the relationships between these aspirations and demographic variables, including country of residence, the types of organization these women were affiliated with, and the length of time in a leadership position.

Research Questions

The following research questions were addressed in this study:

1. What are the levels of intrinsic aspirations for Muslim women of influence?

    1.1. What are the levels of the meaningful relationships aspiration for Muslim women of influence?

    1.2. What are the levels of the personal growth aspiration for Muslim women of influence?

    1.3. What are the levels of the community contributions aspiration for Muslim women of influence?

2. What are the levels of extrinsic aspirations for Muslim women of influence?

    2.1. What are the levels of the wealth aspiration for Muslim women of influence?

    2.2. What are the levels of the fame aspiration for Muslim women of influence?

2.3. What are the levels of the image aspiration for Muslim women of influence?

3. What are the levels of the health aspiration for Muslim women of influence?

4. What are the differences in the seven aspirations between Moroccan and U.S. Muslim women of influence?

5. What is the relationship between the leadership position and the seven aspirations?

6. What is the relationship between the length of time in a leadership position and the seven aspirations?

6.1. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in Morocco?

6.2. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in the United States?

Significance of the Study

This study focused on the aspirations of Muslim women. It was undertaken because of a dire need both in the Western world and within the Muslim communities to understand the aspirations and appreciate the formative influences of Muslim women. While acknowledging the foundational role women played in the early stages of Islam, Akhmetova (2015b) contended that empowering women is central to restraining corruption and social evils in contemporary Muslim societies. On the other hand, Fahmy (2013) posited that "understanding varied aspects of Muslim women"(p. 5), will promote a better understanding and appreciation of the growing diversity in the United States.

The significance of this study is manifold. Although the current geopolitical climate has stimulated much research about the status of women in Muslim societies (Wang, 2017), there is a paucity in cross-cultural research. Den Hartog and Dickson

(2004) pointed to a dearth of cross-cultural, comparative leadership research, noting that most studies focus only on comparisons of groups in the socio-cultural context within the same country/culture, for example (Gray, 2006). The current study provides a window into the dynamics of female leadership in two very distinct cultures by focusing on factors that motivate and inspire women to be influential and change agents. In today's highly interdependent yet fractured world where misinformation about the Muslim woman abounds, this study will add a unique and positive dimension to the current body of knowledge. It will provide crucial insight to policymakers and employers to consider intersectionality by enabling ethnic minority women's inclusion and leadership within and outside the workplace. The study will also provide invaluable knowledge to international organizations and government agencies that work towards women's education and economic empowerment, especially in the Muslim world.

Limitations

There are inherent limitations that future researchers need to bear in mind:

1. As part of the snowball sampling, the initial pool of participants was selected by the researchers, and where participants identified other participants; therefore, the benefit of random sampling was lost. By choosing to participate in this study, there was self-acknowledgment on the part of these women to be "influencers."

2. Another limitation pertains to the self-reporting survey, where participants may choose socially acceptable responses.

3. Though much attention was directed towards translation and back-translation of the survey instrument used in this study, there are subtle nuances about how words and concepts are perceived and understood in different cultures.

4. Unlike the Moroccan participants who hailed from a specific geographic region, Muslim women in the United States were not monolithic and homogenous. They came from different ethnic, racial, and national (cultural) backgrounds thus requiring more in-depth research.

5. Additionally, the samples were drawn from limited geographic regions within the two countries and may not truly represent all women of influence in Morocco and the United States, respectively.

6. The conclusions reached from this study may not be generalizable to other populations.

Assumptions

The following assumptions were made regarding this research:

1. The participants identified through the snowball sampling technique were women of influence.

2. The participants understood and honestly completed the self-report questionnaire.

Definition of Terms

The following major terms were used throughout the study. Other Arabic terms used mainly in literature review were translated into English within the sentence:

Aspirations—Intrinsic and Extrinsic: Intrinsic aspirations or life goals fulfill the three basic psychological human needs for autonomy, competence, and relatedness and are fulfilling in of themselves. Extrinsic aspirations or goals, on the other hand, are contingent on external factors as a means for meeting the basic needs (Ryan & Deci, 2017).

Culture: "A social group that shares a history, as well as having common behaviors, achievements, institutions, values, and beliefs" (Oxford, 2013, p. 18).

"Culture is the collective programming of the mind that distinguishes the members of one group or category of people from others" (Hofstede, 2011, p. 3).

Cross-cultural study: While culture refers to societies or ethnic or regional groups, cross-cultural studies examine and compare characteristics of different cultures or societies (Berry, 1969).

Empowerment: A process of change that allows individuals and groups who were initially deprived, to acquire the power to make strategic life choices (Kabeer, 1999).

Hadīth: "A Prophetic hadīth is a text which, it is claimed, includes words that the Prophet uttered or that record his unspoken response to some action or event that he witnessed" (Nadwi, 2013, p. 17). "The hadīth, or traditions and sayings of the Prophet, ranking second in authority to the Qur'ān, are also replete with aphorisms exalting the position of the educated and providing inspiration for acquiring and disseminating knowledge" (Cook & Malkawi, 2010, p. *x*).

Influence: The process through which a leader transfers ideas that are embraced by the followers, thereby inspiring them to bring about a change (Lussier & Achua, 2016).

Influence (of women): Based on a rubric developed by Jones (2009), the influence of women is the dissemination of ideas embedded in strong values to improve institutions and communities and leave lasting legacies by investing in people.

Leader: A person who is "catalytic for" influencing others to bring about a change or transformation through individual or collective action (Astin & Leland, 1991).

Leadership: The ability to influence, inspire, and empower someone to uplift the organization or community to which one belongs (Antonakis et al., 2004).

Meta-theory: While theory provides a framework for explaining a specific phenomenon, a meta-theory condenses a set of theories, thereby yielding an accessible and more useful structure. "Metatheory can be seen as the philosophy behind the theory, the fundamental set of ideas about how phenomena of interest in a particular field should be thought about and researched" (Bates, 2009, p. 2).

Muslim Women: For this study, women who were 19 years and older and self-identified themselves as Muslims by adhering to the basic tenants of Islam.

Qur'ān: Considered by Muslims to be the last divine scripture revealed to the final Prophet Muhammad (Peace be upon him) and to all humankind. Qur'ān is considered Islam's most sacred text (Masud, Jamal & Nugent, 2016).

Transformational leader: A leader who focuses on the development of the follower(s) by inspiring, motivating, and intellectually stimulating them to reach their full potential, thus promoting excellence in their performances (Dvir, Eden, Avolio, & Shamir, 2002).

Women of influence: Women who serve as mentors/leaders and thereby maintain a degree of influence in their respective communities.

Organization of the Study

Chapter 1 introduces the study by presenting the problem statement, the purpose of the study, research questions, and the significance of the study along with limitations and assumptions. This chapter also includes the definitions of terms and the organizational structure of the study.

Chapter 2 presents a review of related literature, including the importance of this topic in the current global geopolitical and social climate. The literature review also undertakes a study of the role and status of Muslim women as expounded in Islam's holiest text— the Quran and hadīth , and in traditional cultures, citing examples of Muslim women of influence over the past several centuries to contemporary times.

Chapter 3 addresses the research procedures, including the instrument used, the process of translating it into another language (with back-translation), selection of the sample population and methods and stages of data collection, and finally, the data analysis.

Chapter 4 presents and details the results and findings of this research. Chapter 5 provides a summary and conclusions based on the findings. This final chapter also addresses the implications of the study and makes recommendations for future studies indicating why additional research is essential.

Chapter 2: Literature Review

Overview

This study investigated the complex topics of Muslim women's aspirations and leadership (influence) in two different cultures. Chapter 1 provided the background information, the statement of the research problem, the purpose of the study, the research questions, the significance of the study, the limitations, and assumptions of the study. Chapter 1 also included the definition of terms and the organizational structure of the study.

Chapter 2 provides a review of research literature and pertinent theories. According to Fahmy (2013), "relevant scholarly literature is the driving force that narrows the research question and focuses it in the anticipated direction" (p. 3). The current chapter presents resources related to gender, aspirations, education, and leadership, including germane resources that were drawn from Islamic literature. The review is comprised of three main sections and commences with a historical overview of the self-determination theory (SDT), which provided the theoretical framework for this study. The next section consists of educational and leadership theories. The third section offers the conceptual framework that was derived from translations of the Qur'ān and the hadīth (the sayings and traditions of Prophet Muhammad). These two sources provide the Islamic perspective on education and female leadership and lays the groundwork for the role of education and women in society. The review of literature also presents historical and contemporary examples of Muslim women of influence in leadership roles. A common thread that runs through the three sections is the development of the self and its connection to the community.

Purpose of the Study

The purpose of this cross-cultural study was to examine the aspirations or life goals of Muslim women of influence in Morocco and the United States. The participants in this study included Muslim women who served as mentors/leaders and thereby maintained a degree of influence in their respective communities. While demonstrating the differences between intrinsic and extrinsic aspirations of the two groups, the study examined the relationships between these aspirations and demographic variables, including country of residence, the types of organization these women were affiliated with, and the length of time in a leadership position.

Research Questions

The following research questions were addressed in this study:

1. What are the levels of intrinsic aspirations for Muslim women of influence?

    1.1. What are the levels of the meaningful relationships aspiration for Muslim women of influence?

    1.2. What are the levels of the personal growth aspiration for Muslim women of influence?

    1.3. What are the levels of the community contributions aspiration for Muslim women of influence?

2. What are the levels of extrinsic aspirations for Muslim women of influence?

    2.1. What are the levels of the wealth aspiration for Muslim women of influence?

    2.2. What are the levels of the fame aspiration for Muslim women of influence?

    2.3. What are the levels of the image aspiration for Muslim women of influence?

3. What are the levels of the health aspiration for Muslim women of influence?

4. What are the differences in the seven aspirations between Moroccan and U.S. Muslim women of influence?

5. What is the relationship between the leadership position and the seven aspirations?

6. What is the relationship between the length of time in a leadership position and the seven aspirations?

> 6.1. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in Morocco?
>
> 6.2. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in the United States?

Self-Determination Theory (SDT)

This first section of the literature review provides a broad overview of the self-determination theory, description of the underlying concepts, and their connection to the current study. Finally, cross-cultural researches grounded in SDT are presented.

Development of SDT

Embedded in the field of psychology, SDT approaches human behavior and personality development with a focus on type rather than the amount of motivation (Deci & Ryan, 2008; Ryan & Deci, 2002, 2017). It was the seminal work of Edward L. Deci and Richard M. Ryan that began in the early 1970s, which led to a formal SDT in the mid-1980s (Deci & Ryan, 1985, 2008; Roundy-Harter, 2010; Vansteenkiste, Niemiec, & Soenens, 2010). Over the decades SDT has slowly evolved as an organismic and influential meta-theory consisting of six mini theories, each with "a strong core of formal propositions" (Ryan, Soenens, & Vansteenkiste, 2019, p. 116) and rooted firmly in empirical research. (Vansteenkiste et al., 2010).

As an organismic-dialectic theory, SDT assumes that humans are, by nature, social beings, actively engaged in learning and acquiring knowledge (Deci & Ryan, 2000; Ryan & Deci, 2017; Sheldon & Ryan, 2011). SDT focuses not only on the individual, but it is the dialectic between individuals and their environment that is foundational to the theory. Ryan and Deci (2002) succinctly stated that "the foundations of SDT reside in a dialectical view which concerns the interaction between an active, integrating human nature and social contexts that either nurture or impede the organism's active nature" (p. 8).

SDT posits that an individual's development is manifested by one's inclination to engage, assimilate cultural ideals, integrate, and contribute to the social groups that one belongs to (Ryan & Deci, 2017; Ryan et al., 2019). The theory centers around two developmental processes: i) intrinsic motivation and ii) organismic integration. While intrinsic motivation relates to the innate human "propensity to explore, manipulate, and understand," the organismic integration process deals with one's "propensity to assimilate social norms" (Ryan & Deci, 2017, p. 4). Thus SDT is not only concerned with propensities that arise from within an individual but also central to SDT is the effect of social conditions in promoting or hindering these natural propensities (Ryan & Deci, 2017; Ryan et al., 2019). As a theory, SDT focuses on types of motivation, namely, autonomous motivation, controlled motivation, and amotivation and their effects on human performance and well-being (Deci & Ryan, 2008; Ryan & Deci, 2002, 2017; Vansteenkiste, Lens, Witte, & Feather, 2005). Further, SDT identifies basic psychological needs of autonomy, competence, and relatedness and elucidates the role of

social conditions on the satisfaction or obstruction of these needs, and consequently, their effects on both the amount and type of motivation.

Basic Psychological Needs

The main idea within SDT is that all human pursuits are directed towards fulfilling basic psychological needs (Deci & Ryan, 2008). SDT approaches needs from a psychological rather than a physiological perspective; thus, needs are viewed as inborn and elemental and not as learned objectives. According to Deci and Ryan (2000), "needs specify *innate psychological nutriments that are essential for ongoing psychological growth, integrity, and well-being"* (p. 229). SDT underscores the social-contextual factors that support these need satisfactions, thereby augmenting an individual's propensity for engagement, motivation and productivity, and overall well-being. SDT uses empirical studies and field observations to demonstrate how deprivation of these needs under penurious and harsh social conditions diminishes human abilities and talents and can lead to unhappiness and even antisocial behaviors (Ryan & Deci, 2017).

SDT researchers have postulated three basic psychological needs— autonomy, competence, and relatedness—the satisfaction of these needs boosts self-motivation and mental health, but the frustration of these needs decreases motivation and well-being (Ryan & Deci, 2000a). Within SDT, autonomy is defined as "the need to self-regulate one's experiences and actions" (Ryan & Deci, 2017, p. 10). In other words, when autonomous, one experiences a feeling of volition or the freedom to plan and act according to one's interests and ideals (Deci & Flaste, 1995; Petersen & Johnson, 2003; Ryan & Deci, 2017). Competence is signified by a feeling of mastery or efficacy in the execution of vital tasks (Petersen & Johnson, 2003; Ryan & Deci, 2017). Thus,

competence is not an acquired skill; instead, it is a sense of confidence and effectiveness for an activity (Ryan & Deci, 2002). The third psychological need for relatedness refers to a feeling of connection with other individuals and with one's community (Ryan & Deci, 2002). Deci and Flaste (1995) described relatedness as "the need to love and be loved, to care and be cared for" (p. 88).

Deci and Ryan (2002) postulated that "basic needs are universal—that is, they represent innate requirements rather than acquired motives. As such, they are expected to be evident in all cultures and in all developmental periods" (p. 7). SDT views these three needs of autonomy, competence, and relatedness as both universal and essential to optimal motivation and well-being (Chen et al., 2015; Grouzet et al., 2005; Wang & Tsai, 2019). Additionally, psychological health necessitates that not one or two, but all three needs be fulfilled (Deci & Ryan, 2000; Ryan & Deci, 2002). This essentialness and universality of basic psychological needs form the underpinnings of the theory of motivation within the self-determination tradition (Ryan & Deci, 2017).

SDT and the Differentiation of Motivation

Social scientists have widely studied motivation because of its impact in the working world—motivation yields action (Ryan & Deci, 2000a). Most motivation theories that abound the field of psychology focus on factors or energies that propel human beings into action and direct behavior. These theories generally approach the phenomenon of motivation from a unitary standpoint of quantity or potency. SDT, on the other hand, adds the dimension of quality or type of motivation and presents motivation along "a continuum from controlled to autonomous" (Ryan & Deci, 2017, p. 3). SDT suggests a direct link between the fulfillment or hinderance of the three psychological

needs of autonomy, competence, and relatedness and the different forms of motivation.

Autonomous motivation. Autonomous motivation results when an individual's need for autonomy is satisfied, and when one experiences volition. In other words, the activity or behavior is congruent with and is an expression of one's self (Ryan & Deci, 2017). As a core concept of SDT, "autonomous motivation comprises both intrinsic motivation and the types of extrinsic motivation in which people have identified an activity's value and ideally will have integrated it into their sense of self" (Deci & Ryan, 2008, p. 182).

Controlled motivation. As contrasted with autonomous motivation where the activity is gratifying to an individual's sense of the self, controlled motivation refers to a condition when one feels pressured by external elements to engage in an activity or behavior that is not congruent with the self (Ryan & Deci, 2017). In comparison to autonomous motivation, Deci and Ryan (2008) described controlled motivation as follows:

> *Controlled motivation*, in contrast, consists of both external regulation, in which one's behavior is a function of external contingencies of reward or punishment, and introjected regulation, in which the regulation of action has been partially internalized and is energized by factors such as approval, avoidance of shame, contingent self-esteem, and ego-involvement. (p. 182)

Intrinsic and Extrinsic Motivation.

At a time when most motivation theories focused solely on external factors like reward and punishment, Robert White introduced the construct of effectance motivation. In his seminal paper titled *Motivation reconsidered: The concept of competence*, White

(1959) stated that "Effectance motivation must be conceived to involve satisfaction—a feeling of efficacy" (p. 329). This work became the springboard for the construct of intrinsic motivation, which is at the core of SDT.

Intrinsic motivation. The term intrinsic motivation can be traced back to Harlow (1950), who used it in the context of explaining the learning processes of monkeys in the absence of extrinsic rewards. Though Harlow did not continue the use of this term, he introduced it in a paper titled, "Learning and satiation of response in intrinsically motivated complex puzzle performance by monkeys" published in the *Journal of Comparative Psychology* (Ryan & Deci, 2017). Later, the construct of intrinsic motivation was popularized by Deci in the mid-1970s when behaviorist theories explained behavior in the context of only reinforcement contingencies (Deci & Ryan, 2000; Ryan & Deci, 2017; Vansteenkiste et al., 2010). Intrinsic motivation is present when an action is inherently gratifying and not dependant on external outcomes (Ryan & Deci, 2000b). Intrinsically motivated behaviors are thus autonomous and volitional because of their concurring nature with the self (Ryan & Deci, 2017). SDT researchers contend that human beings have a natural, innate propensity to engage and explore and to accomplish and enjoy, which leads to well-being. These researchers further elucidate that the theory is not concerned with what causes intrinsic motivation (because they argue that it is inborn); instead, they focus on how social-contextual factors enhance or impede this natural propensity (Ryan & Deci, 2000a).

Extrinsic motivation. As contrasted with intrinsic motivation, "the term extrinsic motivation refers to the performance of an activity in order to attain some separable outcome" (Ryan & Deci, 2000a, p. 71). In other words, extrinsically motivated behavior

is driven by external factors like social approval, avoidance of punishment, or the attainment of a valued outcome (Ryan & Deci, 2000c). Behaviors that are the outcome of intrinsic motivation are considered autonomous. However, SDT contends that extrinsically motivated behavior can have varying degrees of autonomy. Therefore, external motivation can be placed on a continuum from being controlled to being autonomous (Ryan & Deci, 2000a, 2000b, 2002, 2017).

Vallerand and Ratelle (2002) stated that there are "four types of extrinsic motivation that vary in their degree of self-determination and can be ordered along a self-determination continuum ranging from non-self-determined to self-determined" (p. 42). In the first type of extrinsic motivation known as *external regulation,* an individual's behavior is controlled or regulated by external factors that are separate from the activity itself (Vallerand & Ratelle, 2002). SDT regards external regulation as being controlled (Deci & Ryan, 2000) and sits at the non-self-determined end of the continuum (Vallerand & Ratelle, 2002). The second type is called the *introjected regulation* or *introjection,* in which external regulations or contingencies are partially internalized but are not entirely a part of the self (Deci & Ryan, 2000; Vallerand & Ratelle, 2002). "In introjection, the person is motivated by guilt, shame, contingent self-esteem, and fear of disapproval" (Ryan & Deci, 2017, p. 14). Unlike external regulation, where external factors control behavior, introjected behavior stems from internal controls. However, in both cases, the behavior is not self-determined. The following form, namely *identified regulation* or *identification,* refers to behavior where an individual understands and accepts the value of a given behavior. When an individual has identified reasons for a particular activity, the behavior is considered relatively self-determined (Vallerand & Ratelle, 2002). The fourth

type of extrinsic motivation, *integrated regulation*, or *integration* comes into play when an activity is fully internalized. It involves not only understanding the value of behavior but includes full integration of the action with what is of value to oneself (Ryan & Deci, 2017). Deci and Ryan (2000) expounded on this type of motivation by stating, "what was initially external regulation will have been fully transformed into self-regulation, and the result is self-determined extrinsic motivation" (p. 236).

  Amotivation. This third motivational construct forwarded by Deci and Ryan (1985) refers to a lack or relative absence of motivation. Recent studies further distinguish between types or sources of amotivation (Ryan & Deci, 2017; Vansteenkiste et al., 2005). In the first type of amotivation, an individual does not foresee an outcome of one's action (universal helplessness), or one may feel incapable of performing the given task–this absence of motivation to act is based on a perceived lack of competence (Ryan & Deci, 2002, 2017). A student who drops out of school exemplifies an amotivated person, one who does not perceive a connection between continuing school and one's future. The second form of amotivation is not related to competence; rather, it pertains to an action that has no interest and relevance to one's fulfillment of needs. Put another way, one sees no value in an activity, and consequently, there is a lack of motivation (Ryan, 1995). The third form entails defiance or resistance to authority. In this form of amotivation, which is "motivated nonaction or oppositional behavior" (Ryan & Deci, 2017, p. 16), an individual perceives the activity as a threat to one's autonomy or relatedness and adopts non-cooperation as a form of behavior. Thus, all forms of motivation are in one way or the other related to the three basic psychological needs.

Figure 1 shows a visual layout of the self-determination continuum. At the far left is amotivation with no regulation, which represents a lack or absence of action. On the opposite end of the continuum is intrinsic motivation signifying self-determined activity. The four types of extrinsic motivations with corresponding regulatory processes are presented in the middle section and demonstrate varying degrees of self-determined behavior.

Type of Motivation	Amotivation	Extrinsic Motivation				Intrinsic Motivation
Type of Regulation	Non-Regulation	External Regulation	Introjected Regulation	Identified Regulation	Integrated Regulation	Intrinsic Regulation
Quality of Behavior	Nonself-determined					Self-determined
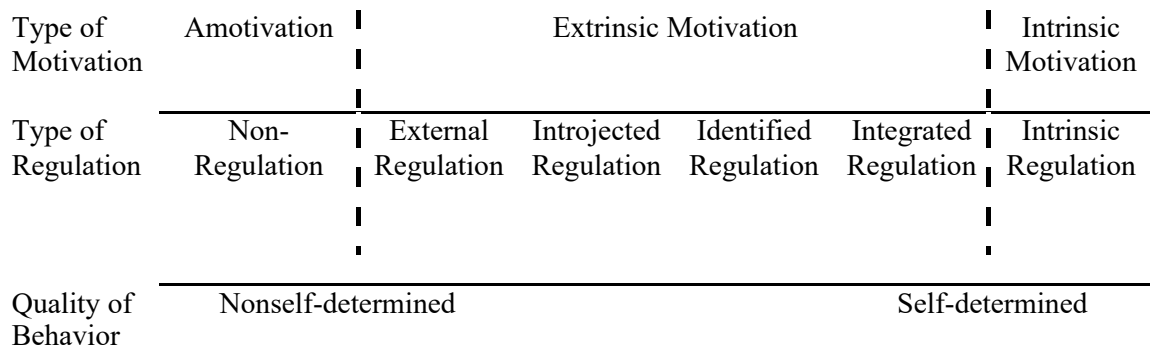
Figure 1. The Self-Determination Continuum, with types of motivation and types of regulation
Source: (Ryan & Deci, 2002, p. 16)

SDT's Mini-Theories

SDT is a metatheory that exemplifies a body of incessant scientific inquiry by researchers from around the globe that has provided a theoretical scaffolding for the emergence of the six mini-theories (Ryan & Deci, 2017; Vansteenkiste et al., 2010). This segment presents a brief overview of SDT's mini-theories with a more detailed review of the fifth mini-theory, which formed the theoretical framework for the present study. This segment also examines studies that have assessed motivation centered around SDT in a cross-cultural context.

1) Cognitive evaluation theory (CET): The first mini-theory within SDT formulated by Deci and Ryan (1985) is primarily concerned with intrinsic motivation

variability concerning social factors (Ryan & Deci, 2000a, 2000b; Vansteenkiste et al., 2010). CET focuses primarily on environmental influences and their positive or negative effect on intrinsic motivation (Ryan & Deci, 2000a). CET underscores a link between the needs for autonomy and competence and asserts that some forms of extrinsic rewards such as deadlines, pressured evaluations, and imposed outcomes "run a serious risk of diminishing rather than promoting intrinsic motivation"(Deci, Koestner, & Ryan, 1999, p. 659).

2) Organismic integration theory (OIT): The second mini-theory within SDT deals with extrinsic motivation. OIT postulates varying degrees of extrinsic motivation and the social-contextual conditions that enhance or impede internalization and integration of behavior (Ryan & Deci, 2000a, 2002, 2017). The theory posits that extrinsic motivations are optimally internalized when social factors support the satisfaction of basic psychological needs for autonomy, competence, and relatedness (Ryan & Deci, 2017).

3) Causality orientations theory (COT): SDT's third mini-theory outlines individual differences by explaining behavior at "people's personality-level functioning" (Vansteenkiste et al., 2010, p. 125). COT postulates individual differences in terms of three kinds of orientation: autonomous, controlled, and impersonal. According to Deci and Ryan (2017), individuals with an autonomous orientation "take interest in events and see possibilities for choice and self-determination"; those with controlled orientation tend to focus on "the presence of external rewards and social pressures"; whereas people with impersonal orientation "tend to see environments as uncontrollable or amotivating" (p. 216).

4) Basic psychological needs theory (BPNT): Though the three psychological needs for autonomy, competence and relatedness are implicitly present in all SDT mini-theories, BPNT formalizes the relationship between these basic needs and mental health and well-being (Ryan & Deci, 2002, 2017; Vansteenkiste et al., 2010). These needs are considered "nutrients that are essential for growth, integrity, well-being" (Ryan & Deci, 2017, p. 10).

5) Goal contents theory (GCT): Most SDT mini-theories deal with "why" individuals behave in a given way. GCT, on the other hand, is concerned with the "what of people's behavior—that is, the content of the life goals they are pursuing" (Ryan & Deci, 2017, p. 272). This mini-theory hypothesizes that life goals that direct human behavior can be categorized into intrinsic and extrinsic aspirations (Kasser & Ryan, 1996).

6) Relationships motivation theory (RMT): The sixth and most recent of SDT's mini-theories RMT, centers around the basic psychological need of relatedness. RMT posits that relatedness is an intrinsic need and when satisfied, leads to "high-quality interpersonal relationships" (Ryan & Deci, 2017, p. 21), which in turn results in one's well-being. The theory also highlights the synergetic effects of relatedness and autonomy regarding satisfying relationships.

GCT-Centered Research

The present cross-cultural study is a quest for understanding the life goals and aspirations of Muslim women in Morocco and the United States. Because the study is grounded in SDT's fifth mini-theory, the goal contents theory (GCT), it necessitates a detailed review of GCT. A substantially large body of empirical work on long-term life

goals that people pursue and how these goals impact behavior and well-being led to the

formulation of GCT (Deci & Ryan, 2008). Consequently, Kasser and Ryan (1993)

categorized these goals as "*intrinsic aspirations (*e.g., goals such as forming close

affiliations, experiencing personal growth, and giving to one's community), which were

expected to be closely associated with basic need satisfaction, and *extrinsic aspirations*

(e.g., gaining wealth, fame, and image)" (Ryan & Deci, 2017, p. 273). In other words,

intrinsic goals are pursued because they are inherently valued as compared to extrinsic

goals that are centered around instrumental outcomes.

SDT researchers contend that whereas basic psychological needs (autonomy,

competence, and relatedness) are innate nutrients, aspirations are acquired depending on

the degree to which the basic needs are fulfilled or hindered (Deci & Ryan, 2008).

Intrinsic aspirations are therefore said to be inherently satisfying (Vansteenkiste, Lens, &

Deci, 2006) and because they directly fulfill basic psychological needs, they contribute

towards well-being and positive adjustment (Kasser & Ryan, 1993, 1996; Ryan & Deci,

2002, 2017; Schmuck, Kasser, & Ryan, 2000; Vansteenkiste et al., 2010). On the other

hand, extrinsic aspirations are defined as having an outward orientation that is "only

indirectly related to basic need satisfaction (and in some instances even need-frustrating)"

(Ryan & Deci, 2017, p. 273). Studies have supported the claim that people who are

extrinsically motivated by material possessions, popularity, and attractiveness tend to

have lower life satisfaction, poor relationship quality and consequently lower levels of

well-being and happiness (Deci & Ryan, 2000, 2008; Kasser & Ryan, 1993, 1996; Ryan

& Deci, 2002, 2017). According to Vansteenkiste et al. (2010), extrinsic aspirations serve

as compensatory or substitute goals. They further caution that the media and advertising

industry promote wealth, social recognition (fame), and achieving the right look (image) as the definitive course to happiness. Similarly, Deci and Ryan (2008) refered to extrinsic aspirations as "one type of need substitute—they provide little or no direct need satisfaction, but people pursue these goals because they provide some substitute or compensation for the lack of true need satisfaction" (Deci & Ryan, 2008, p. 183).

      Aspirations Index. Kasser and Ryan (1993) developed an aspirations index (AI) questionnaire representing the relative importance of each life goal. In their earliest studies, Kasser and Ryan used the AI to measure the three intrinsic aspirations for personal growth, relationships, and community involvement and one extrinsic aspiration for financial success and wealth (Ryan & Deci, 2017). Contending that financial success is a significant aspiration in capitalist cultures with adverse effects on the aspirant's adjustment and well-being, Kasser and Ryan conducted three studies using the AI. Results of the first study in which 118 introductory psychology students participated indicated that subjects who placed relatively more importance on financial success had lower self-actualization and vitality. For the second study, 198 upper-level psychology students completed the AI questionnaire. The results of this study showed more negative psychological outcomes extending to anxiety and depression, as being related to extrinsic aspirations. In the third study, using a heterogeneous non-college sample, the same intrinsic and extrinsic aspirations were measured for the constructs of global functioning, social productivity, and behavior disorders. Results pointed to a positive relationship between intrinsic aspirations and the first two constructs and a negative relation with behavior disorders. As shown in Figure 2, Kasser and Ryan (1996) later added two more extrinsic aspirations to the initial four aspirations and assessed both college students and

urban adults in their studies, again concluding that intrinsic aspirations are associated with one's overall well-being (Ryan & Deci, 2017).

```
                                              ┌─────────────┐
                                              │ Relationships│
                                              └─────────────┘
                          ┌────────────┐      ┌─────────────┐
                          │  Intrinsic │──────│  Personal   │
                          │ Aspirations│      │   Growth    │
                          └────────────┘      └─────────────┘
        ┌────────────┐                        ┌─────────────┐
        │ Aspirations│                        │  Community  │
        │    Index   │                        │ Involvement │
        └────────────┘                        └─────────────┘
                          ┌────────────┐      ┌─────────────┐
                          │  Extrinsic │      │    Wealth   │
                          │ Aspirations│──────│    Fame     │
                          └────────────┘      └─────────────┘
                                              │    Image    │
                                              └─────────────┘
```
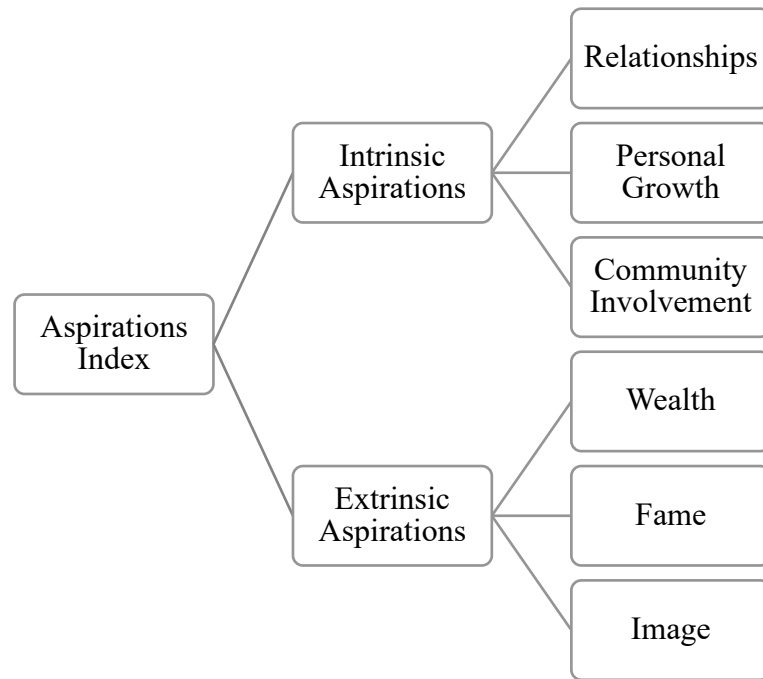
Figure 2. Aspirations Index showing types of intrinsic and extrinsic aspirations

SDT and Cross-Cultural Studies

With an assertion that the three basic needs are universal, "SDT claims applicability across political, cultural, or economic viewpoints" (Ryan & Deci, 2017, p. 564). Although culture is a complicated concept that is both difficult to define and measure, yet it plays a significant role in human behavior. SDT contends that individuals are inextricably linked to their cultures as they internalize and integrate social values, mores, and lifegoals (Ryan & Deci, 2017). Furthermore, SDT posits that cultures vary significantly in terms of values and life goals; however, the three basic psychological needs are universal, and therefore, the satisfaction of these needs is positively associated with well-being in all cultures (Deci & Ryan, 2000, 2008; Romero, Gómez-Fraguela, & Villar, 2012; Ryan & Deci, 2017; Schmuck et al., 2000).

Extensive research in North America and Europe including the United States

(Kasser & Ryan, 2000), Germany (Schmuck et al., 2000), Belgium (Vansteenkiste et al.,

2005), Hungary (Martos & Kopp, 2012) has tested and supported the hypothesis that

basic need satisfaction enhances well-being. Vallerand (1983) studied the effect of verbal

feedback on the intrinsic motivation of male and female Canadian undergraduate physical

education students and concluded that as opposed to negative feedback, positive feedback

enhanced intrinsic motivation and feelings of competence in both genders. Romero et al.

(2012) examined the relationship between intrinsic/extrinsic aspirations and subjective

well-being (SWB). Results of this study with 583 Spanish adults were consistent with

studies in other cultures and supported SDT's postulation that "the importance attached to

intrinsic aspirations predicts a more positive affect, greater satisfaction with life and

greater overall SWB" (Romero et al., 2012, p. 52).

Individualist and Collectivist Cultures

Deci and Ryan (2008) stated that "Cross-cultural research connecting needs with

motivational processes and contents is relatively new" (p. 246). However, SDT's

declaration regarding the universality of psychological needs has spawned an ever-

growing body of cross-cultural research in recent decades. These cross-cultural studies

have also sparked controversy (Chirkov, Ryan, Kim, & Kaplan, 2003), especially

concerning the needs for autonomy and relatedness in the context of individualistic and

collectivist cultures.

Hofstede (2004) defined culture as "The collective programming of the mind that

distinguishes one group or category of people from another" (p. 58) and considered

individualism/collectivism as one of the six dimensions of culture. In cultures with

individualistic orientation, individuals are lightly tied to each other and "where everyone is expected to look after him/herself and his/her immediate family" (Hofstede, 2011, p. 11). On the other hand, in collectivist cultures, individuals are actively integrated and connected to in-groups in which they are born, generally consisting of extended family, including uncles, aunts, and grandparents. Individuals enjoy protection by other members of the in-group in exchange for unwavering loyalty (Hofstede, 2011).

Similarly, Triandas, Bontempo, Villareal, Asai, and Lucca (1988) suggested that in collectivist cultures, personal goals are more aligned with the in-group goals. However, they extended the notion that individuals may be persuaded to forgo personal goals in favor of the collective goals of the in-group such as family or tribe. Singelis, Triandas, Bhawuk, and Gelfand (1995) added four cultural orientations to the concept of individualism/collectivism. 1) *Horizontal collectivism* focuses on sociability, where one perceives the self as similar and equal to others with an emphasis on mutual dependence and common goals. 2) *Vertical collectivism* highlights loyalty, accepting one's hierarchical position within the group, and placing collective needs over individual needs. 3) *Horizontal individualism,* on the other hand, supports uniqueness or individuality while honoring others as being valuable and equal. 4) *Vertical individualism* endorses the acquisition of status and distinction through a direct competition to gain power and influence over others. A comparison of individualist and collectivist traits in Hofstede's model of culture are presented in Table 1.

Table 1

Ten Differences Between Individualist and Collectivist Societies

Individualism	Collectivism
Everyone is supposed to take care of him or herself and his or her immediate family only	People are born into extended families or clans which protect them in exchange for loyalty
"I" – consciousness	"We" –consciousness
Right of privacy	Stress on belonging
Speaking one's mind is healthy	Harmony should always be maintained
Others classified as individuals	Others classified as in-group or out-group
Personal opinion expected: one person one vote	Opinions and votes predetermined by in-group
Transgression of norms leads to guilt feelings	Transgression of norms leads to shame feelings
Languages in which the word "I" is indispensable	Languages in which the word "I" is avoided
Purpose of education is learning how to learn	Purpose of education is learning how to do
Task prevails over relationship	Relationship prevails over task

Source: Hofstede, 2011, p. 11

To test the generalizability of intrinsic and extrinsic aspirations across cultures, Ryan et al. (1999) conducted a cross-cultural study using a sample of 183 university students from Russia and 116 U.S. university students. The researchers were interested in examining cultural equivalence of intrinsic and extrinsic aspirations and their effects in two different cultures; Russia, "a moderately collectivistic culture" based on a central-planning economy (Ryan et al., 1999, p. 1511) and the United States which is recognized as having an individualistic cultural orientation with a market-based economy. Results

from both cultural samples demonstrated a similar equivalence of intrinsic and extrinsic aspirations. Additionally, both Russian and American samples showed that attaching higher importance to extrinsic aspirations was negatively associated with well-being.

Another study conducted by Chirkov et al. (2003) addressed the controversy surrounding autonomy and well-being across cultures. This cross-cultural study was based on the two horizontal and two vertical dimensions of culture forwarded by Singelis et .al (1995) and SDT. With 559 participants from South Korea, Russia, Turkey, and the United States, who varied in where they placed themselves on the four cultural dimensions, the research focused on the distinction between autonomy and individualism and the relation of basic psychological needs within these different cultures. The results demonstrated that autonomous behavior was positively related to well-being in all cultures, whether they were individualist or collectivist, horizontal or vertical. Results also indicated that the relationship between autonomy and well-being was significant to both genders in all four cultures. Chirkov et al. (2003) argued that autonomy should not be equated with independence. They elaborated by stating:

> According to SDT, the opposite of autonomy is not dependence but rather *heteronomy,* in which one's actions are experienced as controlled by forces that are phenomenally alien to the self or that compel one to behave in specific ways regardless of one's values or interests. (p. 98)

In a cross-cultural study, Grouzet et al. (2005) sampled 1,854 undergraduates from 15 countries to investigate the structure of 11 goal contents. They presented a circumplex model that examined intrinsic and extrinsic aspirations with new goals such as conformity, physical health, hedonism, self-acceptance, and spirituality. The

dimension of the circumplex related to intrinsic and extrinsic aspirations demonstrated universality across all 15 cultures. Additionally, the model indicated these goals as being diametrically opposite. The more importance an individual attached to wealth and fame, the less one inclined towards community and relationships.

Ryan and Deci (2017) acknowledged that cross-cultural studies have generated controversy regarding basic psychological needs satisfaction, motivation, and well-being in different cultures. Brdar, Rijavec, and Miljković (2009) questioned the generalizability of the meaning and effects of extrinsic aspirations in non-Western countries. They stated that, "Research from Croatia and other, less rich countries suggest that extrinsic aspirations are not necessarily detrimental but may even contribute to well-being" (p. 317). They argued that East European countries that are transitioning to market-based economies and where people have relatively little money, the aspiration for financial success may serve as a means to intrinsic goals such as completing education (personal growth) or supporting family (relationships) or helping others in the group (community involvement) (Brdar et al., 2009).

Another area of cross-cultural research pertains to different values and parenting practices across cultures. In one such study, Iyengar and Lepper (1999) compared the value of choice among Anglo-American children and Asian-American children. They argued the universality of autonomy concerning intrinsic motivation, reporting that Asian-American children experienced more intrinsic motivation when choices were made for them by trusted authority figures (their mothers) as compared to their Anglo-American counterparts. They contended that while values of life, liberty, and the pursuit

51

of happiness are important motivators for Americans, people in other cultures perceive fate, duty, and pursuit of interdependence as core values.

In their cross-cultural research consisting of three studies Miller, Das, and Chakravarthy (2011) compared how European American and Hindu Indian college-age participants experienced role-related obligations towards family and friends. The researchers investigated how perceptions of helping others differed in Indian communities with a strong emphasis on fulfilling role-related social expectations as compared to the American society, where role-related obligations or duties are relatively less stressed. Results demonstrated a positive correlation between expectations to help family and friends with a sense of choice and satisfaction among the Indian sample but not with their American counterparts. Although experiencing choice led to greater satisfaction in both cultures, "the findings also suggest that social expectations to ingroup members may tend to be more fully internalized in collectivist than in individualistic cultural settings" (Miller et al., 2011, p. 59). Ryan and Deci (2017) contended that autonomy is not determined by the presence of cultural norms or obligations, but it is the degree to which individuals of a given culture internalize these social obligations and responsibilities.

The notion of internalization of societal norms in individualist and collectivist cultures is elucidated by the term *self-construal,* which refers "to the way people construe (interpret) themselves in relation to others in society" (Oxford, 2013, p. 284). In collectivist cultures, the group is more important than the individual, and interdependence and harmony are valued— members seek advice from elders and others in essential matters (Oxford, 2013). In a collectivist culture, the *interdependent self-construal* as

illustrated in Figure 3 highlights one's interconnectedness with other people and is

marked by dotted outlines to signify permeability; The large **X's** represent the most

significant pieces of information that are simultaneously present in the self and shared

with all others. The small x's indicate information such as goals, talents, and abilities that

are specific and intrinsic to each person.
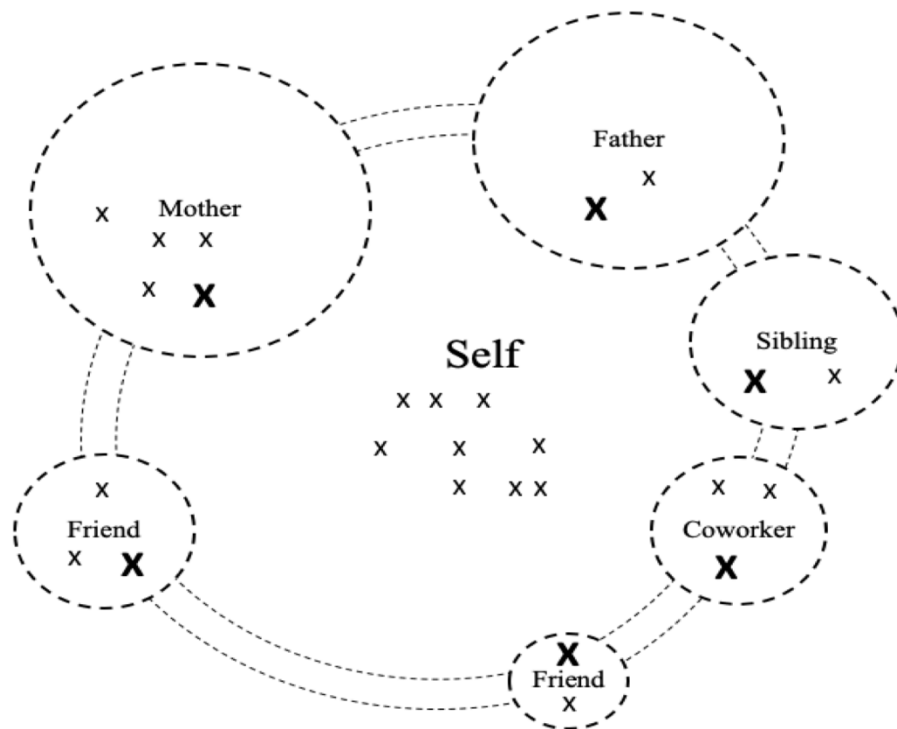
Figure 3. Interdependent Self-Construal in Collectivist Cultures.

Source: Adapted from "*The language of peace: Communicating to create harmony*,"by
R.L. Oxford, (2013, p. 285).

In contrast, individualist cultures emphasize a person's independence, self-

reliance, and privacy—tasks and accomplishments are more valued than relationships.

Unlike the tight, long-term relationships with the in-group in collectivist cultures,

extensive networking and loose, short-term relationships with multiple groups are

prevalent in individualist cultures (Oxford, 2013). As shown in Figure 4, the independent

self-construal in an individualist society is a separate and independent entity with more or

less permanent boundaries marked by a solid line. Similarly, all other entities are

independent, having their firm boundaries. Also, important to note is the cumulation of

all the large **X's** within the self (see Figure 4). However, in both individualist and

collectivist cultures, the mother is larger than the father because of the more considerable

influence she has on a person's life.
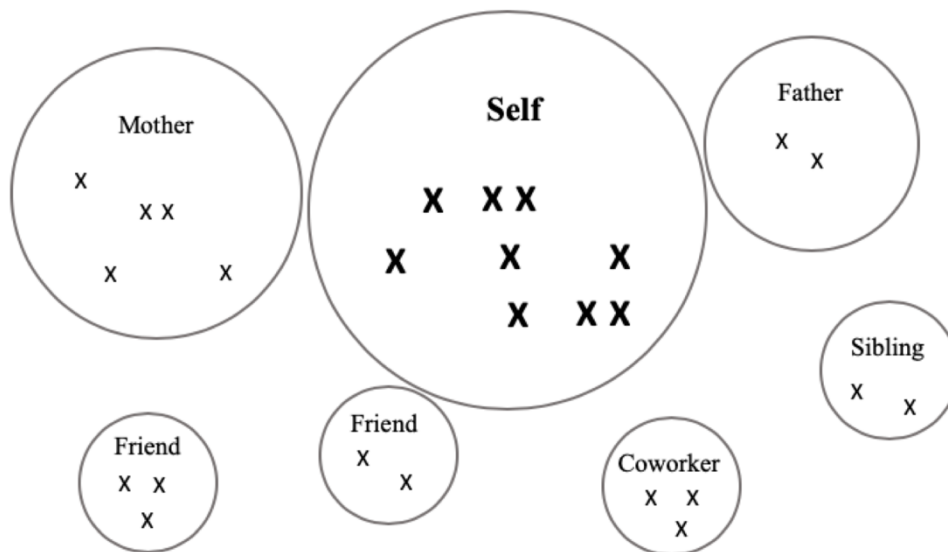
Figure 4. Independent Self-Construal in Individualist Cultures.

Source: Adapted from "*The language of peace: Communicating to create harmony*," by
R.L. Oxford, (2013, p. 286).

Irrespective of whether the culture is collectivist or individualist, Ryan and Deci

(2017) defended SDT's postulate of psychological needs and their universality and

connection to well-being. They contended that individuals have an innate propensity to

integrate and internalize the cultural norms and practices. They pointed out that cultures

differ as to whether they have an autonomy-supportive or controlling approach towards the socialization and internalization process; more authoritarian cultures lead to poor integration and, consequently, poorer well-being (Ryan & Deci, 2017). In conclusion, SDT as a broad theory presents a unified framework that connects diverse phenomena and has led to research in multiple domains like sports (Vallerand, 1983), healthcare (Guertin, Barbeau, Pelletier, & Martinelli, 2017), and education (Vansteenkiste et al., 2006) among others, consequently, producing tools for "real-life interventions and changes" (Ryan et al., 2019, p. 115).

Educational and Leadership Theories

This second section of the literature review presents selected theories of adult education that demonstrate a strong correlation with SDT, as Ryan and Deci (2017) stated, "*education* and *learning* enhance our capabilities for growth, integration, and autonomous functioning" (p. 648). Humanistic psychology emerged as a philosophy challenging behaviorism with the assumption that humans are intrinsically good-natured autonomous beings with a natural inclination to make choices regarding their behavior. Additionally, humanism underscores the concept of the *self*, which is endowed with "the potential for growth and development, for self-actualization" (Merriam & Brockett, 2011, p. 40). These humanistic assumptions were initially applied to the field of adult education by Carl Rogers with the primary notion of enhancing the learner's potential. Thus, the humanistic approach to adult education is learner-centered, with the assumption that adults are intrinsically motivated to learn and have the ability to recognize their own needs, and consequently decide on what and how they want to learn (Merriam & Brockett, 2011). In adult learning theories, andragogy, self-directed learning, and

transformational learning are three theories that are built around the concept of a learner and his/her internal psychological processes (Sandlin, Wright, & Clark, 2011).

Adult Education

Adult education draws from various disciplines, including psychology, sociology, and economics, among others, making it a robust and ever-growing field. Significant contributions to learning theories have been made by psychologists like Sigmund Freud, Carl Jung, Erik Erikson, Abraham Maslow, and Carl Rogers (Knowles, Holton, & Swanson, 2015). Additionally, the works of scholars in the field of adult education itself like Cyril Houle, Allen Tough, Paulo Freire, and Malcolm Knowles have influenced adult learning theories and practice (Knowles et al., 2015).

In the 1950s, Houle started a series of investigations with 22 subjects to understand why adults continue to pursue education, but also to elucidate on their learning processes (Knowles, 1990; Knowles et al., 2015). Based on the purpose and value that subjects placed on continuing education for themselves, Houle categorized them into three groups. 1) The goal-oriented learners have a need or interest, and the learning activity satisfies that need. 2) The activity-oriented learners choose their learning activity, not on the content of the material; instead, they base it on the social contact and the quantity and quality of human interaction that the learning environment provides. 3) The learning-oriented learners seek knowledge intrinsically and realize the potential for personal growth in the learning activity (Knowles, 1990; Knowles, Holton, & Swanson, 2005; Knowles et al., 2015).

Similarly, Tough was interested in learning about the motivational factors that encourage adults to undertake learning projects. He asserted that while most adults have a

natural motivation to learn, grow, and develop, this motivation can be hindered by intrinsic factors such as a negative self-concept or external obstacles such as the lack of opportunities or resources among others (Knowles, 1990; Knowles et al., 2005, 2015). These assertions by Houle and Tough align closely with the postulates of SDT. On the other hand, Freire (2000), in his *Pedagogy of the oppressed,* acknowledged the liberating and social impact of education. Unlike, Houle and Tough who approached education in the context of individuals, Freire was more interested in the social and communal impact of education. He contended that it is liberating when individuals can create and act on their own beliefs and ideals rather than consuming the ideas of other people.

Adult Education Theories

There is no single all-encompassing adult education theory (Corley, n.d.). In responding to the need and complexity of a single adult learning theory, Merriam stated, "It is doubtful that a phenomenon as complex as adult learning will ever be explained by a single theory, model or set of principles" (Knowles et al., 2005, p. 1). With a multitude of learning theories, however, three that can be identified as being foundational in the field of adult education are —andragogy, self-directed learning, and transformational learning (Corley, n.d.).

Andragogy: A Theory of Adult Learning

As a relatively new discipline, the 1960s mark a turning point when not only the very name "adult education" gained widespread usage, but it became a recognized field of study (Knowles, 1969; Taylor & Kroth, 2009). The decade also witnessed a significant innovation in the field of adult education with Malcolm Knowles' publication of the concept of andragogy—the idea that adults learn differently from children. Knowles

implemented andragogy during leadership training for the Girl Scouts and in his adult education graduate courses at Boston University (Henschke, 2009).

The term andragogy (*Andragogik*) has been traced back to 1833 when it was first formulated by Alexander Kapp, a German grammar school teacher (Knowles et al., 2005, 2015; Taylor & Kroth, 2009). Later, in 1967, Dusan Savicevic, a Yugoslavian adult educator, introduced the term into American academics, with Knowles publishing an article "Androgogy, [*sic*] Not Pedagogy" in *Adult Leadership* the following year (Knowles et al., 2005). Pedagogy, which means "the art and science of teaching children" (Knowles et al., 2005, p. 36), had become prevalent in Europe in the seventh century and remained the dominant model of education for centuries. Andragogy, on the other hand, means "the art and science of helping adults learn" (Storey & Wang, 2017, p. 108), where the adult learner is self-directed and engaged in every phase of the learning process. The theory of andragogy posits that adults learn differently from children (Knowles, 1990; Knowles et al., 2005, 2015; Taylor & Kroth, 2009). The andragogical model focuses on the adult learner and is based on the following six assumptions (Knowles et al., 2015)

The need to know. Adult learners need to be consciously aware of why they are engaging in a learning activity—of how a given learning activity can enhance performance or the quality of their lives.

The learner's self-concept: Mature learners have a sense of making choices—of being autonomous and self-directing.

The role of the learners' experiences: Adult learners have a wealth of varied life experiences that they bring with them to a learning activity—they come with a self-identity.

Readiness to learn: The adult learners' readiness to learn is related to the developmental stage and the context of their social role.

Orientation to learning: Adults are oriented to learning that is problem-centered and addresses real-life issues.

Motivation: In essence, adults are intrinsically motivated to learn though they respond to extrinsic motivators as well.

These assumptions have grown from the original four (numbers 2-5 as shown above) to the current six assumptions (Knowles et al., 2015). These assumptions demonstrate that adults have a sense of volition and because they value the learning opportunities, adults are better able to integrate and internalize what they learn. Thus, for adult learners, the strongest motivators are internal ones. On a similar note, Wlodowski suggested four factors that explicate the motivation adults have for learning as (1) success, (2) volition, (3) value, and (4) enjoyment (Knowles et al., 2015). This position regarding the characteristics of the adult learner is consistent with SDT.

Self-Directed Learning

Adult educators almost simultaneously presented andragogy and self-directed learning in an attempt to establish adult education as an independent and unique field of study (Merriam, 2001a). Though Knowles added to the understanding of self-directed learning as one of the assumptions of the andragogical theory of adult learning, it was Allen Tough, who continued to develop the work of his teacher, Cyril Houle, and presented a comprehensive description of self-directed learning. Based on a study with 66 Canadians, Tough concluded that self-directed learning is a universal phenomenon in the daily lives of adults that can happen outside of a classroom and in the absence of an

instructor (Merriam, 2001b). While Cross (1981) asserted that almost 70 percent of adult learning is self-directed, Corley (n.d.) pointed out that self-directed learning is essentially an informal process that takes place outside the classroom. She contended that self-directed learners are responsible for their own choice of content, methods, resources, and evaluation of the learning, which in turn is mostly determined by their needs and goals. Thus, self-directed learning allows adults the autonomy and the freedom to plan, execute, and evaluate their learning (Taylor & Hamdy, 2013). However, Taylor and Hamdy objected that the theory of self-directed learning neither considers the social nor the collaborative aspects of learning.

Similarly, Merriam (2001a) wrote that both andragogy and self-directed learning theories focus heavily on the individual learner while failing to acknowledge the role of collaborative learning and the sociohistorical context. However, she acknowledged that andragogy and self-directed theories constitute the two main "pillars" of adult education. Though the adult learner is at the center of self-directed learning, the goals of self-directed learning vary according to the philosophical perspective one takes. The main goal from the humanistic standpoint is "the development of the learner's capacity to be self-directed" (Merriam, 2001a, p. 9). On the other hand, transformational learning formulated by Mezirow places reflection and self-knowledge as a precondition for autonomy, which is at the core of self-directed learning. Still, other writers call for the goal of self-directed learning to be more geared towards the social and political impacts of learning rather than focusing solely on individual learning (Merriam, 2001a).

Knowles (2015) noted the confusion about the meaning of self-directed learning that stems from two prevalent concepts in the literature. The first one is related to self-

teaching, where the learner can take charge of the processes and methods of teaching

oneself. The second concept pertains to personal autonomy, which means, "taking control

of the goals and purposes of learning and assuming ownership of learning" (Knowles et

al., 2015, p. 171) that results in an internal awareness about what is learned. Though

overlapping, these two concepts are reasonably independent. An individual having

personal autonomy may still decide to enroll in an instructor-led course for a variety of

reasons—this often happens when the subject matter is new or little known to the learner.

However, the decision to be in a structured setting does not imply giving up ownership or

control. On the contrary, an individual who is engaged in self-teaching may not

necessarily be autonomous. Nonetheless, the goal of both learners and educators should

be to facilitate personal autonomy and help adults become self-directed (Knowles et al.,

2015).

Similarly, Grow (1991) stated, "The goal of the educational process is to produce

self-directed, life-long learners" (p. 127). Based on the situational leadership model,

Grow proposed the staged self-directed model of learning where the learner progresses

through stages moving from dependency to increased self-direction. From a teaching

perspective, he considered some aspects of self-direction as situational, suggesting that a

teacher can either facilitate or hinder a learner's progress through these stages. He

extended the notion that when teaching styles match the learner's stage of self-direction,

there is an advancement toward more considerable self-direction. The staged self-directed

learning model and similar teaching styles are presented in Table 2

Table 2

The Staged Self-Directed Learning Model

Stage	Student	Teacher	Examples
Stage 1	Dependent	Authority, coach	Coaching with immediate feedback. Drill. Informational lecture. Overcoming deficiencies and resistance.
Stage 2	Interested	Motivator, guide	Inspiring lecture plus guided discussion. Goal setting and learning strategies.
Stage 3	Involved	Facilitator	Discussion facilitated by a teacher who participates as equal. Seminar. Group projects.
Stage 4	Self-directed	Consultant, delegator	Internship, dissertation, individual work, or self-directed study-group.

Source: Grow, 1919, p. 129

Grow called self-directed learning as the "North Star" of adult education and described the self-directed learners of stage 4 as ones who "set their own goals and standards. . . . thrive in an atmosphere of autonomy." (p. 134)

Transformative/Transformational Learning Theory

Within adult education, Mezirow's theory of transformational learning holds a conspicuous place explaining how adults derive meaning based on their experiences, and while all learning causes some form of change, transformational learning leads to significant personal changes (Sandlin et al., 2011). Transformational learning centers around the notion of critical reflection. This reflection can challenge a learner into exploring new perspectives to address what is referred to as a "disorienting dilemma" or a crisis (Baumgartner, 2001; Mezirow, 1991; Taylor & Hamdy, 2013).

In other words, as Mezirow (2000) stated:

> Transformative learning refers to the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mindsets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more valid or justified to guide action. (p. 7-8)

Thus, transformational learning can be summarized as a complex cognitive process that emphasizes a highly rational process that involves reasoning as a crucial element of adult learning (Sandlin et al., 2011). Mezirow, who advanced the cognitive-rational approach of transformational learning, was heavily influenced by Freire's concept of emancipatory education (Baumgartner, 2001; Mezirow, 1991). Freire, in his work on social justice issues concerning Brazilian workers, had forwarded the notion that the purpose of education should be to empower people; empower them to change their condition and thereby the world they live in (Baumgartner, 2001; Freire, 2000). Freire approached transformation with an emancipatory perspective in the context of social change; Mezirow, on the other hand, acknowledged the social context but focused more on the cognitive aspects of meaning-making and critical reflection in the transformative process (Baumgartner, 2001).

In 1975, Jack Mezirow conducted a national study of eighty-three women re-entering college. He used structured interviews and formulated the term *perspective transformation* to describe new ways of thinking and responding that these women had developed in response to the "disorienting dilemma" or challenges they faced. Later, Mezirow (1991) presented the transformative learning theory in his book *Transformative*

Dimensions of Adult Learning, emphasizing the need for a learning theory that accounts for the meanings that adults attach to their experiences, and the reflective and rational processes they undergo in a crisis, and the resulting transformations. In expounding Mezirow's view, Brookfield (2000) stated, "transformation is a transformation in perspective, in a frame of reference, in a personal paradigm, and in a habit of mind together with its resulting points of view" (p. 139).

Similarly, Baumgartner (2001) explained the stages involved in the perspective transformational process as conceptualized by Mezirow. She wrote that the process is initiated by the presence of a personal crisis (disorienting dilemma), which leads to critical reflections about one's experiences, assumptions, and frames of reference. These frames of reference, which are primarily formed through cultural assimilation and influences of primary caregivers, are transformed when they become dysfunctional in a crisis (Baumgartner, 2001; Mezirow, 1997). These perspective transformations or changes in one's world view, in turn, lead to "reflective discourse" (Mezirow, 2000, p. 11) where one seeks validation from others regarding the newly acquired perspectives. By incorporating the concept of reflective discourse, Mezirow acknowledged the importance of social interaction in the learning process (Baumgartner, 2001). The outcome is reflective action, which is based on insightful decisions resulting from reflection; thus, the process that started with a problem ends with an action to resolve it (Baumgartner, 2001; Mezirow, 1991).

In conclusion, transformational learning claims to foster greater autonomy in thinking (Mezirow, 1997). Autonomy in this context means a movement "toward greater

understanding of the assumptions supporting one's concepts, beliefs, and feelings and those of others" (Mezirow, 2000, p. 29).

Educational Leadership

Malcolm Knowles, called the "Father of Andragogy" because of his invaluable contributions to the field of adult education (Knowles et al., 2005), also wrote extensively about leadership and influence (Knowles et al., 2005; Knowles & Knowles, 1960; Knowles, 1961). He approached effective leadership in terms of "making things happen by releasing the energy of others" (Knowles et al., 2005, p. 255). In other words, creative leaders help followers direct their energies to yield beneficial outcomes, and therefore Knowles (2005) called them "releasing leaders" as contrasted with "controlling leaders" (p. 256). He acknowledged the positive influence that leaders can have as heads of families, organizations, nations or as world leaders and mentioned the following eight characteristics of a creative leader;

1. Creative leaders hold positive assumptions about others and have trust in them. They delegate tasks and provide stimulating environments for growth.

2. Creative leaders involve others in the decision-making process all the way— from the planning stage to the evaluation of a project, thereby giving their followers a sense of ownership.

3. Creative leaders believe in setting higher standards knowing that people have a natural tendency to live up to the expectations that have been set for them.

4. Creative leaders develop "pluralistic cultures' where each individual's talents and strengths are recognized and valued, which leads to optimal performance.

5. Creative leaders practice and advance environments that promote creative innovations.

6. Creative leaders are cognizant of the ever-changing nature of the world and proficient at incorporating strategies that prevent stagnation within the group/organization.

7. Creative leaders stress intrinsic motivation over extrinsic motivation.

8. Creative leaders inspire their followers to move "from a state of dependence" (Knowles, 2005, p.263) to being more autonomous and self-directing (Knowles, 2005).

Knowles, as a professor of adult education, approached leadership from an educational perspective with interest in exploring and developing new and radical methods to leadership training needed in contemporary times. Similarly, Hallinger (2003) explored instructional leadership and transformational leadership models in the area of educational leadership (school principals) in the context of contemporary global educational reforms. Hallinger (2003) contended that leadership should be understood as "a mutual influence process, rather than a one-way process in which leaders influence others" (p. 346); arguing that as effective leaders, school principals should not only respond to the changing needs but also involve teachers in leadership roles and responsibilities. Stewart (2006) posited that instructional and transformational leadership are the two most researched models in educational leadership. He distinguishes these two models from others because they highlight the role of administrators and teachers and ways in which they advance teaching and learning.

Gender and Leadership

In the foreword to *Women as Global Leaders,* Kellerman (2015) pointed out that

interest and curiosity in leadership have existed since recorded history. By the same token, Antonakis, Cianciolo, and Sternberg (2004) posited that the last century has not only produced a voluminous body of literature on leadership, but that leadership is the most researched phenomenon by social scientists. Historically leadership positions have been held by men; therefore, most research has focused on male leadership (Denmark, 1993; Eagly & Carli, 2004; Eagly & Johnson, 1990; Eagly, Makhijani, & Klonsky, 1992; Rhode, 2003). Researchers argue that although women may not have held formal positions of power and authority, they have yielded considerable influence through the dissemination of their ideas (Astin & Leland, 1991; Jones, 2009; Wang, 2017).

Additionally, a relatively large body of research has focused on positional leadership, that is leadership associated with codified positions (generally held by men). Nonetheless, researchers have explored the impact of non-positional leaders. According to Jones (2009), "Influence is often conflated with control, which is certainly an important aspect of success for positional leaders. However, for non-positional leaders, especially, influence is garnered through the propagation of ideas" (p. 222). In a narrative study, Jones (2009) investigated seven women who held codified leadership positions at three large research universities yet preferred and exercised non-positional leadership—of using "ideas as influence" to bring about change at the intellectual and foundational levels of their respective organizations. Though all the seven women in this study held high leadership positions, they concurred that the end goal of their work was *influence* through ideas and viewed their "leadership roles as acts of service" (p. 217) geared towards the betterment of others.

Similarly, Astin and Leland (1991) conducted a cross-generational study of

seventy-seven women who emerged as influential leaders in the women's liberation

movement in the United States of America. Their study consisted of three generations of

women. The *instigators* were women who were at the forefront of the women's liberation

movement in the 1960s and 1970s. The *predecessors* were women who occupied

leadership positions mainly as administrators in the 1940s and 1950s (before the women's

movement), and the *inheritors* consisted of the third generation of women who took on

leadership roles in the 1980s. Among the instigator were positional leaders who were

affiliated with organizations and institutions. Women in academia were considered non-

positional leaders; their influence was seen more in terms of the dissemination of their

ideas. Thus, Astin and Leland distinguished between positional and non-positional

leaders. The study explored the development of a new generation of leaders and the

impact of role models and mentors and the interactions between these three generations

of women leaders.

Additionally, the study focused heavily on the instigators and provided insight

into cooperative, female-led movements that empowered and enabled others to action for

a social change. Astin and Leland highlighted empowerment as an essential function of

leadership and defined power as empowerment that is conceptualized as "an expandable

resource that is produced and shared through interaction by leader and followers alike"

(p. 1). This study also aimed at providing a deeper understanding of the motives and

aspirations of female leaders.

Male-female differences in leadership styles. There is a profound difference in

positions of power and authority between males and females, with women holding fewer

high-level leadership positions (Bass & Avolio, 1994; Eagly & Carli, 2004). However,

with more women entering the workforce and rising to leadership positions, much research in the last quarter of the twentieth century has focused on gender differences in terms of leadership styles and effectiveness (Eagly & Carli, 2004; Eagly, Johannesen-Schmidt, & van Engen, 2003; Rhode, 2003). The term leadership style relates to how males behave differently from their female counterparts, "with style defined as relatively stable patterns of behavior displayed by leaders"(Eagly & Carli, 2004, p. 284).

A meta-analysis of 162 studies by Eagly and Johnson (1990) provided a comparison and quantitative analysis of the leadership styles of men and women. These studies revealed divergent views about gender and leadership style. Management consultants and authors of nontechnical books contended that there were sex differences in leadership styles, but social scientists argued that no substantial differences existed in how men and women lead. These opposing opinions were based on conclusions drawn from how and where the data was collected. This comprehensive meta-analytic study drew from three types of studies: organizational, laboratory experiments, and assessment studies. The organizational studies were included because the majority of leadership research stems from organizations. These studies were mostly constructed on personal experiences and observations. Research centered on laboratory experiments was selected because it is most prevalent among social psychologists and generally uses college students as subjects. The third type were the assessment studies, which, according to Eagly and Johnson, are "research assessing the style of people who were not selected for occupancy of leadership positions" (p. 235).

Results from both laboratory experiments and assessment studies indicated that female leaders employed an *interpersonal style* with a socioemotional orientation that

shows concern for morale and relationships between team members, but men were more *task-oriented*. In contrast, organizational studies indicated no difference between male and female leaders in these two aspects of leadership styles. However, on another aspect of leadership style, namely *democratic* versus *autocratic* leadership, all three types of studies revealed similar results, showing that women adopted a more democratic or participative approach as compared to men who were more autocratic and directive.

Research on leadership styles which initially focused on democratic versus autocratic leaders saw a shift in the 1980s and 1990s when new types of leadership styles were introduced (Eagly & Carli, 2004; Eagly et al., 2003). Initially coined by Burns (1978) and later expounded by Bass (1985) *transformational* and *transactional* leadership with a futuristic orientation that centered around strengthening organizations has been widely studied by leadership researchers (Bass, Avolio, & Atwater, 1996; Eagly & Carli, 2004; Eagly et al., 2003; Kuhnert & Lewis, 1987). Transformational leaders establish themselves as role models by earning the trust of their followers. These leaders set future goals, develop strategies, inspire and empower followers to reach their full potential to meet those goals and thus contribute to their organization (Eagly & Carli, 2004; Eagly et al., 2003; Lussier & Achua, 2016). According to Stewart (2006), the transformational leader is interested in the drives and higher needs of his followers, which leads to "a mutual relationship that converts followers to leaders and leaders into moral agents" (p. 9).

On the other hand, transactional leaders are involved in the daily operational functions of the organization (Jones & Jones, 2017). Transactional leadership was described by Stewart (2006) as one where "both parties acknowledge the power

relationships of the other, and together they continue to pursue their respective purposes" (p. 9).Den Hartog, Muijen, and Koopman (1997) described transactional leadership as one in which the leader-follower relations are built around exchanges or implicit bargains between the two parties.

In another study, Eagly et al. (2003) carried out a quantitative synthesis of 45 studies to compare the transformational, transactional, and laissez-faire leadership styles of men and women in organizations. The laissez-faire leadership style is one where the leader fails to take responsibility for managing (Eagly & Carli, 2004; Eagly et al., 2003; Knowles & Knowles, 1960). The results of the study showed that while women were more transformational than their male counterparts, they also scored higher on a transactional component, the "contingent reward" where they rewarded the desired behaviors. On the other hand, men scored slightly higher on aspects of transactional and laissez-faire leadership. The authors contended that differences in leadership styles of men and women had a small effect size. However, when these differences are acted on over a long time, their effects are magnified. Eagly et al. concluded by saying that, "it appears that female leaders are somewhat more likely than their male counterparts to have a repertoire of the leadership behaviors that are particularly effective under contemporary conditions— specifically, transformational and contingent reward behaviors" (p. 587).

Global women leadership. According to the World Economic Forum's 2013 *Global Agenda Outlook,* among the ten most urgent topics that need to be addressed/researched is the issue of global leadership (Osland, 2015). Dickson, Castaño, Magomaeva, & Den Hartog (2012) distinguished global leadership from cross-cultural

leadership and stated that "global leadership currently reflects a more holistic view of who global leaders are, what they do, and the environment they operate in" (p.489). Global leadership is a "relatively nascent field of study"(Osland, 2015, p. 4), which differentiates the role of a domestic leader from that of a global leader who has to function in culturally diverse locales (Breithaupt, 2015).

However, within the field of global leadership, a new paradigm has emerged that highlights women as global leaders whose influence is neither "confined or constrained" by cultural boundaries, as pointed by Kellerman (2015). According to Adler (1997), "Global leadership involves the ability to inspire and influence the thinking, attitudes, and behavior of people from around the world" (p.174). Osland (2015) cited Adler's seminal work on woman global leaders who pointed out a growing trend of women in senior leadership positions in politics and business in the global arena and listed twenty-one women presidents and prime ministers in the 1990s as compared to none in the 1950. Adler (1996) contented that the rise of these global women leaders provide a source of hope and change and questioned if this continuing trend of women leadership would "bring about a meaningful change to the 21st century leadership" (p. 154).

Culture and leadership

Culture is a complex concept and has been defined by researchers from various perspectives. Hofstede's (2011) definition of culture as "the collective programming of the mind that distinguishes the members of one group or category of people from others" (p. 3) has been adopted as being most relevant to the current study. Another definition of culture was provided by the Global Leadership and Organizational Behavior Effectiveness Research Program (GLOBE) which consists of 170 social scientists from

different cultures across the world as, "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations" (House et al., 1999, p.13). Though scholars have presented different dimensions of culture over the years, there is a consensus that culture involves the transmission of ideas across generations (Dickson et al., 2012).

Similarly, there is no consensus on a universal definition of leadership; however, *influence* is at the core of all leadership definitions (House & Javidan, 2004; Hunt 2004). In today's highly interconnected cultures where global economies are interdependent, interest in organizational and cross-cultural leadership has gained a new momentum with global leadership emerging as a new field of research (Breithaupt, 2015; Osland, 2015). Nevertheless, as House (2004) stated, "Leadership is culturally contingent" (p. 5), which necessitates cross-cultural research and an understanding of leadership in different cultures (Den Hartog & Dickson, 2004; House & Javidan, 2004; Hunt, 2004). This interest in cross-cultural research led to a 10-year research project by GLOBE in which managers from 951 organizations from 61 countries participated (House, 2004). Later, at a GLOBE conference, 54 researchers from 38 diverse backgrounds unanimously agreed on the following definition of leadership, "*the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members*" (House & Javidan, 2004, p. 15).

Cross-cultural leadership research and the North American bias. While leadership scholars stress the importance of cross-cultural leadership in a globalized world, they also caution against the challenges involved (Breithaupt, 2015; Den Hartog &

Dickson, 2004; Dickson et al., 2012). Den Hartog and Dickson (2004) posited that the very meaning of the term leadership could have different interpretations in diverse cultures. Also, the term leader and leadership can carry positive or negative connotations depending on cultural sensitivities (Den Hartog & Dickson, 2004; Dickson et al., 2012; House et al., 1999). Similarly, concepts such as participation, control, and cooperation can evoke idiosyncratic perceptions and attitudes in different cultures and is an area of concern for cross-cultural leadership researchers (Den Hartog & Dickson, 2004).

Based on findings from the GLOBE research, House et al. (1999) reported that countries like the United States, England, France, and other West European countries publicly glorify and commemorate their leaders. On the other hand, more egalitarian cultures like Australia, New Zealand, the Netherlands, among others, "tend to give less emphasis to the role of the leader" (Dickson et al., 2012, p. 488). In fact, in the Dutch culture, stigma is attached to terms such as leader and manager; leaders in Malaysian society are expected to be modest and unassuming (House et al., 1999).

Although leadership research is being conducted in different countries around the world, Den Hartog and Dickson (2004) stated that "there is still a strong North American bias in the leadership theories, models, and measures that are used and published in mainstream social science literature" (p. 253). They acknowledged that most leadership studies over the past decades had been conducted in the United States, Canada, and Western Europe. Thus, scholars question the applicability of concepts and models developed in one part of the world and their usefulness when applied in markedly different cultures (Den Hartog & Dickson, 2004; Dickson et al., 2012). Similarly, House (1995) pointed out that a majority of the leadership theories and models address

individualistic and not collectivistic values with a focus on rationality with not much attention to ascetics and religion. He further elucidated that these leadership models underscore hedonistic rather than altruistic motivation.

These concerns magnify the need for a deeper understanding of how specific cultural values affect leadership in diverse cultures. GLOBE is a project with the meta-goal to "develop an empirically based theory to describe, understand, and predict the impact of cultural variables on leadership and organizational processes and the effectiveness of these processes" (House et al., 1999, p. 2). Other studies have investigated the universality of charismatic and transformational leadership across different cultures (Den Hartog et al., 1999). Thus, research in this nascent field of cross-cultural leadership is becoming increasingly crucial at a time when technology and globalization has made cultures and economies more interconnected and interdependent.

Education and Leadership: An Islamic Perspective

As mentioned in the previous section, a crucial element of cross-cultural leadership research warrants an understanding of specific cultural variables and their impact on leadership. House (1995) contended that most leadership theories stress rationality rather than religion. Raday (2007) argued that while culture and religion are often considered as distinct categories, religion should be viewed as an integral part of the culture. She further pointed to contemporary worldwide issues of conflict between culture, religion, and male and female inequality.

In contrast, commenting on issues of culture, gender, and religion, Clyne (2003) asserted that though Muslim women are incredibly diverse, the popular media often portrays them as being oppressed and victimized. She attributes this generalization

mainly to a failure to separate cultural influences and practices from the teachings of Islam. On a similar note, Nielson (2003) wrote in the foreword to *Muslim women in the United Kingdom and beyond* regarding ongoing misunderstandings about the Muslim world, especially the role of women as prescribed in Islam. Commenting on the many reasons for misunderstanding, Benn and Jawad (2003) pointed to a substantial under-representation of Muslim women's voices in western academic research. In response to the under-representation of Muslim women, Bewley (2004) compiled a dictionary of Muslim women of influence, ranging from the seventh century to almost the middle of the nineteenth century. She stated, "Quite clearly, Islam has always allowed women to expand their scope according to their needs, aspirations and ability" (p. vii).

Because Muslims hold Islam not only as a religion but a complete way of life, Islam profoundly impacts one's entire life, including aspirations and life goals. According to ElKaleh and Samier (2013), "Islam does not recognize a separation between religion and secular aspects of life. It provides Muslims with detailed guidelines on how to conduct and manage their personal and professional affairs" (p. 194). By focusing on the aspirations of Muslim women of influence in Morocco and the United States, the current study aims at investigating not only cultural distinctions but also cogitating the role of religion. Shah (2006) wrote that knowledge holds a high status in Islam and that there is an interplay between education and leadership. The following section presents these conceptualizations of religion, education, and leadership and threads together the historical and contemporary discourses in the context of the Muslim woman**.**

Islam and the Centrality of Knowledge

The acquisition of knowledge is central to Islam. In fact, seeking knowledge is

considered an obligation and a religious duty for Muslim men and women alike (Cook &

Malkawi, 2010; ElKaleh & Samier, 2013). According to Cook and Malkawi (2010),

"Islamic education is unique among educational theories. . . . the Qur'ān serves as a

comprehensive blueprint for both the individual and the society: in short, it is the primary

source of all knowledge" (p. xi). At the inception of Islam, illiteracy was widespread in

Arabia (Cook & Malkawi, 2010; Nadwi, 2013), and Prophet Muhammad is said to be

unlettered (*al-nabī al-ummī*) himself (Cook & Malkawi, 2010). However, in the very first

revelation that the Prophet received, he was commanded, "Read! In the name of the Lord

who created, created man out of a mere clot, Read! And your Lord is the Most Bountiful,

who taught by the pen, taught man which he knew not" (Qur'ān 96:1-5). Another chapter

of the Qur'ān titled The Pen (*al-Qalam*) opens with "Nun, consider the pen, and all that

they write [therewith]" (Qur'ān 68:1). Asad (1980) elucidated the interplay of these two

verses and highlighted the pen as an instrument of writing and all recorded knowledge.

He stated, "Man's unique ability to transmit, by means of written records, his thoughts,

experiences, and insights from individual to individual, from generation to generation,

and from one cultural environment to another endows all human knowledge with a

cumulative character" (Asad, 1980, p. 964). The significance of knowledge (*'ilm*) is

underscored by its mention in the Qur'ān more than eight hundred times (Cook &

Malkawi, 2010; Fahmy, 2013) with invocations such as "O my Lord! Increase me in

knowledge" (Qur'ān 20:114).

Though Muslims may disagree on interpretations, there is universal consensus

among them regarding the authority of the Qurān, the sunnah (ways of Prophet

Muhammad) and the hadīth (sayings of Prophet Muhammad) as being the ultimate

framework for knowledge and guidance (Cook & Malkawi, 2010; ElKaleh & Samier, 2013; Fahmy, 2013). Of a vast body of hadīth that emphasize the acquisition and dissemination of knowledge and education, Cook and Malkawi (2010) quoted the following:

> "Seek knowledge from the cradle to the grave."
>
> "Seek knowledge even unto China."
>
> "A learned person is superior to a worshipper as the full moon is superior to all the stars."
>
> "Nothing is more powerful than knowledge: kings are rulers over people, but scholars (ulama) are the rulers over kings" (p. x).

Evolution and Development of Education in the Islamic Era

Education in general, and women's education, particularly in terms of reading and writing in pre-Islamic Arabia, was minimal. However, the advent of Islam ushered an era of learning and cultural expansion (Cook & Malkawi, 2010; Lahmar, 2011; Nadwi, 2013). The Hijri calendar marked the beginning of the Muslim era, which corresponds to 622 C.E. in the Julian calendar ("Chronology—Christian," n.d.). Nadwi (2013) used the Hijri calendar (anna Hegirae or A.H., commonly known as the Islamic calendar) to trace the evolution of education in the Muslim world. He conceded that in the first three centuries (A.H.), there were no formal establishments of Islamic education for men or women, and listed language development as the first step. However, Nadwi concluded that the first century was the most exceptional regarding Muslim women's scholarship. On the other hand, Cook and Malkawi (2010) traced the beginning of Islamic education as an institution to Prophet Muhammad and his mosque in Medina. The communal life of

the Muslims revolved around the mosque, which played a pivotal role as the center of education. According to Makdisi (1981), "The mosque, masjid, was the first institution of learning in Islam" (p. 10).

The pre-Islamic Arabian culture had a rich oral tradition. However, the revelation of the Qur'ān became an aspiration for the earliest Muslims to read and write. "Thus, education in Islam derives its origins from its symbiotic relationship to religious instruction" (Cook & Malkawi, 2010, p. xii). Besides the study circles (*halaqahs*) which mainly catered to adult learners (Lahmar, 2011), the Prophet set aside and supervised a section of the mosque (*Suffah*) that not only housed people who had left their families and homes and were committed to learning but also served as residence for students from other parts of Arabia (Cook & Malkawi, 2010; Lahmar, 2011). The Prophet Muhammad also emphasized to the parents to attend to their children's education and stressed that it was not only a familial duty but also a public responsibility. As the community of pupils grew, learning took place in more semi-formal settings called *katātib* or *maktab,* which were located in homes, market places, or even out in the open (Cook & Malkawi, 2010; Lahmar, 2011). The *katātib* were funded and established by wealthy families and philanthropists primarily to educate the youth (Cook & Malkawi, 2010).

Nadwi (2013) posited that though writing was rare in Arabia, its importance was recognized very early, and "the art of writing spread rapidly among women from the beginning of the second century (A.H.) onwards" (p. 54). It was in this second century that the fourth caliph 'Alī ibn Abī Tālib, initiated the formal development of Arabic grammar. The fourth through the sixth century (A.H.) witnessed the development of systemized curricula and the establishment of formal institutions of learning. In the fifth

century (A.H.) the great vizier Nizām al- Mulk, who had a deep passion for knowledge is credited with establishing an institution of higher learning, or "college," called *madrasa* (Cook & Malkawi, 2010; Lahmar, 2011; Makdisi, 1981; Nadwi, 2013). He established the famous *Madrasa al-Nizāmīyah* in Bagdad and other similar colleges in Basra and Mosul in Iraq, in Isfahan and Nishapur in Iran, and in Balkh and Herat in Afghanistan. These madrasas were privately funded by creating charitable trusts or *waqf*, which made the college "a separate, independent, non-governmental entity" (Poch, 2017, p. 110). The emergence of madrasa established scholarships for students and stipends and living quarters for teachers in colleges in Bagdad, Nishapur, and Tus (Bewley, 1999; Nadwi, 2013). According to Nadwi, "Philosophy, theology, logic, and practical sciences like mathematics, medicine and engineering were part of the curriculum of the Nizāmi colleges and schools, and these subjects spread to other schools albeit taught at an elementary level" (p. 110). From the seventh through the ninth centuries (A.H.), education, including women's education, became more organized and varied in terms of fields such as mathematics, philosophy, and other sciences.

Dodge (1962) recounted the manufacture of paper as a revolutionary step in the advancement of education and the creation of *warraq*–learned men who copied manuscripts and made hand-written, leather-bound books. Because these handwritten books were beyond the reach of the common person, it necessitated the establishment of public libraries. Among some of the oldest and largest libraries, Dodge listed the *Bayt al-Hikmah* at Bagdad, the Mosque of *al-Azhar* and *Dār al-Hikmah* in Cairo, and the library at *al-Quarauiyine* in Fes, Morocco. Great strides were made in translations and research (Dodge, 1962). The *Bayt al-Hikmah* (House of Wisdom) at Bagdad was established in

830 C.E. as a research institute— "It comprised an astronomical observatory, a translation bureau and a grand library serving research scholars and their disciples . . ." (Dodge, 1962, p. 16). It was around the eighth century that the astrolabe was invented and the Indian system of numerals and the number zero were translated to Arabic (Dodge, 1962) and later introduced to Europe by way of the Moorish influence in Spain (Chengu, 2017).

Chengu (2017) acknowledged the scientific curiosity of the Moors. He pointed out that in 875 C.E., Abbas Ibn Firnas made the world's first controlled flight, almost six centuries before Leonardo Da Vinci introduced the hand glider. Similarly, commenting on Islamic intellectualism in al-Andalus, Stanton (1990) stated, "Christian universities in Spanish lands took centuries to attain the level of intellectual sophistication reached by Islamic madrassahs and mosque-colleges at a much earlier period" (p. 184). He traced West's academic genealogy to Islam's Classical Age (the eighth through thirteenth centuries C.E). Regarding the influence of the Islamic education system, Nielson (1999) held that the madrasa was foundational to the modern European culture. On a similar note, Cook and Malkawi (2010) stated:

> To overlook the phenomenal development of the Muslim educational enterprise during Islam's classical period between the eighth and thirteenth centuries is to ignore some of the basic foundations of the Western intellectual tradition. Islam not only bridged early Greco-Hellenistic intellectualism to medieval European scholasticism but also contributed to and improved the corpus of knowledge in medicine, astronomy, philosophy, mathematics, music, architecture, cartography, and geometry. Islamic society can also be credited for conserving and

transmitting large bodies of knowledge from Arabic into Latin and promulgating

them throughout Europe. (p. ix)

However, Makdisi (1981) asserted on the basis of Islamic jurisprudence that the

university as a corporation has nothing to do with Islam. He stated, "If the university was

foreign to the Islamic experience, the college as an eleemosynary, a charitable foundation

was quite definitely native to Islam" (p. 225). Makdisi argued that the madrasa or the

college, which was an institution of higher learning in Muslim societies, is not

synonymous with the 'university.' He contended that "the university is a form of social

organization that developed in the Christian West in the Middle Ages" (Makdisi, 1981, p.

292) and evolved as a corporation in the thirteenth century. Makdisi held that the

organization of madrasa differs substantially from a university. The madrasa was

established through a charitable trust (*waqf*) created by a donor (*waqif*) for the public

benefit and primarily for the donor "to show devotion to God and to leave a tangible

legacy of such devotion" (Poch, 2017, p. 110). Makdisi also traced the emergence of

charitable trusts of England and the establishment of the first three colleges of Oxford

and colleges in France in the thirteenth and fourteenth centuries. He implied that these

European trusts were similar to the Islamic waqf scheme which was foundational to the

Islamic college or madrasa centuries earlier. However, they differed in that these

charitable trusts in the West were incorporated as contrasted with the waqf which cannot

be incorporated under Islamic law. In other words, European colleges initially came into

existence as eleemosynary institutions, but these charitable trusts later became

incorporated (Makdisi, 1981). Similarly, Islamic instructional methodology especially

khilaf or disputation, a process that eventually leads to *ijmå* or consensus—practiced in

madrasa directly influenced the contemporary western structure of education (Makdisi, 1981; Stanton, 1990).

The rich tradition of knowledge and learning developed in the Muslim world witnessed a sharp decline in the last part of the ninth century and the beginning of the tenth century (A.H). Admitting the dire situation of educational systems in the Muslim world, Ramadan (2009) stated, "Official, state educational systems in Muslim-majority societies are virtually all deficient and in crisis" (p. 279). Similarly, while acknowledging the need for a thorough investigation into the deterioration of education in the Muslim world, Bewely (1999) suggested colonization and "cultural infiltration" as two possible causes. Cook and Malkawi (2010) posited that European colonization and the introduction of the secular-religious dichotomy has been devastating to the educational systems in the Muslim world. Underscoring the need for educational reforms, they stated, "The quest is obviously modernization without Westernization, and Islamization without extremism—a complex and delicate balance" (Cook & Malkawi, 2010, p. xxv).

Culture, Religion, and Leadership

Leadership is one of the most researched phenomena by social scientists, ranging from different leadership theories and definitions to sketching effective leadership characteristics to delineating various leadership styles (Antonakis et al., 2004). One area that has often been overlooked is the relationship between culture and leadership. Ali (2009) underscored this relationship and stated, "There is a dialectic relationship between culture and leaders. Culture not only shapes the art of leadership but also nurtures and facilitates the emergence of leaders" (p. 161). He further elaborated by suggesting that

every culture views leadership through a specific lens, and it is the nature of a culture that determines the "emergence and evolution of leaders" (p. 160).

Islamic Perspectives on Leadership

Muslim cultures are heterogeneous, and there is broad diversity within each culture (ElKaleh & Samier, 2013). Nevertheless, there is unanimity about the importance of leadership in Islam as being the most crucial factor in the actualization of an exemplary society (Ali, 2009). In acknowledging the significance and the widespread implications of leadership at various levels of society, both Ali (2009) and ElKaleh and Samier, (2013) mentioned the following hadīth from Prophet Muhammad:

> Every one of you is a leader, and every one of you shall be questioned about those under his supervision; the Imam is a leader and shall be questioned about his subjects, and the man is a leader in his family, and he shall be questioned about those under his care, and the woman is a leader in the house of her husband and shall be questioned about those under her care; and the servant is a leader in taking care of the property of his master and shall be questioned about those under his care. (Al-Bukhari & Muslim. Book 1, Hadīth # 283)

Therefore, leadership in Islam is considered a responsibility and a trust— an *Amanah* (Ahmad & Fontaine, 2011; Beekun & Badwi, 2016) where influence is viewed as a shared process between the leader and the followers (Ali, 2009). Ahmad and Fontaine (2011) presented leadership and the dynamics of mutual influence in the context of collectivistic societies, which are endorsed in Islam. Similarly, ElKaleh and Samier (2013) highlighted the importance of "building communitarian/collective communities" (p. 195) as an integral element of leadership. Ali (2009) noted that as a result of Islamic

traditions and the socialization process, individuals in Muslim communities see themselves as part of a global community called *Ummah.* He further stated, "The sense of self as an autonomous unit separated from other members of the society is seldom appreciated in Muslim societies. It is considered neither a virtue nor is it sought after" (Ali, 2009, p. 175).

On a similar note, Beekun and Badwi (2016) considered the ideal Muslim leader to be a servant-leader, one whose primary concern is serving his followers by practicing justice and building cohesive communities. Fahmy (2013) held consensus building as a pillar of Islamic leadership. The well-being of the community is achieved through *shura* or mutual consultation (Ali, 2009; Beekun & Badwi, 2016; ElKaleh & Samier, 2013). This philosophy is based on the Qur'ānic chapter titled *Ash-Shura* with the injunction to "rule [in all matters of common concern] in consultation among themselves" (Qur'ān 42-38). Asad (1980) explained the importance of shura— "consultation as having a double import—of maintaining unity as a community and secondly, underpinning the principle that all their communal business *must* be transacted in mutual consultation" (p. 746).

Female Muslim Leaders

Nadwi (2013) cited thousands of Muslim women scholars in his seminal work of over fifty volumes (still unpublished); the introduction to this extensive work itself was published as a book titled, *al-Muḥaddithāt: the women scholars in Islam*. He reported that Muslim women in the first century of the Islamic era achieved great eminence, and their opinions were sought as *muhaddithāt* or hadīth transmitters (expert female narrators of the sayings of Prophet Muhammad) and as *faqīhaht* (experts in matters of jurisprudence). They were influential teachers of both men and women and had their

husbands and some of Islam's greatest thinkers and jurists such as Imam ibn Taymiyyah as their students. However, Nadwi acknowledged the lack of records about these women teachers/scholars and attributed it to the Islamic conventions of *hijab* where "so much weight is given to keeping public and private domains distinct that details about the accomplishments of the women of the household are held undisclosed" (p. xxi).

Further elucidating the extensive scholarship of female Muslim scholars, Nadwi (2013) wrote that these women used the same methods and sources to acquire knowledge as their male counterparts and enjoyed the same agency and authority based on their reasoning and keen intellects. However, he admitted that men predominantly held formal posts and positions of authority, such as *imams* (a religious leader with a following) and *qādīs* (judges). Nevertheless, "they turned to the learned women of their generation for general advice, for a particular ruling, for help in interpreting and implementing the guidance of the Qur'ān and Sunnah" (Nadwi, 2013, p. 7). He asserts that these learned women not only criticized the rulers and challenged legal rulings but were instrumental in reforming people and were revered and admired for their scholarship and foresight. Nadwi cited one noteworthy case which involved the reversal of a court judgment following a public intervention by 'Amra bint 'Abdu'r-Rahmān (d. 98 A.H/716-17 C.E or 103 A.H/721 C.E). Amra was a well-respected female scholar of the first century in the Islamic era whose legal opinions carried much weight (Bewley, 2004). As a jurist, "her knowledge was as vast as the sea" (Bewley, 2004, p. 17). Though 'Amra did not personally know the Nabtī defendant (of Sudanese origin), she was aware of the circumstances, the court proceedings, and the sentence for theft which had not been carried out. The *qādī* (judge) reversed his decision and freed the defendant based on the

authenticity of the hadith that 'Amra cited to support her position. This case happened at a time and place when famous men were serving as jurists in the city of Madinah, then known as the 'Seven Jurists of Madinah'—Her intervention was neither questioned nor challenged (Nadwi 2013, pp. 278).

Another esteemed first century (A.H.) scholar and jurist whose influence continues to date was 'Aisha bint Abi Bakr (d. 58 A.H/678 C.E.), the wife of Prophet Muhammad. 'Aisha is considered one of the greatest scholars and teachers whose opinion was sought not only by the learned men of her time but has been extensively quoted by later scholars (Bewley, 1999, 2004; Nadwi 2013). She was an expert in matters related to "inheritance, medicine, poetry, Arab history and genealogy" (Bewley, 2004, p. 4). One other visionary female leader whose ever-lasting influence is mostly overlooked was a Moroccan woman named Fatima al-Fihri. With a large inheritance from her father and husband, she created a trust (*waqf*) and personally oversaw the building of a madrasa in 859 C.E.*,* which later became *al-Quarauiyine* University. This ninth century university is considered the world's first university and has been continuously operating to this day. *Al-Quarauiyine* also houses the world's oldest library, which was renovated and opened to the public in 2016 by Aziza Chaouni, a contemporary Moroccan woman (Cheng, 2016, 2018). Though female scholars are credited for teaching some of the greatest imams and jurists of the Muslim world, a vast majority of these learned women did not serve in codified positions of power and authority. They left a lasting impact on Muslim scholarship through the dissemination of knowledge rather than their appointed positions.

In contrast, there have been women throughout Islamic history who held important positions of leadership and authority. Razia Sultana was nominated to the

throne of Delhi and succeeded her father, Sultan Illtutmish, in 634 A.H./1236 C.E.

(Bewley, 1999, Fahmy, 2013, Rai & Srivastava, 2010). Minhajuddin stated, "Razia

Sultana was a great monarch. She was wise, just and a generous benefactor of her

kingdom, a dispenser of justice, the protector of her subjects and the leader of her armies"

(as cited in Rai and Srivastava, 2010, p.81). Similarly, Shajar ad-Durr became a

sovereign ruler and founder of the Egyptian Mamluks after the death of her husband

Ayyubid Malik as-Salih and was given the oath of allegiance in 648 A.H./1250 C.E.

When St. Louis of France invaded Egypt in the Seventh Crusade, Shajar ad-Durr led her

army and captured him (Bewley, 1999, 2004; Verde, 2016). She negotiated a deal with

the French Queen Margaret for the return of the Egyptian port city of Damietta and

ransomed Louis 1X for 400,000 dinars (Bewley, 1999, 2004; Verde, 2016). Coins were

minted bearing her name "*Fatma al-Malikah ad-Din Umm-Khalil Shajarat al-Durr*" (The

Queen of the Muslims, mother of Khalil) and the *khutba* (Friday sermon) was delivered

in her name (Bewley, 1999, 2004; Verde, 2016).

  Contemporary Muslim women of influence. Historically, there have been more

Muslim female rulers than in any other group (Bewley, 1999). Marri's (2011) research

focused on Benazir Bhutto, who served two terms as the Prime Minister of Pakistan from

1988 to 1990 and from 1993 to 1996. According to the Council of Women World

Leaders, Megawati Sukarnoputri, who was the first female President of Indonesia and

served in office from 2001 to 2004, was ranked 8th on *Forbes Magazine's* list of the

World's 100 Most Powerful Women in 2004. Since its independence in 1971, Bangladesh

has been collectively ruled for more than twenty-five years by two female prime

ministers: Khaleda Zia and Sheikh Hasina (Marri, 2011; Osman, 2018). According to the

Council of Women World Leaders, Hasina was ranked 26th on Forbes' list of the World's 100 Most Powerful Women in 2018 and was the recipient of the UNESCO Peace Tree award for her work with women's empowerment and girls' education. As a non-positional leader and an advocate for girls' education, the young sixteen-year-old Nobel Prize Laurette, Malala Yousafzai, has risen to a position of global attention and influence. Burbank (2015) acknowledged Malala's influence and stated, "Her alchemical blend of activism, celebrity, mythopolitical identity, and vision create an irresistible narrative that has elevated her into near-sainthood" (p. 251).

The literature on Muslim women's leadership in the cross-cultural context is sparse. However, several researchers have investigated contemporary Muslim women in both positional and non-positional leadership positions, including Fahmy (2013), Gray (2019), Khan (2010), Marri (2011), and Wang (2017), among others. These studies demonstrated both the issues faced by women in the twenty-first century and the strategies for success as adopted by these female leaders.

Research # 1

In a phenomenological research, Gray (2019) examined the essence of the leadership of seven female Muslim religious leaders using extensive interviews, detailed analysis of their publications, and public presentations/teaching sessions. Additionally, she incorporated data collected over six weeks from 75 female Muslim religious leaders through the 'WhatsApp' platform. She investigated the three following questions: "What are the lived realities of Muslim women teacher-leaders? What is the interplay of digital culture in their leadership? What is the essence of their leadership?" (Gray, 2019, p. 233).

Gray also addressed the question of Muslim feminism. She reported that the women leaders in the study adamantly refused to be identified as feminists or their work as feminist action, "rather they labeled it as 'work,' and 'mission' connected to their understanding of Islam" (p. 231). As teacher-leaders, they felt a calling to drive the global Muslim community through self-correction to return to the Islamic ethos while keeping abreast of modernity. Based on Fritjof Capra's model of social systems and the data that Gray collected, she created a unique model of a three-dimensional square pyramid resembling a tent to represent female Muslim leadership. The tent-shaped model was pitched firmly in Islamic knowledge or *'ilm*. Gray stated, "For the women in this study, seeking `ilm was an important part of becoming a leader" (p. 244)—as the acquisition of knowledge is what initiated leadership in the earliest Muslim communities. In other words, a firm grounding in their religion and community connections served as the driving force for these women leaders, while the internet became the catalyst for exercising influence.

Gray (2019) explored the experiences of these teacher-leaders in digital religion and referred to them as "digital peripatetic teachers" for five reasons: i) Move from one digital site to another, ii) allow other sites to use their online material (articles, videos, etc.), iii) originate as a digital refugee, iv) have a global reach, or the potential for a global reach, v) and teach at various sites. (p. 272-273). The tent-shaped model of leadership accounted for the flexibility to move from one site to another and create a community of learners/followers by using the internet. She also pointed out that women in the Abrahamic faiths have always been part of the leadership even though men held codified positions. She suggested that women of other faiths can use the flexible tent-

shaped model of Muslim leadership and that the digital/online platforms provide valuable alternatives to the pulpit.

Research # 2

In a hermeneutic, qualitative study, Khan (2010) examined how Muslim women negotiated the tensions that arise between modern-secular, higher education, and the traditional ethos of Muslim womanhood. Khan began by pointing out a deep mistrust of the "Western education system" as conflicting with the traditional Muslim culture. She posited that this "West-Muslim polarization" (Khan, 2010, p. 2) has been devastating for Muslim women's education, who see higher education as an indispensable means to personal enhancement, economic independence, and a benefit to the society as a whole.

In a study of six university-educated middle-class Pakistani Muslim women, Khan (2010) examined how these women organized their thinking and mediated "the powerful competing demands of modern-secular education and the conservative Pakistani-Muslim culture" (p. 5). She asserted that in order to develop suitable educational models for Muslim societies, it is crucial to understand the cultural implications and the state of mind of these influential women. Using Robert Kegan's constructive-developmental theory and its scale of five orders of consciousness and the self-portraits developed by the six participants, Khan placed these women in two groups of third-order consciousness and fourth-order consciousness, respectively. All six women acknowledged that their education had empowered them and given them self-confidence. However, their education also became a source of tension because of concurrent demands from two competing cultures (liberal-modern education and traditional-Muslim society). Khan concluded that the women in the third-order consciousness group lacked an internal

91

belief system, and external factors regulated their attitudes and behaviors. Therefore, they experienced more negative feelings and faced more struggles in dealing with incongruent cultural expectations. Women in the fourth-order consciousness group approached the competing cultural demands by practicing volition and self-actualization. They were able to self-author a meaningful path for themselves as useful, positive members of society.

Khan (2010) stated that "'self-authorship' is not exclusively Western but a way of being that can take its own distinct form in Muslim culture" (vii). She asserted that a Western yardstick for self-actualization or empowerment should not be used for the Muslim woman. Khan concluded that achieving global peace and ending the Muslim versus West mayhem can be achieved neither through "rigid fundamentalism" nor through "importation of Western values" to modernize the Muslim world (p. 373). She held that the educated middle-class Pakistani Muslim women of the fourth and fifth order, grounded in a new understanding of the Qur'ān, can play a key role in bringing the two civilizations together and in promoting global peace. Similar views about Muslim women playing a formative role in bringing together a fractured world have been forwarded by other researchers and scholars (Akhmetova, 2015a, 2015b; Tansin Benn & Jawad, 2003; Khurshid, 2012; Masoud, Jamal, & Nugent, 2016; Monshipouri & Karbasioun, 2003; Wang, 2017).

Research # 3

In a three-year ethnographic study of a multi-ethnic immigrant Muslim congregation in a Midwestern city in the United States, Wang (2017) followed the progressions by which female members negotiated their traditional gender roles to gain leadership roles. She used participant observation, extensive field notes, and in-depth

face-to-face unstructured interviews with 23 women in addition to documents such as the Mosque Constitution and the monthly newsletter. She underscored the influence of non-positional leaders and contended that leadership roles and leadership positions are not synonymous. Wang further argued that the process of Muslim women's empowerment is complex and nuanced. She stated, "religion can *both* reinforce the lower status of women and empower women to achieve more rights in their communities" (p. 426).

Wang (2017) gave a detailed account of the activities and strategies used by the Muslim women in this study to acquire leadership skills and gain influence both within their congregation and in the broader community. She expounded on how a handful of women challenged the practice of gender segregation in the mosque. These women leaders realized that in order to change the status quo, the physical barrier that separated men and women needed to be removed: to achieve greater gender equality, they must first become *visible.* To accomplish this goal, they realized the value of negotiation and consultation and the importance of mobilizing human resources. They also learned from their successes and failures. Wang stated, "these women demonstrated a high level of creativity in using religion as an agent of empowerment in the religious space and public arena" (p. 438).

Wang (2017) concluded that factors such as aspirations, experience, and measures could assist or hinder women's leadership roles. However, she acknowledged that in this study, both the women's social class and educational level were instrumental in assisting them to attain influential leadership roles within their congregations and in the broader communities. It is important to note that these women did not hold any codified positions, rather they took on non-positional, transformational leadership roles and were able to

positively influence their community. Contrary to the "Great Man" theory which postulates that the ability to lead is inherited rather than acquired (Denmark, 1993), Wang's study indicated the emergence of leadership in the context of situational demands of the post 9/11 period. Wang asserted that these women "used religion to reinvent their roles in a manner that reflects their deep commitment to faith in a world that has become increasingly hostile to their religion" (p. 425). The study highlighted the role of these women as core facilitators who reached out to NGOs and other faith-based groups to promote inter-cultural and inter-religious understanding.

Summary

The role and status of Muslim women have always generated debate, especially in the post 9/11 period (Khurshid, 2012). Monshipouri & Karbasioun (2003) acknowledged the centrality and influence of the contemporary Muslim women and stated, "As new agents of transformation, Muslim women are likely to play an important part in defining the parameters of modernity and globalism" (p. 342). Therefore, it becomes imperative to understand the aspirations and lifegoals of these critical female players on the global stage.

However, understanding the aspirations of Muslim women of influence in two cultures is not only complex, but there is also a paucity of literature specific to this topic. Thus, literature was reviewed from three perspectives. The first part detailed the self-determination theory (SDT), which provided the theoretical framework for the study. This section also described the types of aspirations, including the instrument (Aspirations Index), which was used in this research. The review also included several cross-cultural studies and the role of individualistic versus collectivistic cultures concerning aspirations.

The second part listed educational and leadership theories with a focus on female leadership, both in the cultural and the broader global milieu. The third section of the literature examined the formative nature of religion in the context of Muslim women's aspirations. This section also provided a historical overview of female education and leadership from an Islamic perspective with examples of both historical and contemporary Muslim women and three studies relevant to the topic.

Chapter 3: Methods

Overview

This study examined the intrinsic and extrinsic aspirations or life goals of Muslim women of influence in Morocco and the United States. Chapter I presented the purpose, research questions, limitations and assumptions, and an overview of the study. Chapter II provided a review of literature. This chapter focuses on the research design, the participants and the sampling procedures. The present chapter also includes analysis of the data gathered from a self-reported questionnaire called the Aspirations Index (AI) developed by Kasser and Ryan (1993, 1996). The reliability and validity of AI is presented under the instrumentation section. A summary of the data analysis procedures concludes the chapter.

Purpose of the Study

The purpose of this cross-cultural study was to examine the aspirations or life goals of Muslim women of influence in Morocco and the United States. The participants in this study included Muslim women who served as mentors/leaders and thereby maintained a degree of influence in their respective communities. While demonstrating the differences between intrinsic and extrinsic aspirations of the two groups, the study examined the relationships between these aspirations and demographic variables, including country of residence, the types of organization these women were affiliated with, and the length of time in a leadership position.

Research Questions

The following research questions were addressed in this study:

1. What are the levels of intrinsic aspirations for Muslim women of influence?

1.1. What are the levels of the meaningful relationships aspiration for Muslim women of influence?

1.2. What are the levels of the personal growth aspiration for Muslim women of influence?

1.3. What are the levels of the community contributions aspiration for Muslim women of influence?

2. What are the levels of extrinsic aspirations for Muslim women of influence?

2.1. What are the levels of the wealth aspiration for Muslim women of influence?

2.2. What are the levels of the fame aspiration for Muslim women of influence?

2.3. What are the levels of the image aspiration for Muslim women of influence?

3. What are the levels of the health aspiration for Muslim women of influence?

4. What are the differences in the seven aspirations between Moroccan and U.S. Muslim women of influence?

5. What is the relationship between the leadership position and the seven aspirations?

6. What is the relationship between the length of time in a leadership position and the seven aspirations?

6.1. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in Morocco?

6.2. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in the United States?

Design of the Study

The Aspirations Index (AI) questionnaire developed by Kasser and Ryan (1993) was used in this study to examine aspirations of Muslim women of influence in Morocco

97

and the United States. This cross-cultural study used a quantitative research design where a combination of paper and electronic online surveys (mixed-mode) was employed. Due to limited computer usage and access to internet among Moroccan women, paper surveys were used. Though single-mode surveys are important, there may be circumstances where mixed-mode surveys are more suitable for attaining adequate results (Dillman, Smyth, & Christian, 2014). According to Dillman et al., mixed-mode survey designs were developed to address concerns regarding coverage and low response rate. They further contend that electronic surveys that rely on a single email are becoming popular not only in the United States but around the world.

Hoonakker and Carayon (2009) examined 29 studies comparing several survey modes and concluded that though rapid developments in computer technology has seen a marked increase in the use of internet surveys for collecting data, there is a growing tendency among respondents to not return email surveys. Use of the online electronic surveys was the preferred medium for the U.S sample for two reasons. First, the participants were spread over a wide area, and second, these participants had easy access to internet services. Therefore, electronic surveys were administered using Qualtrics.

Participants

The target population included Muslim women who served as mentors/leaders and thereby maintained a degree of influence in their respective communities. All participants were identified as leaders and influencers and came from a wide range of ages and backgrounds, including women who worked or volunteered in educational institutions, government services, the private sector, and community or religious organizations. Employing the exponential discriminative snowball sampling technique,

98

also referred to as the chain referral sampling (Etikan, Alkassim, & Abubakar, 2016), an initial pool of participants in Morocco were recruited through personal contacts, who in turn led to other participants. In describing this sampling technique Etikan et al., (2016) stated that, "the researcher is deeply involved in developing and managing the origination and progress of the sample" (p. 1). Snowball sampling is a non-probability sampling technique that does not involve random selection but allows the researcher to subjectively select a convenience sample of initial subjects to represent the population under study (Etikan et al., 2016). As snowball sampling is a suitable and valid procedure for collecting data where individuals representing the populations are limited ("FAQs and Vignettes | NSF - National Science Foundation," n.d.), this non-probability (non-random) sampling method was adopted because of the special characteristics of the sample and limited access to participants.

Using the non-probability snowball sampling, the Moroccan participants were chosen from Fez and Ifrane in the Fes-Boulemane region and from Rabat in the region of Rabat-Salé-Zemmour-Zaer, while the American participants hailed from the Auburn, Alabama, Tuskegee, Alabama, Montgomery, Alabama, and Atlanta and surrounding areas in Georgia. Cities in the two countries were matched, ranging from moderate sized towns to large metropolitan cities. The total number of questionnaires returned was 158, of that 76 were from Moroccan participants and 82 from participants in the United States. According to Callegaro and DiSogra (2008), it makes more sense to use "completion rate" rather than "response rate" calculations for studies employing non-probability samples. While response rate relates to the percentage of returned questionnaire, equally important is the completeness of the questionnaire or the quality of responses (Wiersma

& Jurs, 2009). Missing data or item nonresponse can leave major gaps in the data set because useable information may not be complete when a participant fails to respond to one or more items on the questionnaire (De Leeuw, 2001). Wiersma and Jurs (2009) contended that while response rates may depend on the type of population e.g., a minimum of 70 percent response rate is acceptable when working with professional populations, 50 percent for educational researches and even lower percentages when the general population is surveyed, they stated that "there is no consistently prescribed method for dealing with omissions" (p. 214). For the current study, questionnaires where 80% of all applicable questions were answered were considered *usable*. A total of 76 Moroccan participants returned the questionnaires, of which 68 were usable (89%). For the U.S. participants, 82 questionnaires were submitted of which 80 were usable (97%). Within the 148 usable questionnaires, 68 were from Morocco (46%) and 80 from the United States (54%).

Instrumentation

In this research, the Aspirations Index (AI) questionnaire based on self-determination theory (SDT) was used for investigating the aspirations of Muslim women of influence in Morocco and the United States. To use the AI instrument, the researcher registered with the self-determination theory organization ("Self Determination," n.d.). AI was developed by Kasser and Ryan (1993) when they differentiated between intrinsic and extrinsic aspirations and posited a strong relationship between intrinsic aspirations and greater well-being of individuals (Ryan & Deci, 2017).

The Aspirations Index (AI)

Self-determination theory (SDT) is an organismic theory of behavior and

personality development that explores different types of motivation and three psychological needs and how fulfillment of these needs in social-contextual factors augment or impede human flourishing (Ryan & Deci, 2017). Within the SDT framework there are six mini-theories, each highlighting a particular facet of motivation. The goal contents theory (GCT) examines what kind of aspirations or long-term goals (intrinsic versus extrinsic) direct people's lives and activities and their effects on wellness (Ryan & Deci, 2017).

Based on their research on intrinsic versus extrinsic aspirations, Kasser and Ryan (1993) developed the Aspirations Index (AI), an instrument "representing *relative importance* of each type of life goal" (Ryan & Deci, 2017, p. 273). In their initial research, Kasser and Ryan (1993) studied three intrinsic aspirations (personal growth, relationships, and community involvement) in relation to only one extrinsic aspiration for financial success and wealth. In 1996, they expanded by adding two other extrinsic aspirations for fame and image to the original version of AI (Ryan & Deci, 2017). Over the years, several more domains have been added to the initial four aspirations of AI–including a recent study where 11 domains were researched (Grouzet et al., 2005).

As shown in Figure 5, AI used in this study investigated seven aspirations that were divided into two categories; intrinsic and extrinsic aspirations or life goals. The intrinsic aspirations were meaningful relationships, personal growth and community contributions. Extrinsic aspirations included wealth, fame, and image, while the aspiration for health was neither clearly intrinsic nor extrinsic. Each construct was comprised of five specific questions. For each question there were three levels, (a) the importance of the aspiration or life goal to the respondent, (b) the likelihood of attaining

that life goal in the future, and (c) the degree to which the life goal had already been attained.
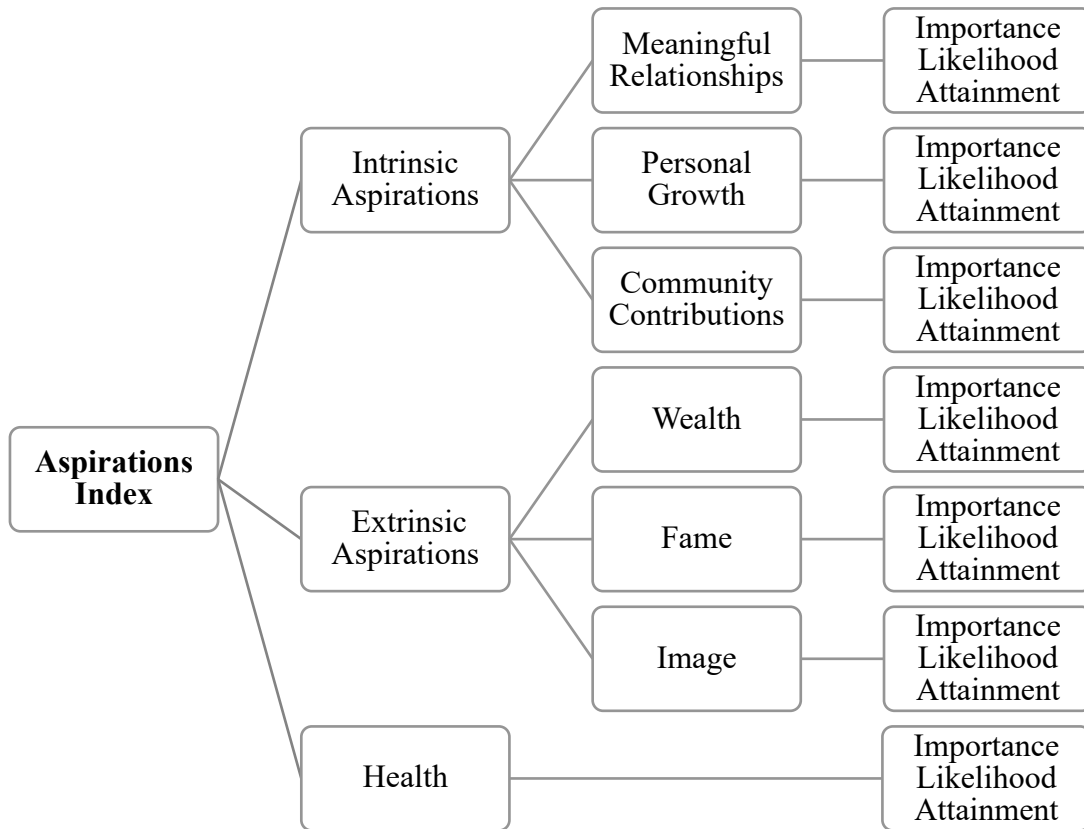
Figure 5. Seven Aspirations and levels as measured by the Aspirations Index (AI)

The original AI survey consisted of 105 items that measured the seven aspirations (constructs) mentioned above. To encourage participants to complete the survey for this study, the numbering of items on the AI was changed to reflect only 35 questions. The modified format retained the original seven constructs, each with five questions and three levels. However, the new construction assigned a letter (a, b, and c) to each level instead of a numeral. This resulted in the new and less intimidating survey format soliciting 35 questions—each with three levels—while still retaining all the 105 items addressed in the original AI survey.

Participants responded to the 35 questions and their three respective levels on a 7-point Likert-type questionnaire; the ratings ranged from 1 to 7 according to how important the trait was to the respondent, with 1 = *not at all important,* 4 = *moderately important,* and 7 = *very important.* The possible score a participant could receive for each construct ranged from 5 to 35. All questions addressing the seven constructs were systematically placed in the instrument and are listed in Table 3 which also provides a brief description of each construct and a sample question.

Table 3

Seven Constructs with Descriptions, Question Numbers and Examples

Constructs (aspirations)	Description	Question Numbers	Examples
Intrinsic Aspirations			
Meaningful relationships	To have satisfying relationships with family and friends.	4,11,18,25, and 32	"To have good friends I can count on."
Personal growth	To feel competent and autonomous.	2,9,16,23, and 30	"To grow and learn new things."
Community contributions	To improve the world through activism or generativity.	6,13,20,27, and 34	"To work for the betterment of society."
Extrinsic Aspirations			
Wealth	To be wealthy and materially successful.	1,8,15,22, and 29	"To be a very wealthy person.
Fame	To be famous, well-known, and admired.	3,10,17,24, and 31	"To have my name known by many people."
Image	To look attractive in terms of body and image.	5,12,19,26, and 33	"To successfully hide the signs of aging."
Neither Intrinsic nor Extrinsic			
Health	To feel healthy and free of illness.	7,14,21,28, and 35	"To be physically healthy."

Respondents completed a short demographic survey which was an indispensable part of the data collection before proceeding to the AI questionnaire. It was imperative to have the participants complete the demographic questions because they provided vital information pertaining to the independent variables. The first question inquired about the participants' country of origin, followed by a question that requested their current city of residence. The third question related to the types of organization that the participant was affiliated with. Participants could choose from (a) educational institution, (b) government service, (c) private sector, (d) community service, and (e) religious organization. The fourth question related to the number of years the participant had served in a given leadership position.

Validity and Reliability

According to Ross and Shannon (2011), "The extent to which our data-collection instruments, or processes, measure what they are supposed to measure is an indication of validity" (p. 235). Similarly, Creswell (2003), suggested that internal validity threats lower a researcher's ability to draw correct conclusions from the data. Wiersma and Jurs (2009) defined internal validity as "the extent to which results can be interpreted accurately with no plausible alternative explanations" (p. 7). The goal of good research, therefore, is to control extraneous variables or non-treatment factors and procedures so that results can be deduced with confidence thereby achieving a high level of internal validity (Wiersma & Jurs, 2009).

In addition to validity, another important concept is the reliability of the data. Internal reliability is an evaluation of the consistency of items within an instrument (Ross & Shannon, 2011), whereas external reliability as defined by Wiersma and Jurs (2009)

relates to "the issue of whether or not independent researchers can replicate studies in the same or similar settings" (p. 9). AI has been used in research and has exhibited sufficient internal reliability (Kasser & Ryan, 1996). Two studies conducted by Kasser and Ryan in 1996 provided alpha coefficients for AI. In the first study, 100 subjects were presented seven aspiration constructs with two levels (importance of the aspiration and the likelihood of it happening in future). Alpha coefficients for importance ranged from .59 to .87 with a mean of .76, while alphas for likelihood ranged from .68 to .86 with a mean of .76. In the second study with 192 participants, alphas ranged between .72 and .89 for importance yielding a mean of .82. For likelihood, alphas ranged between .70 and .84 providing a mean of .79 (Kasser & Ryan, 1996). In another study conducted across 15 cultures by Grouzet et al. (2005), the internal consistency reliability coefficient (Cronbach's alpha) for AI ranged from .72 to .84. Similarly, Utvær, Hammervold, and Haugan, (2014) examined the dimensionality, reliability, and construct validity of the AI among health and social care students in Norway and reported Cronbach's alpha coefficients as ranging from .70 to .88. In addition to Cronbach's alpha they further investigated reliability by means of composite reliability and reported values between .71 and .88 which supported the reliability of constructs (AI).

Data Collection Procedures

The Auburn University Institutional Review Board (IRB) for the Protection of Human Subjects in Research granted permission (see Appendix A) to collect data using the modified AI questionnaire (see Appendix B). This questionnaire, originally in English and was translated into Arabic by a competent bilingual Arabic language professor at a liberal arts college in Berkeley, CA. Back-translations were done by another bilingual

Egyptian professor at Auburn University, AL. Final editing of the translated version of the AI questionnaire was done by a bilingual Moroccan professor of Arabic and English (see Appendix C). Similarly, the information letter which was originally written in English (see Appendix D) and translated into Arabic was reviewed by the same Moroccan professor (see Appendix E).

Data for this cross-cultural study were collected in Morocco and the United States. The first phase started in September 2015, where the researcher spent the first four months learning Arabic and Darija languages, becoming familiar with the Moroccan culture, and making initial contacts with potential participants. Data in this phase were collected in Morocco in 2016. Permission to conduct research was verbally granted by the Regional Delegation of the Ministry of Religious Endowments (in Fez). Initially, the researcher submitted the information letter and the AI questionnaire followed by a face-to-face meeting with three members of the Regional Delegation. One of the female members who held a leadership position took the lead in identifying and distributing the questionnaire to several women affiliated with local religious organizations. Verbal permission for female employees in government services to participate in this research was granted after a meeting with the attorney at the Ministry of Internal Affairs (Fes Region). The Fes Chamber of Commerce and the Office of Mayor—including the vice mayor herself–were instrumental in identifying women in leadership positions. Similarly, the associate director for the Hillary Clinton Center for Women's Empowerment at Al-Akhawayan University helped recruit participants in the Ifrane area.

The Moroccan participants were provided survey packets with paper copies of the information letter (which also served as a consent form), the demographic survey, and the

AI questionnaire, all of which had been translated into Arabic. The information letter stated the purpose of the study and also addressed confidentiality issues and the voluntary nature of participation. The letter further expounded on the absence of any monetary compensation and the lack of risks and discomforts to the respondent. It explained the total time commitment to complete both the demographic survey and the AI questionnaire. Participants were asked to return the completed questionnaire in the unmarked envelopes which were provided as part of the survey packets.

The second phase of data collection started in 2017 in the United States where web-based Qualtrics survey software was used, allowing the researcher to reach participants who were spread over a relatively wide area. Dillman et al. (2014) indicated that a sizeable majority of the United States population now uses internet; therefore, conducting a web survey was preferred over paper copies as used in Morocco. Based on the researcher's personal contact an initial pool of participants from the Auburn, Tuskegee, and Montgomery areas was developed. These "seed" participants in turn recruited other participants. In the Atlanta area participants were recruited through the Islamic Speakers Bureau (ISB) who sent out 25 surveys to a select number of women on their list of 100 Influential Georgia Muslims. Similarly, Atlanta Masjid of Al-Islam and Dar un Noor Academy administrators helped distribute AI questionnaires to influential women in their respective circles.

An e-mail invitation letter (See Appendix F) introducing the researcher and detailing the nature of the study, the voluntary participation, privacy issues and the approximate time to complete the survey was sent to participants. The letter provided participants a URL to the IRB approved information letter, the demographic survey, and

the AI questionnaire. The letter informed participants that they could withdraw from the survey by simply closing the browser window. Confidentiality for all responses was maintained and participants and the data collected remained anonymous; once submitted, the survey could not be withdrawn as it became unidentifiable. Strict measures were adopted to ensure confidentiality and privacy of the collected data which were recorded and stored on an electronic database through Qualtrics which uses the Transport Layer Security encryption. Access to data was password protected.

Data Analysis

Data collected through the internet were exported from Qualtrics into Excel and IP addresses and location data were deleted. Data from the Moroccan respondents (on paper copies) were manually entered into Excel. Statistical Package for the Social Sciences (SPSS-MAC 23.0) software was used for data analysis. A research question matrix was created to organize and answer each research question in a methodical and coherent format (see Table 4).

A descriptive statistics procedure was used to analyze the data to answer the first three questions, including means and frequencies, standard deviations and percentages. For research question four, one-way ANOVAs (Analysis of Variance) were conducted to study the relationship between country of residence, the seven aspirations, and the three levels for each construct. One-way ANOVAs were used to address research question five to determine the relationship between the five categories of leadership position and the seven aspiration constructs. For research question six, a Pearson correlation was used to determine the relationship between the length of time in a leadership position and the participants' scores for the seven aspirations.

Table 4

Research Questions and Analysis Matrix

Research Questions Matrix	
Research Questions	Statistical Analysis
1. What are the levels of intrinsic aspirations for Muslim women of influence?	
1.1. What are the levels of the meaningful relationships aspiration for Muslim women of influence?	Descriptive statistics include frequency distribution/percentages, mean, and standard deviation for all levels.
1.2. What are the levels of the personal growth aspiration for Muslim women of influence?	
1.3. What are the levels of the community contributions aspiration for Muslim women of influence?	
2. What are the levels of extrinsic aspirations for Muslim women of influence?	
2.1. What are the levels of the wealth aspiration for Muslim women of influence?	Descriptive statistics include frequency distribution/percentages, mean, and standard deviation for all levels.
2.2. What are the levels of the fame aspiration for Muslim women of influence?	
2.3. What are the levels of the image aspiration for Muslim women of influence?	
3. What are the levels of the health aspiration for Muslim women of influence?	Descriptive statistics include frequency distribution/percentages, mean, and standard deviation for all levels.
4. What are the differences in the seven aspirations between Moroccan and U.S. Muslim women of influence?	One-way ANOVAs for the seven constructs and the three level of each construct.
5. What is the relationship between the leadership position and the seven aspirations?	One-way ANOVAs for the seven constructs.
6. What is the relationship between the length of time in a leadership position and the seven aspirations?	
6.1. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in Morocco?	Pearson correlation
6.2. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in the United States?	

Summary

This chapter detailed a review of the research design and methods used in this quantitative, cross-cultural study that examined the aspirations of Muslim women of influence in Morocco and the United States. The target populations from the two countries consisted of Muslim women who were influential in their respective communities. All participants were identified as leaders and influencers and came from varying backgrounds in terms of their ages and backgrounds. They ranged from women who worked or volunteered in educational institutions, government services, the private sector, community service, and religious organizations. Aspirations Index (AI) questionnaire based on self-determination theory (SDT) was used for investigating the intrinsic and extrinsic aspirations. Descriptive and inferential statistics using one-way ANOVAs and Pearson correlation were used to analyze the data.

Chapter 4: Findings

Overview

The findings from data analysis for each of the six research questions are presented in this chapter. The Statistical Package for the Social Sciences (SPSS-MAC 23) was used to analyze the data. Descriptive statistics including means, standard deviations, frequencies, and percentages were computed to provide answers to the first three research questions. For research questions four and five one-way analysis of variance (ANOVA) were conducted. Pearson correlations were computed for research question six.

Purpose of the Study

The purpose of this cross-cultural study was to examine the aspirations or life goals of Muslim women of influence in Morocco and the United States. The participants in this study included Muslim women who served as mentors/leaders and thereby maintained a degree of influence in their respective communities. While demonstrating the differences between intrinsic and extrinsic aspirations of the two groups, the study examined the relationships between these aspirations and demographic variables including country of residence, the types of organization these women were affiliated with, and the length of time in a leadership position.

Research Questions

The following research questions were addressed in this study:

1. What are the levels of intrinsic aspirations for Muslim women of influence?

    1.1. What are the levels of the meaningful relationships aspiration for Muslim women of influence?

    1.2 What are the levels of the personal growth aspiration for Muslim women of

influence?

     1.3. What are the levels of the community contributions aspiration for Muslim women of influence?

2. What are the levels of extrinsic aspirations for Muslim women of influence?

     2.1. What are the levels of the wealth aspiration for Muslim women of influence?

     2.2. What are the levels of the fame aspiration for Muslim women of influence?

     2.3. What are the levels of the image aspiration for Muslim women of influence?

3. What are the levels of the health aspiration for Muslim women of influence?

4. What are the differences in the seven aspirations between Moroccan and U.S. Muslim women of influence?

5. What is the relationship between the leadership position and the seven aspirations?

6. What is the relationship between the length of time in a leadership position and the seven aspirations?

     6.1. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in Morocco?

     6.2. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in the United States?

Demographic Results

A total of 158 women over the age of 18 in accordance with Internal Review Board protocol (See Appendix A) participated by returning the Aspirations Index questionnaire and a demographic survey, however, only 148 were included in this study. It is better to use "completion rate" rather than "response rate" for non-probability samples (Callegaro & DiSogra, 2008). Nonetheless, missing data or item nonresponse

can leave major gaps in the data set because useable information may be incomplete (De Leeuw, 2001). However, Wiersma and Jurs (2009) noted that there is no universally accepted method or standard for handling omissions. For the current study, questionnaires were considered *usabl*e where 80% of all applicable questions were answered. Seventy-six Moroccan participants returned the questionnaire of which 68 were usable, yielding a usable rate of 89%. While 82 questionnaires were returned by the U.S. participants, 80 were usable giving a usable rate of 97%. Within a total of 148 usable surveys, 68 participants were from Morocco (46%) and 80 participants were from the United States (54%).

Participants had to complete a demographic survey before proceeding to the Aspirations Index questionnaire. This survey was an integral part of data collection as it provided vital information pertaining to the independent variables. The first question on the survey related to the respondent's country of origin, while the second question yielded information about the participant's current place of residence. As shown in Table 5, the U.S. participants came from 16 different countries.

Table 5

U.S. Participants Based on Country of Origin

Characteristics	Frequency(n=80)	Percentage
Country of Origin		
Bangladesh	2	2.50%
Egypt	2	2.50%
Ethiopia	1	1.25%
India	2	2.50%
Iran	3	3.75%
Iraq	3	3.75%
Jordan	3	3.75%
Libya	1	1.25%
Morocco	2	2.50%
Pakistan	9	11.25%
St. Lucia	1	1.25%
Sudan	2	2.50%
Tanzania	1	1.25%
Turkey	4	5.00%
United Kingdom	1	1.25%
United States	43	53.75%

n = 80

Reliability

According to Utvær et al. (2014), "Reliability is concerned with that portion of a

measurement that is due to permanent effects that persist from sample to sample" (p.

363). They further explained internal consistency as the interconnectedness of items or sets of items belonging to the same test. In other words, all the items on a test, or on a sub-test should measure the same construct, implying that all responses to the items need to be consistent (Borg, Gall, & Gall, 1993).

Cronbach's alpha coefficient which yields a measure of internal consistency reliability (Osborne, 2008), was computed for the 105 items on the Aspirations Index. This reliability analysis yielded a high alpha coefficient of .96, indicating strong internal consistency. Alpha coefficient values of about .90 should be considered as "excellent", values of about .80 being "very good", while those around .70 are "adequate" (Utvær et al., 2014, p. 326). Internal consistency reliability of all seven constructs using Cronbach's alpha was also assessed, and values for all the levels are presented in Table 6.

Table 6

Reliability Analysis of the Seven Constructs and their Levels

Constructs with levels	Number of Items	Cronbach's alpha
Meaningful Relationships	15	.90
Importance	5	.64
Likelihood	5	.77
Attained	5	.84
Personal Growth	15	.83
Importance	5	.58
Likelihood	5	.71
Attained	5	.78
Community Contributions	15	.89
Importance	5	.72
Likelihood	5	.85
Attained	5	.90
Wealth	15	.90
Importance	5	.82
Likelihood	5	.83
Attained	5	.85
Fame	15	.92
Importance	5	.85
Likelihood	5	.83
Attained	5	.77
Image	15	.92
Importance	5	.77
Likelihood	5	.80
Attained	5	.78
Health	15	.94
Importance	5	.90
Likelihood	5	.87
Attained	5	.90
Aspirations Index (AI)	105	.96

Results of the Aspirations Index (AI)

Aspirations Index (AI) is an instrument that assesses aspirations or life goals. The

version of AI used in this study was based on a version developed by Kasser and Ryan

(1993, 1996). The instrument measured seven aspirations (constructs) divided into two categories; intrinsic aspirations or life goals (meaningful relationships, personal growth and community contributions) and extrinsic aspirations or life goals (wealth, fame, and image) and a seventh aspiration for health which is neither clearly intrinsic nor extrinsic. Results were also computed for three levels, (a) the importance of the aspiration to the respondent, (b) the likelihood of attaining that life goal in the future, and (c) the degree to which the life goal had already been attained. AI results and their analyses with regards to the research questions are presented as follows:

1. What are the levels of intrinsic aspirations for Muslim women of influence?

    1.1. What are the levels of the meaningful relationships aspiration for Muslim women of influence?

    1.2. What are the levels of the personal growth aspiration for Muslim women of influence?

    1.3. What are the levels of the community contributions aspiration for Muslim women of influence?

    In order to answer the first research question, descriptive statistics were computed including means and standard deviation using data for the intrinsic aspirations for meaningful relationships (MR), personal growth (PG), and community contributions (CC) and for the three levels, (a) the importance of the aspiration to the respondent, (b) the likelihood of attaining that life goal in the future, and (c) the degree to which the life goal had already been attained. These calculations were based on responses to the 7-point Likert type scale with ratings ranging from 1 to 7, with 1 = *not at all important,* 4 = *moderately important,* and 7 = *very important.*

Means and standard deviations for intrinsic aspirations of the Moroccan and U.S. participants are listed in Table 7. Meaningful relationships had the highest overall mean score of 5.78 (SD = 1.04), followed by personal growth with a mean of 5.74 (SD = 0.72). Community contributions had an overall mean of 5.73 (SD = 0.85). U.S. participants had higher overall mean scores on all three intrinsic aspirations ranging from 5.93 to 6.26, while the Moroccan participants overall mean scores ranged from 5.21 to 5.52. The highest mean of 6.60 was for the importance of community contributions by U.S. participants, while the lowest mean score of 4.44 was for the attainment of meaningful relationships by the Moroccan participants. The standard deviation scores were higher for the Moroccan participants ranging from 0.77 to 1.39 as compared to the U.S. participants' standard deviations that ranged from 0.55 to 1.22. The highest standard deviation score of 1.39 was for attainment of meaningful relationships and community contributions by the Moroccan participants.

Table 7

Means and Standard Deviations for Intrinsic Aspirations of Moroccan and U.S.
Participants

	Morocco			United States			Overall		
Constructs with levels	N	M	SD	N	M	SD	N	M	SD
Meaningful Relationships (MR)									
Importance	68	5.85	1.02	80	6.54	0.66	148	6.23	0.91
Likelihood	68	5.35	1.19	80	6.28	0.86	148	5.85	1.12
Attained	68	4.44	1.39	80	5.95	1.06	148	5.26	1.43
Overall	68	5.21	1.06	80	6.26	0.75	148	5.78	1.04
Personal Growth (PG)									
Importance	68	6.28	0.77	80	6.58	0.55	148	6.44	0.67
Likelihood	68	5.65	1.00	80	6.07	0.73	148	5.88	0.89
Attained	68	4.63	1.14	80	5.14	1.07	148	4.90	1.13
Overall	68	5.52	0.79	80	5.93	0.61	148	5.74	0.72
Community Contributions (CC)									
Importance	68	6.32	0.81	80	6.60	0.64	148	6.48	0.74
Likelihood	68	5.70	1.09	80	6.10	0.90	148	5.91	1.00
Attained	68	4.46	1.39	80	5.08	1.22	148	4.80	1.34
Overall	68	5.49	0.89	80	5.93	0.76	148	5.73	0.85

N=148

2. What are the levels of extrinsic aspirations for Muslim women of influence?

2.1. What are the levels of the wealth aspiration for Muslim women of influence?

2.2. What are the levels of the fame aspiration for Muslim women of influence?

2.3. What are the levels of the image aspiration for Muslim women of influence?

While the first research question addressed the levels of intrinsic aspirations of Muslim women of influence in Morocco and the United States, the second research

question focused on the extrinsic aspirations of wealth, fame, and image. Descriptive

statistics including means and standard deviations were computed using the data for the

extrinsic aspirations and for the three levels, (a) the importance of the aspiration to the

respondent, (b) the likelihood of attaining that life goal in the future, and (c) the degree to

which the life goal had already been attained. These calculations were based on responses

to the 7-point Likert type scale with ratings ranging from 1 to 7, with 1 = *not at all*

important, 4 = *moderately important,* and 7 = *very important.*

Means and standard deviation for extrinsic aspirations of the two groups are

presented in Table 8. Wealth had the highest overall mean score of 3.77 (SD = 1.14),

followed by image with a mean of 3.37 (SD = 1.32). Fame had an overall mean of 3.29

(SD = 1.28). The highest mean score for both the Moroccan participants (M = 3.98) and

for the U.S. participants (M = 4.19) was for the likelihood of attaining wealth in the

future. The lowest mean score for Moroccan participants related to wealth that had

already been attained (M = 2.98), while the lowest mean score for U.S. participants

related to the importance of achieving fame (M = 2.80). U.S. participants had higher

overall mean scores on all three intrinsic aspirations, but the Moroccan participants had a

higher overall mean score on the extrinsic aspirations for fame (M = 3.59) as compared to

the U.S. participants (M = 3.04). Standard deviation for Moroccan participants ranged

from 1.14 to 1.55, and for the U.S. participants the standard deviations range was from

1.13 to 1.49.

Table 8

Means and Standard Deviations for Extrinsic Aspirations of Moroccan and U.S. Participants

Constructs with levels	Morocco			United States			Overall		
	N	M	SD	N	M	SD	N	M	SD
Wealth									
Importance	68	3.87	1.39	80	4.01	1.37	148	3.95	1.38
Likelihood	68	3.98	1.34	80	4.19	1.45	148	4.09	1.40
Attained	68	2.98	1.27	80	3.57	1.30	148	3.30	1.32
Overall	68	3.61	1.14	80	3.91	1.13	148	3.77	1.14
Fame									
Importance	68	3.71	1.55	80	2.80	1.48	148	3.22	1.57
Likelihood	68	3.85	1.41	79	3.31	1.49	147	3.56	1.47
Attained	68	3.21	1.14	79	3.06	1.26	147	3.13	1.20
Overall	68	3.59	1.26	80	3.04	1.25	148	3.29	1.28
Image									
Importance	68	3.36	1.41	80	3.24	1.44	148	3.29	1.42
Likelihood	68	3.46	1.48	80	3.57	1.43	148	3.52	1.45
Attained	68	3.03	1.33	80	3.52	1.39	148	3.29	1.38
Overall	68	3.28	1.34	80	3.44	1.30	148	3.37	1.32

N = 148

3. What are the levels of the health aspiration for Muslim Women of influence?

Research question three examined the aspiration for health, which is neither completely intrinsic nor extrinsic. Health had an overall mean score of 5.61 ($SD = 1.03$). The data in Table 9 indicates that while both Moroccan and U.S. participants value the importance of health as exhibited by the mean scores of $M = 6.14$ and $M = 6.72$ respectively, U.S. participants scored higher than their counterparts on all three levels of this aspiration.

Table 9

Means and Standard Deviations for Health Aspirations of Moroccan and U.S. Participants

	Morocco			United States			Overall		
Constructs with levels	N	M	SD	N	M	SD	N	M	SD
Health									
Importance	68	6.14	1.41	80	6.72	0.41	148	6.45	1.04
Likelihood	68	5.26	1.37	80	5.90	0.76	148	5.61	1.13
Attained	68	4.40	1.53	80	5.09	1.14	148	4.78	1.37
Overall	68	5.27	1.29	80	5.91	0.60	148	5.61	1.03

N = 148

4. What are the differences in the seven aspirations between Moroccan and U.S. Muslim women of influence?

One-way analysis of variances (ANOVAs) were conducted to address the fourth research question to determine whether or not there were statistically significant differences between the Muslim women of influence in Morocco and the Muslim women of influence in the United States with regard to the seven aspirations. The independent variable was country of residence, and the dependent variables included the seven aspirations; meaningful relationships (MR), personal growth (PG), community contributions (CC), wealth (W), fame (F), image (I), and the aspiration for health (H). ANOVAs were also completed for three levels (a) the importance of the aspiration to the respondent, (b) the likelihood of attaining that life goal in the future, and (c) the degree to which the life goal had already been attained. Responses were scored on a 7-point Likert type scale with ratings ranging from 1 to 7, with 1 = *not at all important,* 4 = *moderately important,* and 7 = *very important.* Alpha level was set at .05.

1. Meaningful Relationships (MR): Results for the four ANOVAs conducted for meaningful relationships are presented in Table 10

     1.1 Overall MR: Levene's test result indicated that equal variance assumption was not met (p = .001). However, an ANOVA is considered a robust test, and tolerates violations to the normality assumption well, so results can still be interpreted. The ANOVA analysis yielded statistically significant results, $F(1, 146) = 49.03$, $p < .001$, indicating that there was a difference between Moroccan women (M = 5.21, SD = 1.06) and U.S. women (M = 6.26, SD =0.75) in regard to how they view meaningful relationships, with a large effect size, η^2= .25.

     1.2 Importance of MR: Levene's test result manifested that equal variance assumption was violated ($p < .001$). As indicated by ANOVA results, there was a statistically significant difference between women from Morocco (M = 5.85, SD = 1.02) and women from the U.S. (M = 6.54. SD = 0.66) in terms of the importance they attach to meaningful relationships, $F(1, 146) = 24.68$, $p < .001$, with large effect size, $\eta^2 = .15$

     1.3 Likelihood of attaining MR: Levene's test result showed that variances were not equal (p = .003). ANOVA analysis yielded statistically significant results, $F(1, 146) = 30.33$ $p < .001$, showing that there was a difference between women from Morocco (M = 5.35, SD = 1.19) and women from the U.S. (M = 6.28, SD = 0.86) in regard to the likelihood of attaining meaningful relationships in the future. The effect size was large, $\eta^2 = .17$.

     1.4 Degree to which MR is already attained: Levene's test result revealed that the homogeneity of variance assumption was not met (p = .008). The

ANOVA analysis showed a statistically significant difference, $F(1, 146) =$ 56.17, $p < .001$ in the degree to which meaningful relationships have already been attained for women in Morocco (M = 4.44, SD = 1.39) as compared to their U.S. counterparts (M = 5.95, SD = 1.06). Additionally, the effect size was large, $\eta^2 =$ .28

Table 10

One-Way Analysis of Variance for Country of Current Residence and Meaningful Relationships

Variables	Levene	F	df	p	η^2
Meaningful Relationships					
Importance	< .001***	24.68	1,146	< .001***	.15
Likelihood	.003**	30.33	1,146	< .001***	.17
Attained	.008**	56.17	1,146	< .001***	.28
Overall	<.001**	49.03	1,146	< .001***	.25

*$p < .05$. **$p < .01$. ***$p < .001$

2. Personal Growth (PG): Results for the four ANOVAs conducted for personal growth are presented in Table 11.

    2.1 Overall PG: Levene's test for equality of variances was found to be not violated for the present analysis (p = .09). The ANOVA analysis yielded statistically significant results, $F(1, 146) = 12.70$, $p < .001$, indicating that there was a difference between Moroccan women (M = 5.52, SD = .79) and U.S. women (M = 5.93, SD = .61) in regard to personal growth, with a medium effect size, $\eta^2 = .08$.

    2.2 Importance of PG: Levene's test result indicated that equal variance assumption was violated (p = .007). As indicated by ANOVA results, there was a statistically significant difference between women from Morocco (M = 6.28, SD =

.77) and women from the U.S. (M = 6.58. *SD* = .55) in terms of the importance they attach to personal growth, $F(1, 146) = 7.52$, $p = .007$. The effect size being small at $\eta^2 = .05$.

2.3 Likelihood for attaining PG: Levene's test for equality of variance was assumed ($p = .10$). ANOVA analysis indicated statistically significant results, $F(1, 146) = 8.68$, $p = .004$, showing that there was a difference between women from Morocco (M = 5.65, *SD* = 1.00) and women from the U.S. (M = 6.07, *SD* = .73) with regard to personal growth in the future. The effect size was medium, $\eta^2 = .06$.

2.4 Degree to which PG is already attained: Levene's test result revealed that the homogeneity of variance assumption was not violated ($p = .74$). The ANOVA analysis showed a statistically significant difference, $F(1, 146) = .7.79$, $p = .006$ in the degree to which personal growth has already been attained by women in Morocco (M = 4.63, *SD* = 1.14) as compared to their U.S. counterparts (M = 5.14, *SD* = 1.07). Additionally, the effect size was small, $\eta^2 = .05$.

Table 11

One-Way Analysis of Variance for Country of Current Residence and Personal Growth

Variables	Levene	F	*df*	*p*	η^2
Personal Growth					
Importance	.007**	7.52	1,146	.007**	.05
Likelihood	.10	8.68	1,146	.004**	.06
Attained	.74	7.79	1,146	.006**	.05
Overall	.09	12.70	1,146	<.001***	.08

*p < .05. **p < .01. ***p <.001

3. Community Contributions (CC): In Table 12, results of the four ANOVAs conducted for community contributions are presented.

3.1 Overall CC: Levene's test result indicated that the assumption of equality of variance was not violated ($p = .16$). The ANOVA analysis yielded statistically significant results, $F(1, 146) = 10.37$, $p = .002$, indicating that there was a difference between Moroccan women (M = 5.49, SD = 0.89) and U.S. women (M = 5.93, SD = 0.76) regarding community contributions, with a medium effect size, $\eta^2 = .07$

3.2 Importance of CC: Levene's test result manifested that equal variance assumption was violated ($p = .02$). As indicated by ANOVA results, there was a statistically significant difference between women from Morocco (M = 6.32, SD = 0.81) and women from the U.S. (M = 6.60. SD = 0.64) in terms of the importance they attach to community contributions $F(1, 146) = 5.73$, $p = .02$, with small effect size, $\eta^2 = .04$

3.3 Likelihood of attaining CC: Levene's test result showed that equality of variances was not violated ($p = .16$). ANOVA analysis yielded statistically significant results, $F(1, 146) = 6.24$, $p = .01$, showing that there was a difference between women from Morocco (M = 5.70, SD = 1.09) and women from the U.S. (M = 6.10, SD = 0.90) in regard to the likelihood of attaining community contributions in the future. The effect size was small, $\eta^2 = .04$.

3.4 Degree to which CC is already attained: Levene's test result revealed that the homogeneity of variance assumption was not violated ($p = .28$). The ANOVA analysis showed a statistically significant difference, $F(1, 146) =$

8.35, $p = .004$ in the degree to which community contributions have already been attained for women in Morocco (M = 4.46, SD = 1.39) as compared to their U.S. counterparts (M = 5.08, SD = 1.22). Additionally, the effect size was small, $\eta^2 =$ .05

Table 12

One-Way Analysis of Variance for Country of Current Residence and Community Contributions

Variables	Levene	F	df	p	η^2
Community Contributions					
Importance	.02*	5.73	1,146	.02*	.04*
Likelihood	.16	6.24	1,146	.01*	.04*
Attained	.28	8.35	1,146	.004**	.05
Overall	.16	10.37	1,146	.002**	.07

*$p < .05$. **$p < .01$. ***$p < .001$

4. Wealth (W): Results of the ANOVAs conducted for wealth are presented in Table 13.

    4.1 Overall W: Levene's test result indicated that equal variance assumption was not violated ($p = .80$). The results of ANOVA analysis were not statistically significant, $F(1, 146) = 2.52, p = .12$, indicating that there was no difference between Moroccan women (M = 3.61, SD = 1.14) and the U.S. women (M = 3.91, SD = 1.13) in regard to how they view wealth.

    4.2 Importance of W: Levene's test result manifested that equal variance assumption was not violated ($p = .99$). As indicated by ANOVA results, there was no statistically significant difference between women from Morocco (M = 3.87, SD = 1.39) and women from the U.S. (M = 4.01. SD = 1.37) in terms of the importance they attach to wealth, $F(1, 146) = .38, p = .54$.

4.3 Likelihood of attaining W: Levene's test result showed that the equality of variances was not violated ($p = .29$). ANOVA analysis indicated that there was no statistically significant difference between women from Morocco (M = 3.98, SD = 1.34) and women from the U.S. (M = 4.19, SD = 1.45) with regard to their likelihood of attaining wealth in the future, $F(1, 146) = .77$ $p = .38$.

4.4 Degree to which W is already attained: Levene's test result revealed that the homogeneity of variance assumption was not violated ($p = .70$). The ANOVA results were statistically significant, $F(1, 146) = 7.70$, $p = .006$, indicating differences between women in Morocco (M = 2.98, SD = 1.27) and their U.S. counterparts (M = 3.57, SD = 1.30) regarding the degree to which they felt they had attained wealth. The effect size was small, $\eta^2 = .05$.

Table 13

One-Way Analysis of Variance for Country of Current Residence and Wealth

Variables	Levene	F	df	p	η^2
Wealth					
Importance	.99	0.38	1,146	.54	
Likelihood	.29	0.77	1,146	.38	
Attained	.70	7.70	1,146	.006**	.050
Overall	.80	2.52	1,146	.12	

*$p < .05$. **$p < .01$. ***$p <.001$

5. Fame (F): In Table 14, results of the four ANOVAs conducted for fame are presented.

5.1 Overall F: Levene's test result indicated that equal variance assumption was not violated ($p = .84$). ANOVA results were statistically significant, $F(1, 146) = 7.00$, $p = .009$, indicating that there was a difference between Moroccan women (M = 3.59, SD = 1.26) and the U.S. women (M = 3.04, SD = 1.25) regarding how they view fame, with a small effect size, $\eta^2= .05$.

5.2 Importance of F: Levene's test result manifested that equality of variance was not violated ($p = .40$). As indicated by ANOVA results, there was a statistically significant difference between women from Morocco (M = 3.71, SD = 1.55) and women from the U.S. (M = 2.80, SD = 1.48) in terms of the importance they attach to fame, $F(1, 146) = 13.05$, $p < .001$, with medium effect size, $\eta^2 = .08$

5.3 Likelihood of attaining F: Levene's test result showed that the equality of variances was not violated ($p = .95$). ANOVA results demonstrated that there was a statistically significant difference between women from Morocco (M = 3.85, SD = 1.41) and women from the U.S. (M = 3.31, SD = 1.49) in regard to their likelihood of attaining fame in the future, $F(1, 145) = 5.02$, $p = .03$, with a relatively small effect size, $\eta^2 = .03$.

5.4 Degree to which F is already attained: Levene's test result revealed that the homogeneity of variance assumption was not violated ($p = .36$). As determined by the ANOVA results $F(1, 145) = .57$, $p = .45$, there was no statistically significant difference between women in Morocco (M = 3.21, SD = 1.14) and their U.S. counterparts (M = 3.06, SD = 1.26) regarding the degree to which they felt they had already attained fame.

Table 14

One-Way Analysis of Variance for Country of Current Residence and Fame

Variables	Levene	F	df	p	η^2
Fame					
Importance	.40	13.05	1,146	<.001***	.08
Likelihood	.95	5.02	1,145	.03*	.03
Attained	.36	0.57	1,145	.45	
Overall	.84	7.00	1,146	.009*	.05

*$p < .05$. **$p < .01$. ***$p < .001$

6. Image (I): Results of the four ANOVAs conducted for image are presented in Table 15

      6.1 Overall I: Levene's test result indicated that the assumption of equality of variance was not violated ($p = .83$). As indicated by the ANOVA analysis $F(1, 146) = .54$, $p = .46$, there was no statistically significant difference between Moroccan women (M = 3.28, $SD = 1.34$) and the U.S. women (M = 3.44, $SD = 1.30$) regarding image.

      6.2 Importance of I: Levene's test result manifested that equal variance assumption was not violated $p = .51$. There was no statistically significant difference between women from Morocco (M = 3.36, $SD = 1.41$) and women from the U.S. (M = 3.24. $SD = 1.44$) in terms of the importance they attach to image as determined by ANOVA results, $F(1, 146) = .25$, $p = .62$.

      6.3 Likelihood of attaining I: Levene's test result showed that equality of variances was not violated ($p = .71$). There was no statistically significant difference between women from Morocco (M = 3.46, $SD = 1.48$) and women from the U.S. (M = 3.57, $SD = 1.43$) in regard to the likelihood of attaining image in the future, as indicated by the ANOVA results $F(1, 146) = .22$, $p = .64$.

      6.4 Degree to which I is already attained: Levene's test result revealed that the homogeneity of variance assumption was not violated ($p = .69$). According to ANOVA analysis there was a statistically significant difference, $F(1, 146) = 4.67$, $p = .03$ in the degree to which image has already been attained by women in Morocco (M = 3.03, $SD = 1.33$) as compared to their U.S. counterparts (M = 3.52, $SD = 1.39$). However, the effect size was small, $\eta^2 = .03$.

Table 15

One-Way Analysis of Variance for Country of Current Residence and Image

Variables	Levene	F	df	p	η^2
Fame					
Importance	.51	0.25	1,146	.62	
Likelihood	.71	0.22	1,146	.64	
Attained	.69	4.67	1,146	.03*	.03
Overall	.83	0.54	1,146	.46	

*p < .05. **p < .01. ***p < .001

7. Health (H): Results of the ANOVAs conducted for health are presented in Table 16.

      7.1. Overall H: Levene's test result indicated that equal variance assumption was violated ($p < .001$). ANOVA results were statistically significant, $F(1, 146) = 15.80$, $p < .001$, indicating that there was a difference between Moroccan women (M = 5.27, SD = 1.29) and the U.S. women (M = 5.91, SD = 0.60) regarding to how they view health, with a medium effect size, $\eta^2 = .10$.

      7.2 Importance of H: Levene's test manifested that equality of variance was not assumed ($p < .001$). As indicated by ANOVA results, $F(1, 146) = 12.62$, $p = .001$, there was a statistically significant difference between women from Morocco (M = 6.14, SD = 1.41) and women from the U.S. (M = 6.72, SD = 0.41) in terms of the importance they attach to health, with medium effect size, $\eta^2 = .08$.

      7.3 Likelihood of attaining H: Levene's test result showed that the equality of variances was violated ($p < .001$). ANOVA results demonstrated that there was a statistically significant difference between women from Morocco (M = 5.26, SD = 1.37) and women from the U.S. (M = 5.90, SD = 0.76) in regard to their likelihood of attaining health in the future, $F(1, 146) = 12.88$, $p < .001$, with a medium effect size, $\eta^2 = .08$.

131

7.4 Degree to which H is already attained: Levene's test result revealed that the homogeneity of variance assumption was violated ($p = .02$). The ANOVA results were statistically significant, $F(1, 146) = 9.84$, $p = .002$, indicating a difference between women in Morocco (M = 4.40, SD = 1.53) and their U.S. counterparts (M = 5.09, SD = 1.14) regarding the degree to which they already have good health. The effect size was medium, $\eta^2 = .06$

Table 16

One-Way Analysis of Variance for Country of Current Residence and Health

Variables	Levene	F	df	p	η^2
Health					
Importance	<.001***	12.62	1,146	.001**	.08
Likelihood	<.001***	12.88	1,146	<.001***	.08
Attained	.02**	9.84	1,146	.002**	.06
Overall	<.001***	15.80	1,146	<.001***	.10

*$p < .05$. **$p < .01$. ***$p <.001$

5. What is the relationship between the leadership position and the seven aspirations?

The fifth research question explored the relationship between leadership position held by Muslim women in Morocco and the United States and the seven aspirations. Leadership position which was the independent variable was determined by the types of organization and consisted of five categories; (a) educational institutions, (b) government service, (c) private sector, (d) community service, and (e) religious organizations. One-way ANOVAs were completed to determine the relationship between the five levels of the independent variable and the dependent variables which included the seven aspirations for meaningful relationships (MR), personal growth (PG), community contributions (CC), wealth (W), fame (F), image (I), and the aspiration for health (H). Alpha level was set at .05.

1. Meaningful Relationships (MR): An ANOVA was conducted to determine whether there were statistically significant differences between the types of organization that women worked or volunteered for, and the aspiration for meaningful relationships. Descriptive data including frequency and percentage are presented in Table 17.

Overall MR: Levene's test result (p = .01) indicated that equal variance assumption was not met (See Table 18). ANOVA results showed statistically significant differences between women who worked for different organizations and their overall meaningful relationship scores, $F(4,142) = 3.59$, p = .008, with a medium effect size, η^2= .09 (See Table 18). Post hoc analysis using Bonferroni criterion (See Table 19) indicated that women in government service (M = 5.31, SD = 1.25) had significantly lower scores (p = .02) than women affiliated with religious organizations (M = 6.30, SD = .75) in their view of meaningful relationships. There were no significant differences between all other groups.

Table 17

Summary of Descriptive Data for Types of Organization and Overall Meaningful Relationships

	Organizations	n	Percent
a.	Educational Institutions	41	27.90%
b.	Government Service	18	12.25%
c.	Private Sector	34	23.13%
d.	Community Contributions	33	22.45%
e.	Religious Organizations	21	14.29%
	Total	147	

Table 18

One-Way Analysis of Variance for Organization and Overall Meaningful Relationships

Variables	Levene	F	df	p	η^2
Meaningful Relationships					
Overall	.01*	3.59	4,142	.008**	.09

*$p < .05$. ** $p < .01$. ***$p < .001$

Table 19

Post Hoc Results for Overall Meaningful Relationships by Organizations

	Organizations	Mean	Std. Dev.	a.	b.	c.	d.
a.	Educational Institutions	6.01	0.85				
b.	Government Service	5.31	1.25	.12			
c.	Private Sector	5.53	1.21	.38	1.00		
d.	Community	5.74	0.87	1.00	1.00	1.00	
e.	Religious Organizations	6.30	0.75	1.00	.022*	.060	.440

*$p < .05$. ** $p < .01$. ***$p < .001$

2. Personal Growth (PG): An ANOVA analysis was conducted to determine whether there were statistically significant differences between the types of organization women worked or volunteered for, and the aspiration for personal growth. Descriptive data including frequency and percentage are presented in Table 20.

Overall PG: Levene's test result ($p = .07$) indicated that equal variance assumption was not violated (See Table 21). ANOVA results showed statistically significant differences between women who worked for different organizations and their overall personal growth scores, $F(4,142) = 4.25$, $p = .003$, with a medium effect size, $\eta^2 = .11$ (See Table 21). Post hoc analysis using Bonferroni criterion (See Table 22) indicated that women in government service (M = 5.46, *SD* = 0.64) had significantly lower scores ($p = .03$) than women affiliated with religious organizations (M = 6.13, *SD* = .72) in their aspiration for personal growth.

Similarly, women in the private sector (M = 5.46, *SD* = 0.91) had significantly

lower scores (*p* = .008) than women affiliated with religious organizations (M =

6.13, *SD* = .72) in regard to personal growth. There were no statistically significant

differences between the other groups.

Table 20

Summary of Descriptive Data for Types of Organization and Overall Personal Growth

	Organizations	*n*	Percent
a.	Educational Institutions	41	27.90%
b.	Government Service	18	12.25%
c.	Private Sector	34	23.13%
d.	Community	33	22.45%
e.	Religious Organizations	21	14.29%
	Total	147	

Table 21

One-Way Analysis of Variance for Organization and Overall Personal Growth

Variables	Levene	F	*df*	*p*	η^2
Personal Growth					
Overall	.07	4.25	4,142	.003**	.11

*p < .05. ** p < .01. ***p < .001

Table 22

Post Hoc Results for Overall Personal Growth by Organizations

				Bonferroni's Criteria (*p*)			
	Organizations	Mean	Std.Dev.	a.	b.	c.	d.
a.	Educational Institutions	5.89	0.55				
b.	Government Service	5.46	0.64	.272			
c.	Private Sector	5.46	0.91	.086	1.00		
d.	Community	5.78	0.60	1.00	1.00	.683	
e.	Religious Organizations	6.13	0.72	1.00	.03*	.008**	.715

p < .05. * *p* < .01. ***p* < .001

3. Community Contributions (CC): An ANOVA was conducted to determine whether there were statistically significant differences between the types of organization that women worked or volunteered for and the aspiration for community contributions. Descriptive data including frequency and percentage are presented in Table 23.

Overall CC: Levene's test result (*p* = .07) indicated that equal variance assumption was not met (See Table 24). ANOVA results showed statistically significant differences between women who worked for different organizations and their overall community contributions scores, $F(4,142) = 4.24$, *p* = .003, with a medium effect size, $\eta^2 = .11$ (See Table 24). Post hoc analysis using Bonferroni criterion (See Table 25) indicated that women in government service (M = 5.35, *SD* = 0.98) had significantly lower scores (*p* = .008) than women affiliated with religious organizations (M = 6.24, *SD* = .70) in their aspiration for community contributions. Similarly, women in the private sector (M = 5.47, *SD* = 0.95) had significantly lower scores (*p* = .008) than women affiliated with religious organizations (M = 6.24, *SD* = .70) regarding their aspiration for community

contributions. There were no statistically significant differences between the other groups.

Table 23

Summary of Descriptive Data for Types of Organization and Overall Community Contributions

	Organizations	*n*	Percent
a.	Educational Institutions	41	27.90%
b.	Government Service	18	12.25%
c.	Private Sector	34	23.13%
d.	Community	33	22.45%
e.	Religious Organizations	21	14.29%
	Total	147	

Table 24

One-Way Analysis of Variance for Organization and Overall Community Contributions

Variables	Levene	F	*df*	*p*	η^2
Community Connections					
Overall	.07	4.24	4,142	.003**	.11

$*p < .05.$ $** p < .01.$ $***p < .00$

Table 25

Post Hoc Results for Overall Community Contributions by Organizations

			Bonferroni's Criteria (*p*)				
	Organizations	Mean	Std.Dev	a.	b.	c.	d.	e.
a.	Educational Institutions	5.77	0.82					
b.	Government Service	5.35	0.98	.710				
c.	Private Sector	5.47	0.95	1.000	1.000			
d.	Community	5.88	0.59	1.000	.267	.395		
e.	Religious Organizations	6.24	0.70	.317	.008**	.008**	1.00	

$*p < .05.$ $** p < .01.$ $***p < .001$

4. Wealth (W): An ANOVA was conducted to determine whether there were statistically significant differences between the types of organization that women worked

or volunteered for and the aspiration for wealth. Descriptive data including frequency and

percentage are presented in Table 26.

Overall W: Levene's test result ($p = .69$) indicated that equal variance assumption

was not violated (See Table 27). ANOVA results indicated that there was no

statistically significant difference between women who worked for different

organizations and their overall wealth scores, $F(4,142) = 1.19$, $p = .319$. (See Table

27).

Table 26

Summary of Descriptive Data for Types of Organization and Overall Wealth

	Organizations	n	Percent
a.	Educational Institutions	41	27.90%
b.	Government Service	18	12.25%
c.	Private Sector	34	23.13%
d.	Community	33	22.45%
e.	Religious Organizations	21	14.29%
	Total	147	

Table 27

One-Way Analysis of Variance for Organization and Overall Wealth

Variables	Levene	F	*df*	*p*
Wealth				
Overall	.69	1.19	4,142	.319

$*p < .05.$ $**p < .01.$ $***p < .001$

5. Fame (F): An ANOVA was conducted to determine whether there were

statistically significant differences between the types of organization that women worked or

volunteered for, and the aspiration for fame. Descriptive data including frequency and

percentage are presented in Table 28.

Overall F: Levene's test result ($p = .28$) indicated that equal variance assumption

was not violated (See Table 29). ANOVA results indicated that there was no

statistically significant difference between women who worked for different

organizations and their overall fame scores, $F(4,142) = 0.62$, $p = .646$, (See Table

29).

Table 28

Summary of Descriptive Data for Types of Organization and Overall Fame

	Organizations	n	Percent
a.	Educational Institutions	41	27.90%
b.	Government Service	18	12.25%
c.	Private Sector	34	23.13%
d.	Community	33	22.45%
e.	Religious Organizations	21	14.29%
	Total	147	

Table 29

One-Way Analysis of Variance for Organization and Overall Fame

Variables	Levene	F	*df*	*p*
Fame				
Overall	.28	0.62	4,142	.646

*$p < .05$. ** $p < .01$. ***$p < .001$

6. Image (I): An ANOVA was conducted to determine whether there were

statistically significant differences between the types of organization that women worked or

volunteered for, and the aspiration for image. Descriptive data including frequency and

percentage are presented in Table 30.

Overall I: Levene's test result ($p = .94$) indicated that equal variance assumption

was not violated (See Table 31). ANOVA results indicated that there were no

statistically significant differences between women who worked for different

organizations and their overall image scores, $F(4,142) = 0.39$, $p = .82$. (See Table

31).

Table 30

Summary of Descriptive Data for Types of Organization and Overall Image

	Organizations	n	Percent
a.	Educational Institutions	41	27.90%
b.	Government Service	18	12.25%
c.	Private Sector	34	23.13%
d.	Community	33	22.45%
e.	Religious Organizations	21	14.29%
	Total	147	

Table 31

One-Way Analysis of Variance for Organization and Overall Image

Variables	Levene	F	*df*	*p*
Image				
Overall	.94	0.39	4,142	.82

$*p < .05.$ $**p < .01.$ $***p < .001$

7. Health (H): An ANOVA was conducted to determine whether there were
statistically significant differences between the types of organization that women worked
or volunteered for and the aspiration for health. Descriptive data including frequency and
percentage are presented in Table 32.

Overall H: Levene's test result ($p = .009$) indicated that equal variance

assumption was not met (See Table 33). ANOVA results indicated that there were

statistically significant differences between women who worked for different

organizations and their overall health scores, $F(4,142) = 2.9$, $p = .02$, with a

medium effect size, $\eta^2 = .08$ (See Table 33). Post hoc analysis using Bonferroni

criterion (See Table 34) indicated that women in private sector (M = 5.21, *SD* =

1.40) had significantly lower scores (*p* = .01) than women affiliated with religious organizations (M = 6.13, *SD* = .50) in regard to their aspiration for health. There were no significant differences between all other groups.

Table 32

Summary of Descriptive Data for Types of Organization and Overall Health

	Organizations	*n*	Percent
a.	Educational Institutions	41	27.90%
b.	Government Service	18	12.25%
c.	Private Sector	34	23.13%
d.	Community	33	22.45%
e.	Religious Organizations	21	14.29%
	Total	147	

Table 33

One-Way Analysis of Variance for Organization and Overall Health

Variables	Levene	F	*df*	*p*	η^2
Health					
Overall	.009	2.9	4,142	.02	.08

p < .05. ** *p* < .01. ***p* < .001

Table 34

Post Hoc Results for Overall Health by Organizations

	Organizations	Mean	Std. Dev.	a.	b.	c.	d.
a.	Educational Institutions	5.74	0.69				
b.	Government Service	5.64	0.76	1.00			
c.	Private Sector	5.21	1.40	.24	1.00		
d.	Community	5.56	1.22	1.00	1.00	1.00	
e.	Religious Organizations	6.13	0.50	1.00	1.00	.01*	.47

p < .05. ** *p* < .01. ***p* < .001

6. What is the relationship between the length of time in a leadership position and the seven aspirations?

6.1. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in Morocco?

6.2. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in the United States?

A review of the Pearson correlation as listed in Table 35 revealed that none of the correlations between length of time in a leadership position and the seven aspirations for the Moroccan women (n = 67) were statistically significant. Similarly, for the U.S. women (n = 78) none of the correlations were statistically significant except a significant negative relationship between length of time in a leadership position and image; when time in leadership position increased the aspiration for image decreased.

Table 35

Pearson Correlation of Length of Time in a Leadership Position and the Seven Aspirations

Variables	Morocco (n = 67)		U.S. (n = 78)	
	r	*p*	r	*p*
1. Meaningful Relationships	-.03	.78	.07	.52
2. Personal Growth	.04	.74	.19	.10
3. Community Contributions	.09	.48	.14	.23
4. Wealth	-.06	.64	-.10	.38
5. Fame	-.23	.06	-.16	.16
6. Image	-.15	.22	-.23	.05
7. Health	-.05	.69	.08	.50

Notes. Image for U.S. participants, r = -.23 (p = .05)

Summary

In this chapter results of the quantitative data addressing the six research questions were presented. The first research question addressed the levels of the three intrinsic aspirations (meaningful relationships, personal growth, and community contributions) of Muslim women of influence in Morocco and the United States. Results of the descriptive statistics indicated that the U.S. participants had higher overall mean scores than their Moroccan counterparts on all three intrinsic aspirations. For both groups, meaningful relationships had the highest mean score, followed by personal growth and community contributions, respectively. Descriptive statistics also provided answers to the second research question regarding the levels of the three extrinsic aspirations (wealth, fame, and image). While U.S. participants had higher mean scores for wealth and image, the Moroccan participants had a higher overall mean score for fame. Similarly, descriptive statistics were computed for the third question that explored the levels of the health aspiration.

The fourth research question explored the differences in the seven aspirations between Moroccan and U.S. Muslim women of influence. Results of the one-way ANOVAs demonstrated statistically significant differences with regards to all three intrinsic aspirations with meaningful relationships (MR) showing a large effect size, while Cohen's criteria for the other two intrinsic aspirations indicated a medium effect size. Conversely, ANOVA results demonstrated no significant differences between the groups for the extrinsic aspirations for wealth and image. However, there was a statistically significant difference for the third extrinsic aspiration for fame with a small effect size.

Similarly, the seventh aspiration for health showed significant differences between the two groups with a medium effect size.

The fifth question examined the relationship between the leadership positions held by women and the seven aspirations. ANOVA results illustrated significant differences between the leadership positions and the three intrinsic aspirations with a medium effect size. Pairwise comparison analyses using Bonferroni post hoc procedure was used to illustrate statistically significant differences between the organizations where leadership positions were held. Women in government service scored lower than women in religious organizations for meaningful relationships. Similarly, women in both government service and private sector scored lower than women in religious organizations for the aspirations for personal growth and community contributions. Statistically significant differences were also indicated for the aspiration for health showing a medium effect size, with women in government service scoring lower than women in religious organizations. No significant differences were demonstrated for the three extrinsic aspirations.

Finally, this chapter provided results for Pearson correlation for the last question that examined the relationship between the length of time in a leadership position and the seven aspirations. No correlations were statistically significant except for the U.S. participants which indicated a significant negative relationship between the length of time in a leadership position and image; in other words when time in leadership position increased the aspiration for image decreased.

Chapter 5: Discussion

Overview

Chapter 1 provided the introduction and the background to the current study, including the statement of the problem, purpose of the study, research questions, and significance of the study along with limitations and definition of terms. In Chapter 2, literature review was presented in three sections. The first section detailed the self-determination theory (SDT), which served as the theoretical framework for the study. The second section provided educational and leadership theories highlighting female leadership, both in the cultural and the broader global milieu. The final section of the literature review offered a conceptional framework that examined Muslim women's educational and leadership role from an Islamic perspective. In Chapter 3, the design of the study, a description of the population and sample, instrumentation, data collection process, and data analysis procedures were presented. In Chapter 4 the results were presented for the six research questions. Chapter 5 wraps up the study by providing a summary of findings, a conclusion, and practical implications in addition to recommendations for future research.

Purpose of the Study

The purpose of this cross-cultural study was to examine the aspirations or life goals of Muslim women of influence in Morocco and the United States. The participants in this study included Muslim women who served as mentors/leaders and thereby maintained a degree of influence in their respective communities. While demonstrating the differences between intrinsic and extrinsic aspirations of the two groups, the study examined the relationships between these aspirations and demographic variables

145

including country of residence, the types of organization these women were affiliated with, and the length of time in a leadership position.

Research Questions

The following research questions were addressed in this study:

1. What are the levels of intrinsic aspirations for Muslim women of influence?

    1.1. What are the levels of the meaningful relationships aspiration for Muslim women of influence?

    1.2. What are the levels of the personal growth aspiration for Muslim women of influence?

    1.3. What are the levels of the community contributions aspiration for Muslim women of influence?

2. What are the levels of extrinsic aspirations for Muslim women of influence?

    2.1. What are the levels of the wealth aspiration for Muslim women of influence?

    2.2. What are the levels of the fame aspiration for Muslim women of influence?

    2.3. What are the levels of the image aspiration for Muslim women of influence?

3. What are the levels of the health aspiration for Muslim women of influence?

4. What are the differences in the seven aspirations between Moroccan and U.S. Muslim women of influence?

5. What is the relationship between the leadership position and the seven aspirations?

6. What is the relationship between the length of time in a leadership position and the seven aspirations?

    6.1. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in Morocco?

146

6.2. What is the relationship between the seven aspirations and the length of time in a leadership position for Muslim women of influence in the United States?

Summary

This study examined the aspirations or life goals of Muslim women of influence in Morocco and the United States. Self-determination theory provided the theoretical framework which postulates that people's actions are based on intrinsic or extrinsic aspirations (Ryan & Deci, 2017). The Aspirations Index (AI), a self-reporting questionnaire developed by Kasser and Ryan (Kasser & Ryan, 1993, 1996) was used to investigate three intrinsic and three extrinsic aspirations along with the aspiration for health. The study examined the relationships between these aspirations and demographic variables, including country of residence, the types of organization these women were affiliated with, and the length of time they served in a leadership position. The participants also completed a demographic survey. Due to cross-cultural considerations, a combination of paper and electronic online surveys (mixed-mode) was employed. As pointed out by Dillman, Smyth, and Christian (2014), under certain circumstances mixed-mode surveys are more suitable than single-mode surveys.

Participants were recruited using the exponential non-discriminative snowball sampling technique and included Moroccan (N=68) and U.S. (N=80) women who served either in codified leadership positions or in non-positional leadership roles and thereby maintained a degree of influence in their respective communities. Analysis of data using descriptive statistics demonstrated that intrinsic aspirations were higher than extrinsic aspirations for both groups. The results also indicated that the U.S. participants had higher overall mean scores than their Moroccan counterparts for all three intrinsic

aspirations. Similarly, U.S. women had higher mean scores for two extrinsic aspirations: wealth and image, whereas their Moroccan counterparts' mean score for the third extrinsic aspiration for fame was higher. In regard to the aspiration for health, the U.S. women had higher mean scores than the Moroccan participants. One-way analysis of variance (ANOVAs) were conducted to examine the differences in the seven aspirations between the two groups of women. Results indicated statistically significant differences in the groups regarding five of the seven aspirations (meaningful relationships, personal growth, community contributions, fame, and health). No statistically significant differences were shown for the extrinsic aspirations of wealth and image. The ANOVA results also revealed significant differences between the leadership positions and the three intrinsic aspirations and the aspiration for health, but no significant differences were manifested for the three extrinsic aspirations. Pearson correlation was conducted to examine the relationship between the length of time in a leadership position and the seven aspirations. No statistically significant correlations were found except a significant negative relationship between the length of time in a leadership position and the aspiration for image for the U.S. participants.

Conclusion

In today's highly interdependent and globalized world, propelled by technological advances and the growth of multinational organizations, it is imperative to promote cultural understanding and cross-cultural research (House & Javidan, 2004). House (2004) further stated, "At the present time there is a greater need for effective international and cross-cultural communication, collaboration, and cooperation, not only for the effective practice of management but also for the betterment of the human

condition" (p. 4). Consequently, recent decades have witnessed a surge in cross-cultural leadership research.

However, cross-cultural research is complex and poses many challenges to researchers. One major concern shared by scholars especially in the area of leadership research is the strong American bias. As most theories and measures used in leadership research are developed in the United States, Canada, and Western Europe it raises the question of their applicability in diverse cultures (Den Hartog & Dickson, 2004; Dickson, Castaño, Magomaeva, & Den Hartog, 2012). For example, terms can have different connotations and interpretations in various cultures (Den Hartog & Dickson, 2004; Dickson et al., 2012; House et al., 1999). On a similar note, Oxford (2013) pointed out cultural differences in communication styles. She distinguished between the high-context communication in collectivist cultures, which is indirect and circular as compared to low-context communication in individualist cultures which is direct and linear. She also noted another challenging aspect of cross-cultural research related to data interpretation. According to Oxford, "An *acceptance of complexity* is important as a counterweight to the human desire to oversimplify the "data" when interpreting intercultural situations" (p. 280).

Research questions 1,2, and 3 explored intrinsic aspirations (for meaningful relationships, personal growth, and community contributions), extrinsic aspirations (for wealth, fame, and image), and the aspiration for health, respectively. Each of the seven aspirations were also examined for the following three levels, (a) the importance of the aspiration to the respondent, (b) the likelihood of attaining that life goal, and (c) the degree to which the life goal had already been attained. Responses were scored on a 7-

point Likert type scale with ratings ranging from 1 to 7, with 1 = *not at all important,* 4 = *moderately important,* and 7 = *very important.*

Findings showed that in comparison to Moroccan women, their U.S. counterparts had higher overall mean scores for all three intrinsic aspirations, for two extrinsic aspirations (wealth and image) and for the aspiration for health. These differences can be interpreted as one group having higher aspirations than the other. The difference can also be attributed to what Oxford (2013) identified as different cultural communication styles. Women in traditional Muslim cultures are relatively conservative in the public expression of their feelings and ambitions. The Aspirations Index (AI) used in this study was a questionnaire with Likert-type scale— how the participants responded to questions on AI relating to personal aspirations could be influenced by their respective cultures. According to Oxford (2013):

> Very high levels of directness can result in acts that are perceived by people from collectivist cultures as face-threatening, such as asking too many personal questions, being too demanding, stating feelings in a too-direct way, or giving brutally honest feedback that undermine others' dignity (p. 287).

Additionally, the researcher noted that some Moroccan participants were not familiar with the instrument (Likert type questionnaire) which may have contributed to a more calculated response.

However, it is interesting to note that the Moroccan women had a higher mean score for the extrinsic aspiration for fame. A tenable argument can be made that "Even with careful attention to translation, there may be unrecognized subtle shadings and nuances of meanings that vary across languages and cultures" (Den Hartog & Dickson,

2004, p. 250). AI questions pertaining to fame may have different connotations for Moroccan women as compared to their U.S. counterparts. If fame is interpreted as synonymous with reputation, it becomes a critical element in a collectivist culture where *face* is linked to honor and morality. Oetzel and Ting-Toomey (2003) explained the importance of face in a collectivist culture and stated, "Face represents an individual's claimed sense of positive image in the context of social interaction" (p. 600). Thus, fame in a close-knit community could be perceived as one's standing and related to face rather than seen in the context of a celebrity status.

Research question 4 addressed the differences in the seven aspirations between Moroccan and U.S. Muslim women of influence. The independent variable was country of residence, and the dependent variables included the seven aspirations: meaningful relationships, personal growth, community contributions, wealth, fame, image, and the aspiration for health. Each aspiration also included three levels (a) the importance of the aspiration to the respondent, (b) the likelihood of attaining that life goal in the future, and (c) the degree to which the life goal had already been attained.

There were statistically significant differences between the Moroccan women and the U.S. women in regard to how they view meaningful relationships, with a large effect size. These differences in relationships are consistent with the review of literature concerning the nature of individualist and collectivist cultures. People in collectivist cultures are highly integrated and connected to their families and communities. Relationships prevail over tasks and collective goals take precedence over individual goals (Oxford, 2013; Triandis, Bontempo, Villareal, Asai, & Lucca, 1988). Noting how relationships are perceived differently in various cultures, Miller, Das, and Chakravarthy

151

(2011) reported that the social expectation to help family and friends was more fully internalized among Indian adults than among American adults. Similarly, statistically significant differences were manifested between the two groups of women with regard to the aspirations for personal growth, community contributions, fame, and the aspiration for health with medium to small effect sizes. Though the women in this study belonged to the same religion, their everyday experiences and lifestyles varied considerably. Cultures are diverse and the influence of culture on aspirations cannot be undermined— how well goals and values are internalized by individuals is largely determined by the culture one belongs to (Ryan & Deci, 2017). In a cross-cultural study Frost and Frost (2000) demonstrated how Romanians viewed the extrinsic aspiration for wealth differently from Americans. However, no statistically significant difference between the Moroccan and U.S. women was demonstrated for the extrinsic aspirations for wealth and image in this study.

Research question 5 explored the relationship between leadership positions held by Muslim women in Morocco and the United States and the seven aspirations. Leadership position was the independent variable and was determined by the types of organization. The variable consisted of five categories: (a) educational institutions, (b) government service, (c) private sector, (d) community service, and (e) religious organizations. The results indicated statistically significant differences with regard to the aspiration for meaningful relationships, with women in government service having lower scores than women affiliated with religious organizations. Similar differences were noted for both the aspirations for personal growth and community contributions, with women in government service and private sector showing significantly lower scores than women in

152

religious organizations. Results from this study revealed that of the 148 participants, 41 women (27.9%) were affiliated with educational institutions, followed by 34 women in the private sector (23.13%), and 33 in community service (22.45%). There were relatively fewer women in religious organizations (14.29%) and even fewer in government service (12.25%). Review of literature suggested that, "Women leaders fared better in educational, governmental, and social service organizations, where their sex was more congruent with those organizations' missions and expectations" (Jones, 2009, p. 24). Similarly, literature highlighted the centrality of education in Islam and its relationship to female leadership. At the same time, Beweley (1999), Ramadan (2019), (Cook & Malkawi, 2010), and Makdisi (1981) among others pointed out the dire situation of education in the Muslim world.

Research question 6 examined the relationship between the length of time in a leadership position and the seven aspirations. Findings revealed that there were no correlations between length of time in a leadership position and the seven aspirations except a negative relationship between length of time in a leadership position and image for the U.S. participants. In other words, as time in the leadership position increased the aspiration for image decreased.

Implications

The instrumental role of women in bringing about cultural shifts and as change agents is often overlooked (Gray, 2006). On a similar note, Monshipouri and Karbasioun (2003) stated, "Muslim women's power to participate meaningfully in the social, cultural, economic, and political affairs of their societies should not be underestimated" (p.341). Benn and Jawad (2003) pointed out an increased interest in Islam and the role and status

of Muslim women, but also noted that popular media portrays them as a monolithic group that is oppressed, powerless, and victimized. "The popular Western media represents Islam as a religion which forces women into hiding and seclusion" (Jawad, 2003, p. 13). Therefore, Benn and Jawad underscored the urgent need for promoting a better understanding of the experiences of Muslim women in the West. Similarly, Burki (2018) pointed out a lack of understanding and an absence of research in the context of Muslim women leadership in U.S. organizations. She asserted that these women have vast potentials which can be a tremendous asset to the corporate world.

By examining the aspirations of Muslim women of influence in a predominantly Western culture in contrast with the aspirations of women of influence in the traditional Moroccan culture, this study provides a much-needed resource to those who are interested in issues of gender, religion, ethnicity and multiculturism. A majority of research on gender issues focuses on positional leaders and the obstacles these women face in their move to leadership positions (Burki, 2018; Gray, 2006; Hannum, Muhly, Shockley-Zalabak, & White, 2015; Kabeer, 2005; Moor, Cohen, & Beeri, 2015). The current study provides a paradigm shift by offering a deeper insight into the aspirations and life goals of women who are change agents in their communities. According to Ryan and Deci (2017), it is "the goals and aspirations that organize people's lives"(p. 272) and motivate them into action. While most motivation theories address the amount of motivation, the current study is rooted in the self-determination theory that examines the "type" of motivation. Understanding what motivates women to become leaders is a crucial need of the present times.

As established from the review of literature, women have made much progress in the past decades, but higher echelons of leadership still rest with men (Denmark, 1993, Eagly & Carly, 2004). Additionally, masculine definitions are still widely applied to female leadership, though "the leadership experiences of women and men differ" (Jones, 2009, p.23). Empirical research also suggests that men and women have different leadership styles; the former being more transactional and laissez-faire and the latter embodying more democratic and transformational attributes (Eagly, Johannesen-Schmidt, & van Engen, 2003). In lieu of these differences, the findings of this study can be a source of vital information for both U.S. and multi-national organizations as they move towards incorporating diversity and female leadership. The study also has practical implications for both governmental and non-governmental agencies involved with workforce development and for international organizations that work on education and gender empowerment projects especially in the Muslim world. A project's success in a given culture does not guarantee the same outcome in another culture. Knowledge and recognition of cultural differences is crucial for agencies and organizations that plan international projects.

The current study also has significant implications for the academic community. Women's education is considered fundamental to gender empowerment and modernization of Muslim societies (Khan, 2010; Khurshid, 2012; Shah, 2006) and as a panacea to corruption and radicalism (Akhmetova, 2015a, Monshipouri & Karbasioun, 2003). However, as Shah (2006) pointed out most educational theories and practices are ethnocentric and entrenched in western philosophy and values. Khan (2010) documented how educated Pakistani Muslim women mediated the competing demands of modern-

secular education and their traditional roles in the Pakistani culture. She highlighted the importance of informed educational practices in developing educational models and stated, "that until we understand the individual states of mind, as well as the webs of culture that surround those minds, our attempts at designing and preserving sustainable educational policies, ensuring human wellbeing, will remain a problem" (p.4). Thus, in order to make effectual educational policies it is essential to understand the aspirations of the recipients. This is congruent with the andragogical model that adults learn best when real-life situations or problems are addressed and when learning is instrumental in solving those problems (Knowles, Holton, & Swanson, 2015).This study not only fills a gap in cross-cultural and female leadership research but also summons other researchers to investigate the positive influences and the unique perspectives of Muslim women.

Recommendations

Examining aspirations and goals that women of influence seek to pursue in their lives provides a unique perspective on female leadership. This cross-cultural study not only beckons further research but can also serve as a launchpad to conduct comparative research with other populations. Due to cultural sensitivity certain variables like age and marital status were not included in the demographic survey and could yield valuable information. Similarly, this research could be extended to examining aspirations of women of different faiths; Finding both commonalities and differences could be used as a platform for interfaith dialogue and understanding.

There is ample research that compares male and female leadership styles. Studies that compare the aspirations of men and women in leadership positions would be innovative and address issues related to gender inequality. This study recruited women

from limited geographic regions. Expanding to wider areas with a larger number of participants may yield different results. A final recommendation is to develop more cross-cultural studies where principal researchers from different cultures collaborate to develop instruments and translate questionnaires using contextual language and measures that are culturally appropriate.

The need for cross-cultural research especially in the context of understanding issues related to women has never been greater than in contemporary times. As noted, both in the literature review and from the personal experience of this author, cross-cultural research is challenging. However, persistence, perseverance, and a commitment to promoting scholarship and understanding is a crucial need in a fragmented and polarized world.

References

Adler, N. J. (1996). Global women political leaders: An invisible history, an increasingly important future. *The Leadership Quarterly*, *7*(1), 133−161. doi: 10.1016/S1048-9843(96)90038-7

Adler, N. J. (1997). Global leadership: Women leaders. In J. Wolf (Ed.), *International Human Resource and Cross Cultural Management* (pp. 171−196). doi: 10.1007/978-3-322-90987-9_10

Ahmad, K., & Fontaine, R. (2011). Islamic leadership at the International Islamic University Malaysia. *International Journal of Economics, Management and Accounting*, *19*(2), 121-135. Retrieved from https://journals.iium.edu.my/enmjournal/index.php/enmj/article/download/ 179/148

Akhmetova, E. (2015a). Women in Islamic civilisation: Their rights and contributions. *Islam and Civilisational Renewal*, *6*(1), 58−75. doi: 10.12816/0009897

Akhmetova, E. (2015b). Women's rights: The Qur'anic ideals and contemporary realities. *Islam and Civilisational Renewal*, *6*(1), 58−75. doi: 10.12816/0009897

Ali, A. J. (2009). Islamic perspectives on leadership: A model. *International Journal of Islamic and Middle Eastern Finance and Management*, *2*(2), 160−180. doi: 10.1108/17538390910965167

Antonakis, J, Cianciolo, A. T., & Sternberg, R. J. (2004). Leadership: Past, present, and future. In J. Antonakis, A. T. Cianciolo, & R. J. Sternberg (Eds.), *The nature of leadership* (pp. 3−15). Thousand Oaks, CA: Sage Publications.

Ardichvili, A., & Kuchinke, K. P. (2002). Leadership styles and cultural values among managers and subordinates: A comparative study of four countries of the former

Soviet Union, Germany, and the U.S. *Human Resource Development International*, *5*(1), 99–117. doi: 10.1080/13678860110046225

Asad, M. (1980). *The message of the Qurʾān*. Gibraltar: Dar al-Andalus.

Astin, H. S., & Leland, C. (1991). *Women of influence, women of vision: A cross-generational study of leaders and social change* (1st ed). San Francisco, CA: Jossey-Bass.

Bass, B. M. (1985). *Leadership and performance beyond expectations*. New York, N.Y: Free Press.

Bass, B. M., & Avolio, B. J. (1994). Shatter the glass ceiling: Women may make better managers. *Human Resource Management*, *33*(4), 549–560. doi: 10.1002/hrm.3930330405

Bass, B. M., Avolio, B. J., & Atwater, L. (1996). The transformational and transactional leadership of men and women. *Applied Psychology*, *45*(1), 5–34. doi: 10.1111/j.1464-0597.1996.tb00847.x

Bates, M. J. (2009). An introduction to metatheories, theories, and models. *Library and Information Science*, *11*(4), 275–297. Retrieved from https://is.muni.cz/el/1421/jaro2011/VIKBA12/um/Bates_2005_intro.pdf

Baumgartner, L. M. (2001). An update on transformational learning. In *New Directions for Adult and Continuing Education*: *Vol. 89*. *The new update on adult learning theory* (pp. 15–24). Retrieved from http://doi.wiley.com/10.1002/ace.4

Beekun, R. I., & Badwi, J. (2016). *Leadership: An Islamic Perspective*. Beltsville, MD: International Graphics.

Benn, T,. & Jawad, H. A. (2003). Muslim women in the United Kingdom and beyond:

    Setting the scene. In H. Jawad & T. Benn (Eds.), *Muslim women in the United*

    Kingdom and beyond: *Experiences and images* (pp. xiii-xxv). Leiden, The

    Netherlands: Koninklijke Brill NV.

Benson, J. D. (2019). Leadership and Motivation. In *Salem Press Encyclopedia*.

    Retrieved from search-ebscohost-com.spot.lib.auburn.edu/login.aspx?direct

    =true&db=ers&AN=89163819&site=eds-live&scope=site

Berry, J. W. (1969). On cross-cultural comparability. *International Journal of*

    Psychology, *4*(2), 119–128. doi: 10.1080/00207596908247261

Bewley, A. A. (1999). *Islam: The empowering of women*. London, England.: Ta-Ha

Bewley, A. A. (2004). *Muslim women: A biographical dictionary*. London, England.:

    Ta-Ha

Borg, W. R., Gall, J. P., & Gall, M. D. (1993). *Applying educational research: A*

    practical guide (3rd ed.). White Plains, CA: Longman Publishing Group.

Brdar, I., Rijavec, M., & Miljković, D. (2009). Life goals and well-being: Are extrinsic

    aspirations always detrimental to well-being? *Psychological Topics*, *18*(2), 317–

    334. Retrieved from https://hrcak.srce.hr/index.php?show=clanak&id_clanak

    _jezik=74340

Breithaupt, J. R. (2015). Multiple intelligences of effective women global leaders:

    Emotional, docial, and cultural competencies. In F.W. Ngunjiri & S.R. Madsen

    (Eds.), *Women and Leadership: Research, Theory, and Practice*. *Women as*

    global leaders (pp. 73–93). Charlotte, NC: Information Age.

Brookfield, S. D. (2000). Transformative learning as idealogy critique. In J. Mezirow

    (Eds.), *Learning as transformation: Critical perspectives on a theory in progress*

    (pp. 125−148). San Francisco, CA: Jossey-Bass.

Burbank, C. (2015). Malala Yousafzai: The power and paradox of global celebrity. In

    F.W. Ngunjiri & S. R. Madsen (Eds.), *Women as global leaders* (pp. 251−267).

    Charlotte, NC: Information Age.

Burkett, E. (n.d.). Women′s rights movement: Political and social movement. In

    Encyclopedia Britannica. Retrieved from https://www.britannica.com/topic/

    womens-movement

Burki, U. S. (2018). *Muslim Women as U.S. Organizational Leaders: An Intersectional*

    Study−ProQuest (Doctoral dissertation). Retrieved from https://search-proquest-

    com.spot.lib.auburn.edu/docview/2025979935?pq-origsite=gscholar

Burns, J. M. (1978). *Leadership*. New York, NY: Harper and Row.

Callegaro, M., & DiSogra, C. (2008). Computing response metrics for online panels.

    Public Opinion Quarterly, *72*(5), 1008−1032. doi: 10.1093/poq/nfn065

Chan, E. (2017, December 6). ″Now the work really begins.″ Alyssa Milano and Tarana

    Burke on what′s next for the #metoo movement. [Web log post]. Retrieved from

    https://time.com/5051822/time-person-year-alyssa-milano-tarana-burke/

Chen, B., Vansteenkiste, M., Beyers, W., Boone, L., Deci, E. L., Van der Kaap-Deeder,

    J., . . . Verstuyf, J. (2015). Basic psychological need satisfaction, need frustration,

    and need strength across four cultures. *Motivation and Emotion*, *39*(2), 216−236.

    doi: 10.1007/s11031-014-9450-1

Cheng, S. (2016, July 3). The oldest library on earth was started by a woman, and finally

    everyone can visit it [Web log post]. Retrieved from https://qz.com/708139/the-

    worlds-oldest-university-and-library-in-morocco-founded-and-restored-by-two-

    women/

Cheng, S. (2018, March 8). Fatima al-Fihri: Founder of the world′s first university [Web

    log post]. Retrieved from https://www.manchesteruniversitypress.co.uk/articles/

    fatima-al-fihri-founder-worlds-first-university/

Chengu, G. (2017, April 11). How African Muslims civilized Spain. *Counterpunch*.

    Retrieved from https://www.counterpunch.org

Chirkov, V., Ryan, R. M., Kim, Y., & Kaplan, U. (2003). Differentiating autonomy from

    individualism and independence: A self-determination theory perspective on

    internalization of cultural orientations and well-being. *Journal of Personality and

    Social Psychology*, *84*(1), 97–110. doi: 10.1037/0022-3514.84.1.97

Chronology—Christian. (n.d.). In Encyclopedia Britannica. Retrieved from

    https://www.britannica.com/topic/chronology

Clyne, I. D. (2003). Muslim Women: Some western fictions. In H. Jawad & T. Benn

    (Eds.), *Muslim women in the United Kingdom and beyond*: *Experiences and

    images* (pp. 19–37). Leiden, The Netherlands: Koninklijke Brill NV.

Cook, B. J., & Malkawi, F. H. (2010). *Classical foundations of Islamic educational

    thought: A compendium of parallel English-Arabic texts* (1st. ed). Provo, Utah:

    Brigham Young Univ. Press.

Corley, M. A. (n.d.). *Adult Learning Theories* (Fact Sheet No. 5). Retrieved from

    California Department of Education website: https://www.calpro-online.org/

    documents/AdultLearningTheoriesFinal.pdf

Creswell, J. (2003). *Research design: Qualitative, quantitative, and mixed methods*

    approaches (2nd ed.). Thousand Oaks, CA: Sage Publications.

Cross, K. P. (1981). *Adults as learners: Increasing participation and facilitating*

    learning. San Francisco, CA: Jossey-Bass.

Deci, E. L., & Flaste, R. (1995). *Why we do what we do: The dynamics of personal*

    autonomy. New York: Putnam.

Deci, E. L., Koestner, R., & Ryan, R. M. (1999). A meta-analytic review of experiments

    examining the effects of extrinsic rewards on intrinsic motivation. *Psychological*

    Bulletin, *125*(6), 627−668. doi: 10.1037/0033-2909.125.6.627

Deci, E. L., & Ryan, R. M. (1985). *Intrinsic motivation and self-determination in human*

    behavior. New York, NY: Plenum.

Deci, E. L., & Ryan, R. M. (2000). The "What″ and ″Why″ of goal pursuits: Human

    needs and the self-determination of behavior. *Psychological Inquiry*, *11*(4), 227−

    268. doi: 10.1207/S15327965PLI1104_01

Deci, E. L., & Ryan, R. M. (2008). Self-determination theory: A macrotheory of human

    motivation, development, and health. *Canadian Psychology/Psychologie*

    Canadienne, *49*(3), 182−185. doi: 10.1037/a0012801

De Leeuw, E. D. (2001). Reducing missing data in surveys: An overview of methods.

    Quality and Quantity, *35*(2), 147−160. 10.1023/A:1010395805406

Den Hartog, D. N., & Dickson, M. W. (2004). Leadership and culture. In J. Antonakis, A.T. Cianciolo, & R. J. Sternberg (Eds.), *The nature of leadership* (pp. 249–278). Thousand Oaks, CA: Sage Publications, Inc.

Den Hartog, D. N., House, R. J., Hanges, P. J., Ruiz-Quintanilla, S. A., Dorfman, P. W., … Zhou, J. (1999). Culture specific and cross-culturally generalizable implicit leadership theories: Are attributes of charismatic/transformational leadership universally endorsed? *The Leadership Quarterly*, *10*(2), 219–256. doi: 10.1016/S1048-9843(99)00018-1

Den Hartog, D. N., Muijen, J. J., & Koopman, P. L. (1997). Transactional versus transformational leadership: An analysis of the MLQ. *Journal of Occupational and Organizational Psychology*, *70*(1), 19–34. doi: 10.1111/j.2044-8325.1997. tb00628.x

Denmark, F. L. (1993). Women, Leadership, and Empowerment. *Psychology of Women Quarterly*, *17*(3), 343–356. doi: 10.1111/j.1471-6402.1993.tb00491.x

Dickson, M. W., Castaño, N., Magomaeva, A., & Den Hartog, D. N. (2012). Conceptualizing leadership across cultures. *Journal of World Business*, *47*(4), 483–492. doi: 10.1016/j.jwb.2012.01.002

Dillman, D. A., Smyth, J. D., & Christian, L. M. (2014). *Internet, phone, mail, and mixed-mode surveys: The tailored design method* (4th edition). Hoboken, N.J.: John Wiley & Sons.

Dodge, B. (1962). *Muslim education in medieval times*. Baltimore, MD: The Garamond Press.

Dvir, T., Eden, D. E. D., Avolio, B. J., & Shamir, B. (2002). Impact of transformational

   leadership on follower development and performance: A field experiment.

   Academy of Management Journal, *45*(4), 735−744. doi: 10.2307/3069307

Eagly, A.H., & Carli, L. L. (2004). Women and men as leaders. In J. Antonakis, A. T.

   Cianciolo, & R. J. Sternberg (Eds.), *The nature of Leadership* (pp. 279-302).

   Thousand Oaks, CA: Sage Publications.

Eagly, A.H., Johannesen-Schmidt, M. C., & van Engen, M. L. (2003). Transformational,

   transactional, and laissez-faire leadership styles: A meta-analysis comparing

   women and men. *Psychological Bulletin*, *129*(4), 569−591. doi: 10.1037/0033-

   2909.129.4.569

Eagly, A.H, & Johnson, B. T. (1990). Gender and Leadership Style: A Meta-Analysis.

   CHIP Documents, *11*. Retrieved from http://digitalcommons.uconn.edu/

   chip_docs/11

Eagly, A.H., Makhijani, M. G., & Klonsky, B. G. (1992). Gender and the evaluation of

   leaders: A meta-analysis. *Psychological Bulletin*, *111*(1), 3−22. doi:

   10.1037/0033-2909.111.1.3

ElKaleh, E., & Samier, E. A. (2013). The Ethics of Islamic Leadership: A Cross-Cultural

   Approach for Public Administration. *Administrative Culture*, *14*(2), 188−211.

   Retrieved from http://halduskultuur.eu/journal/index.php/HKAC/ article/ view/

   96/85

Elliott, K. Ž. (2012). *Women′s rights and reform in provincial Morocco: From*

   disenfranchisement to lack of empowerment (Doctoral dissertation, University of

   Oxford, England). Retrieved from https://ora.ox.ac.uk/objects/uuid:d016ef02-

51b6-4745-927a-e286608c8a28/download_file?safe_filename=K.%2BZvan%2B

Elliott%2B-%2BFinal%2BThesis.pdf&file_format=application%2F pdf&type_

of_work=Thesis

Etikan, I., Alkassim, R., & Abubakar. (2016). Comparision of snowball sampling and

sequential sampling technique. *Biometrics & Biostatistics International Journal*,

3(1). doi: 10.15406/bbij.2016.03.00055

Evrard, A. Y. (2016). *What all Americans should know about women in the Muslim*

world: An introduction. Retrieved from https://cupola.gettysburg.edu/cgi/

viewcontent.cgi?article=1011&context=islamandwomen

Fahmy, M. (2013). *Female leadership in Islamic schools in the United States of America:*

Prevalence, obstacles, and challenges (Doctoral dissertation). Retrieved from

https://search-proquest-com.spot.lib.auburn.edu/docview/1346184939

FAQs and Vignettes | NSF - National Science Foundation. (n.d.). Retrieved September

25, 2018, from https://www.nsf.gov/bfa/dias/policy/hsfaqs.jsp#snow

Freire, P. (2000). *Pedagogy of the oppressed* (30th anniversary ed). New York, N.Y.:

Continuum.

Frost, K. M., & Frost, C. J. (2000). Romanian and American life aspirations in relation to

psychological well-being. *Journal of Cross-Cultural Psychology*, *31*(6), 726–751.

doi: 10.1177/0022022100031006004

Gray, D.H. (2006). Educated, professional women in Morocco and women of Moroccan

origin in France: Asserting a new public and private identity. *Journal of Middle*

East Women's Studies, *2*(3), 48–70. doi:10.1353/jmw.2006.0030

Gray, T. (2019). *Teaching from the tent: Muslim women's leadership in digital religion* (Doctoral dissertation). Retrieved from https://ir.stthomas.edu/cgi/viewcontent.cgi?article=1128&context=caps_ed_lead_docdiss

Grow, G. O. (1991). Teaching learners to be self-directed. *Adult Education Quarterly*, *41*(3), 125–149. doi:10.1177/0001848191041003001

Grouzet, F. M. E., Kasser, T., Ahuvia, A., Dols, J. M. F., Kim, Y., Lau, S., ... Sheldon, K. M. (2005). The structure of goal contents across 15 cultures. *Journal of Personality and Social Psychology*, *89*(5), 800–816. doi: 10.1037/0022-3514.89.5.800

Guertin, C., Barbeau, K., Pelletier, L., & Martinelli, G. (2017). Why do women engage in fat talk? Examining fat talk using self-determination theory as an explanatory framework. *Body Image*, *20*, 7–15. doi: 10.1016/j.bodyim.2016.10.008

Hallinger, P. (2003). Leading educational change: Reflections on the practice of instructional and transformational leadership. *Cambridge Journal of Education*, *33*(3), 329–352. doi: 10.1080/0305764032000122005

Hannum, K. M., Muhly, S. M., Shockley-Zalabak, P. S., & White, J. S. (2015). Women leaders within higher education in the United States: Supports, barriers, and experiences of being a senior leader. *Advancing Women in Leadership; San Antonio*, *35*, 65–75. Retrieved from http://search.proquest.com/genderwatch/docview/1682223456/abstract/FB367BEA6C504AB1PQ/35

Harlow, H. F. (1950). Learning and satiation of response in intrinsically motivated complex puzzle performance by monkeys. *Journal of Comparative and Physiological Psychology*, *43*(4), 289–294. doi: 10.1037/h0058114

Henschke, J. A. (2009). A perspective on the history and philosophy of andragogy: An

    international sketch. *The Commission on International Adult Education*, 54-I22.

    Retrieved from http://works.bepress.com/john_henschke/25

Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede Model in context. *Online*

    Readings in Psychology and Culture, *2*(1). doi: 10.9707/2307-0919.1014

Hofstede, G., & McCrae, R. R. (2004). Personality and culture revisited: linking traits

    and dimensions of culture. *Cross-Cultural Research, 38*(1), 52-88. doi:

    10.1177/1069397103259443

Hoonakker, P., & Carayon, P. (2009). Questionnaire survey nonresponse: A comparison

    of postal mail and internet surveys. *International Journal of Human-Computer*

    Interaction, *25*(5), 348−373. doi: 10.1080/10447310902864951

House, R.J. (1995). Leadership in the twenty-first century: A speculative inquiry. In A.

    Howard (Ed.), *The changing nature of work.* (pp. 411−450). San Francisco, CA:

    Jossey-Bass.

House, R.J. (2004). Illustrative examples of GLOBE findings. In R. J. House, P. J.

    Hanges, M. Javidan, P. W. Dorfman, & V. Gupta (Eds.), *Culture, leadership, and*

    organizations: The GLOBE study of 62 societies (pp. 3−8). Thousand Oaks, CA:

    Sage Publications, Inc.

House, R. J., Hanges, P. J., Ruiz-Quintanilla, S. A., Dorfman, P. W., Javidan, M.,

    Dickson, M., & Gupta, V. (1999). Cultural influences on leadership and

    organizations: Project GLOBE. *Advances in Global Leadership*, *1*(2), 171–233.

    Retrieved from https://www.researchgate.net/profile/Peter_Dorfman/ publication/

    43490722_Cultural_influences_on_leadership_and_organizations_Project_

GLOBE/links/00b4952d034851aa40000000.pdf

House, R. J., & Javidan, M. (2004). Overview of GLOBE. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman, & V. Gupta (Eds.), *Culture, leadership, and organizations: The globe study of 62 societies* (pp. 9–28). Thousand Oaks, CA: Sage Publications, Inc.

Hunt, J. G. (2004). What is leadership? In *The nature of leadership* (pp. 19–47). Thousand Oaks, CA: Sage Publications, Inc.

Hyder, N., Parrington, C. A., & Hussain, M. (2015). Experiences of hijabi women: Finding a way through the looking glass for Muslim Americans. *Advancing Women in Leadership; San Antonio*, *35*, 172–177. doi: 10.18738/awl.v35i0.133

Iyengar, S. S., & Lepper, M. R. (1999). Rethinking the value of choice: A cultural perspective on intrinsic motivation. *Journal of Personality and Social Psychology*, *76*(3), 349–366. doi: 10.1037/0022-3514.76.3.349

Jawad, H. (2003). Historical and contemporary perspectives of Muslim women living in the West. In H. Jawad & T. Benn (Eds.), *Muslim women in the United Kingdom and beyond*: *Experiences and images* (pp. 1-19). Leiden, The Netherlands: Koninklijke Brill NV.

Jones, E. H. (2009). *Leading through influence as ideas: A narrative study of authenticity's effect on academic women's work* (Doctoral dissertation). Retrieved from http://search.proquest.com/pqdtglobal/docview/ 305161954/abstract/ 77CE0781DF524632PQ/1

Jones, E. L., & Jones, R. C. (2017). Leadership style and career success of women leaders in nonprofit organizations. *Advancing Women in Leadership; San*

Antonio, *37*, 37–48. Retrieved from http://search.proquest.com/genderwatch/

docview/1988004189/abstract/FB367BEA6C504AB1PQ/6

Kabeer, N. (1999). Resources, agency, achievements: Reflections on the measurement of

women′s empowerment. *Development and Change*, *30*(3), 435–464.

doi:10.1111/1467-7660.00125

Kabeer, N. (2005). Gender equality and women′s empowerment: A critical analysis of the

third millennium development goal 1. *Gender & Development*, *13*(1), 13–24. doi:

10.1080/13552070512331332273

Kasser, T., & Ryan, R. M. (1993). A dark side of the American dream: Correlates of

financial success as a central life aspiration. *Journal of Personality and Social

Psychology*, *65*(2), 410–422. doi: 10.1037/0022-3514.65.2.410

Kasser, T., & Ryan, R. M. (1996). Further examining the American dream: Differential

correlates of intrinsic and extrinsic goals. *Personality & Social Psychology

Bulletin*, *22*(3), 280–287. Retrieved from http://link.galegroup.com/apps/doc/

A18112198/ITOF?sid=googlescholar

Kellerman, B. (2015). Foreword. In F. W. Ngunjiri & S. R. Madsen (Eds.), *Women as

global leaders* (pp. vii–x). Charlotte, NC: Information Age

Khan, S. S. (2010). *Education & agency: Muslim women and the tensions of traditional

& modern expectations* (Doctoral dissertation). Retrieved from http://search.

proquest.com/pqdtft/docview/857923131/abstract/EF108EE988174D67PQ/1

Khurshid, A. (2012). *Globalization and women′s rights: Islamic traditions of modernity

in a transnational women′s education project* (Doctoral dissertation). Retrieved

from http://search.proquest.com/pqdtft/docview/1024146403/ abstract/
8A0DB834ACFD40ACPQ/1

Kim, Y., Kasser, T., & Lee, H. (2003). Self-concept, aspirations, and well-being in South

Korea and the United States. *The Journal of Social Psychology*, *143*(3), 277–290.

doi: 10.1080/00224540309598445

Knowles, M.S. (1961). The leader looks at self-development. In H. S. Warren (Ed.),

Looking into leadership. Washington, DC: Leadership Resources, Inc.

Knowles, M.S. (1969). *Higher adult education in the United States: The current picture,*

trends, and issues. Washington, DC: American Council on Education.

Knowles, M.S. (1990). *The adult learner: A neglected species* (4th ed.). Houston, TX:

Gulf Pub. Co.

Knowles, M.S, Holton, E. F., & Swanson, R. A. (2005). *The adult learner: The definitive*

classic in adult education and human resource development (6th ed). Burlington,

MA: Elsevier.

Knowles, M.S., Holton, E. F., & Swanson, R. A. (2015). *The adult learner: The definitive*

classic in adult education and human resource development (8th ed.). London ;

New York: Routledge.

Knowles, M.S., & Knowles, H. (1960). *How to develop better leaders*. New York, NY:

Association Press.

Kuhnert, K. W., & Lewis, P. (1987). Transactional and transformational leadership: A

constructive/developmental analysis. *Academy Ot ManagemenI Review*, *12*(4),

648–657. doi: 10.2307/258070

Lahmar, F. (2011). Discourses in Islamic educational theory in the light of texts and

    contexts. *Discourse: Studies in the Cultural Politics of Education*, *32*(4), 479–

    495. doi: 10.1080/01596306.2011.601548

Latu, I. M., Mast, M. S., Lammers, J., & Bombari, D. (2013). Successful female leaders

    empower women′s behavior in leadership tasks. *Journal of Experimental Social*

    Psychology, *49*(3), 444–448. doi: 10.1016/j.jesp.2013.01.003

Lussier, R. N., & Achua, C. F. (2016). *Leadership: Theory, application & skill*

    development (6th ed.). Boston, MA: Cengage Learning.

Mahdavi, P. (2018, March 6). How # MeToo Became a Global Movement. *Foreign*

    Affairs. Retrieved from https://www.foreignaffairs.com/articles/2018-03-06/how-

    metoo-became-global-movement

Makdisi, G. (1981). *The rise of colleges: Institutions of learning in Islam and the West*.

    Edinburgh, Scotland: Edinburgh University Press.

Malala Yousafzai: Biographical. (n.d.). Retrieved October 3, 2019, from NobelPrize.org

    website: https://www.nobelprize.org/prizes/peace/2014/yousafzai/biographical

Marri, M. (2011). *Muslim female leadership* (Doctoral dissertation). Retrieved from

    http://search.proquest.com/pqdtft/docview/874962995/abstract/F6C4A007367849

    46PQ/1

Martos, T., & Kopp, M. S. (2012). Life goals and well-being: Does financial status

    matter? Evidence from a representative Hungarian sample. *Social Indicators*

    Research, *105*(3), 561–568. doi: 10.1007/s11205-011-9788-7

Masoud, T., Jamal, A., & Nugent, E. (2016). Using the Qur′ān to empower Arab women?

    Theory and experimental evidence from Egypt. *Comparative Political Studies*,

49(12), 1555−1598. doi: 10.1177/0010414015626452

Mernissi, F. (1987). *Beyond the veil: Male-female dynamics in modern Muslim society*. Bloomington, IN: Indiana University Press.

Merriam, S. B. (2001a). Andragogy and self-directed learning: Pillars of adult learning theory. In *The New Update on Adult Learning Theory* (Vol. 2001, pp. 3−14). Retrieved from http://doi.wiley.com/10.1002/ace.3

Merriam, S. B. (2001b). *The new update on adult learning theory*. San Francisco, CA: Jossey-Bass.

Merriam, S. B., & Brockett, R. G. (2011). *The Profession and Practice of Adult Education: An Introduction*. San Francisco, CA: Jossey-Bass.

Mezirow, J. (1991). *Transformative dimensions of adult learning* (1st ed.). San Francisco, CA: Jossey-Bass.

Mezirow, J. (1997). Transformative learning: Theory to practice. In *New Directions for Adult and Continuing Education*: *Vol. 74. Transformative learning in Action* (pp. 5−12). Retrieved from http://doi.wiley.com/10.1002/ace.7401

Mezirow, J. (2000). Learning to think like an adult: Core concepts of transformation theory. In *Learning as transformation: Critical perspectives on a theory in progress* (1st ed, pp. 3−33). San Francisco, CA: Jossey-Bass Inc.

Miller, J. G., Das, R., & Chakravarthy, S. (2011). Culture and the role of choice in agency. *Journal of Personality and Social Psychology*, *101*(1), 46−61. doi: 10.1037/a0023330

Monshipouri, M., & Karbasioun, K. (2003). Shaping cultural politics in the Muslim world: Women′s empowerment as an alternative to militarism, terror, and war.

International Politics, 40,341-364. doi: 10.1057/palgrave.ip.8800027

Moor, A., Cohen, A., & Beeri, O. (2015). In quest of excellence, not power: Women′s

paths to positions of influence and leadership. *Advancing Women in Leadership;*

San Antonio, *35*, 1–11. Retrieved from http://search.proquest.com/genderwatch/

docview/1730822296/abstract/FB367BEA6C504AB1PQ/41

Nadwi, M. A. (2013). *al- Muḥaddithāt: The women scholars in Islam* (Rev. ed.). Oxford,

England: Interface Publications.

Nielson, J. S. (1999). *Towards a European Islam.* Basingstoke, England: Macmillan

Press.

Nielson, J. S. (2003). *Foreword*. In H. Jawad & T. Benn (Eds.), *Muslim women in the*

United Kingdom and beyond: *Experiences and images* (pp. vii). Leiden, The

Netherlands: Koninklijke Brill NV.

Oetzel, J. G., & Ting-Toomey, S. (2003). Face concerns in interpersonal conflict: A

cross-cultural empirical test of the face negotiation theory. *Communication*

Research, *30*(6), 599–624. doi: 10.1177/0093650203257841

Osborne, J. W. (Ed.). (2008). *Best practices in quantitative methods*. Thousand Oaks,

CA: Sage Publications

Osland, J. S. (2015). Introducing global leadership: Laying the groundwork for women as

global leaders. In F.W. Ngunjiri, & S. R. Madsen (Eds.), *Women and Leadership:*

Research, Theory, and Practice. Women as global leaders (pp. 3–20). Charlotte,

NC: Information Age

Osman, N. (2018, March 29). Muslim countries which had female leaders before the US.

The Muslim News. Retrieved from http:// http://muslimnews.co.uk

Oxford, R. L. (2013). *The language of peace: Communicating to create harmony*. Charlotte, NC: Information Age

Peshkova, S. A. (2015). Leading against odds: Muslim women leaders and teachers in Uzbekistan. *Journal of Feminist Studies in Religion*, *31*(1), 23–44. doi: 10.2979/ jfemistudreli.31.1.23

Petersen, S. C., & Johnson, I. L. (2003). Using motivational strategies to promote female-friendly physical education. *Journal of Physical Education, Recreation & Dance*, *74*(6), 19–21. doi: 10.1080/07303084.2003.10609213

Poch, R. K. (2017). The rise of colleges: Institutions of learning in Islam and the West. *American Educational History Journal*, *44*(1) 109-113. Retrieved from https://eds-b-ebscohost-com.spot.lib.auburn.edu/eds/pdfviewer/ pdfviewer? vid=2&sid=b201a857-ada9-4b86-bb04-eca4df2ad01b%40sdc-v-sessmgr02

Powell, C. (2017, December 14). #Metoo goes global and crosses multiple boundaries [Web log post]. Retrieved from https://www.cfr.org/blog/metoo-goes-global-and-crosses-multiple-boundaries

Raday, F. (2007). Culture, religion, and CEDAW′s article 5 (A). In H. B. Schöpp-Schilling & C. Flinterman (Eds.), *The circle of empowerment* (pp. 68–85). New York, NY: The Feminist Press at the City University of New York.

Rai, U. K., & Srivastava, D. (2010). Women executives and the glass ceiling: Myths and mysteries from Razia Sultana to Hillary Clinton. *BHU Management Review*, *1*, 79–83. Retrieved from https://papers.ssrn.com/sol3/papers.cfm? abstract_id = 2232118

Ramadan, T. (2009). *Radical reform: Islamic ethics and liberation*. New York, N.Y: Oxford University Press.

Rashid, N. F. (2013). *Veiled Threats: Producing the Muslim Woman in Public and Policy Discourse in the UK* (Doctoral thesis, The London School of Economics). Retrieved from http://etheses.lse.ac.uk/762/1/Rashid_Veiled_Threats.pdf

Rhode, D. L. (2003). The difference "Difference" makes. In D.L. Rhode (Eds.), *The difference "difference" makes: Women and leadership* (pp. 3−50). Stanford, CA: Stanford University Press.

Romero, E., Gómez-Fraguela, J. A., & Villar, P. (2012). Life aspirations, personality traits and subjective well-being in a Spanish sample. *European Journal of Personality*, *26*(1), 45−55. doi: 10.1002/per.815

Ross, M. E., & Shannon, D. M. (2011). *Handbook on applied quantitative methods in education* (2nd ed.). Dubuque, IA: Kendall Hunt Publishing Company.

Roundy-Harter, A. (2010). *Principals and self-determination theory (SDT): What trends are seen in levels of autonomy, competence, and relatedness?* (Doctoral dissertation). Retrieved from http://search.proquest.com/docview/847039568/abstract/3C4949EA9A84F77PQ/1

Ryan, R. M. (1995). Psychological needs and the facilitation of integrative processes. *Journal of Personality*, *63*(3), 397−427. doi: 10.1111/j.1467-6494.1995.tb00501.x

Ryan, R. M., Chirkov, V. I., Little, T. D., Sheldon, K. M., Timoshina, E., & Deci, E. L. (1999). The American dream in Russia: Extrinsic aspirations and well-being in two cultures. *Personality and Social Psychology Bulletin*, *25*(12), 1509−1524. doi: 10.1177/01461672992510007

Ryan, R. M., & Deci, E. L. (2000a). Self-determination theory and the facilitation of

    intrinsic motivation, social development, and well-being. *American Psychologist*,

    68−78. doi:10.1037//0003-066x.55.1.68

Ryan, R. M., & Deci, E. L. (2000b). Intrinsic and extrinsic motivations: Classic

    definitions and new directions. *Contemporary Educational Psychology*, *25*(1),

    54−67. doi: 10.1006/ceps.1999.1020

Ryan, R. M., & Deci, E. L. (2000c). Darker and brighter sides of human existence: Basic

    psychological needs as a unifying concept. *Psychological Inquiry*, *11*(4), 319−

    338. Retrieved from http://search.ebscohost.com/login.aspx?direct= true&db =

    aph&AN=3926584&site=ehost-live

Ryan, R. M., & Deci, E. L. (2002). An overview of self-determination theory: An

    organismic-dialectical perspective. In E. L. Deci & R. M. Ryan (Eds.), *Handbook*

    of Self-determination Research (pp. 3−33).Rochester, N.Y: University Rochester

    Press.

Ryan, R. M., & Deci, E. L. (2017). *Self-determination theory: Basic psychological needs*

    in motivation, development, and wellness. New York, NY: Guilford Press.

Ryan, R. M., Soenens, B., & Vansteenkiste, M. (2019). Reflections on self-determination

    theory as an organizing framework for personality psychology: Interfaces,

    integrations, issues, and unfinished business. *Journal of Personality*, *87*(1), 115−

    145. doi: 10.1111/jopy.12440

SabzehAra, M., Ferguson, Y., Sarafraz, M., & Mohammadi, M. (2014). An investigation

    of the associations between contingent self-worth and aspirations among Iranian

university students. *Journal of Social Psychology*, *154*(1), 59–73. doi: 10.1080/00224545.2013.843501

Sadiqi, F., & Ennaji, M. (2006). The feminization of public space: Women′s activism, the family law, and social change in Morocco. *Journal of Middle East Women′s Studies*, *2*(2), 86–114. Retrieved from https://muse.jhu.edu/article/199118

Sandlin, J. A., Wright, R. R., & Clark, C. (2013). Reexamining theories of adult learning and adult development through the lenses of public pedagogy. *Adult Education Quarterly*, *63*(1), 3–23. doi: 10.1177/0741713611415836

Schmuck, P., Kasser, T., & Ryan, R. M. (2000). Intrinsic and extrinsic goals: Their structure and relationship to well-being in German and U.S. college students. *Social Indicators Research*, *50*(2), 225–240. doi: 10.1023/A:1007084005278

Sehin, O., Coryell, J., & Stewart, T. (2017). Engendering hope: Women′s (dis)engagement in change in Afghanistan. *Adult Learning*, *28*(3), 91–98. doi: 10.1177/1045159516679357

Self-determination theory (n.d) http://selfdeterminationtheory.org/aspirations-index/

Shah, S. (2006). Educational leadership: An Islamic perspective. *British Educational Research Journal*, *32*(3), 363–385. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ736163&site=ehost-live

Sheldon, K. M., & Ryan, R. M. (2011). Positive Psychology and Self-Determination Theory: A Natural Interface. In V. I. Chirkov, R. M. Ryan, & K. M. Sheldon (Eds.), *Human Autonomy in Cross-Cultural Context: Perspectives on the Psychology of Agency, Freedom, and Well-Being* (1st ed., pp. 33–44). doi: 10.1007/978-90-481-9667-8_2

Singelis, T. M., Triandis, H. C., Bhawuk, D. P. S., & Gelfand, M. J. (1995). Horizontal and vertical dimensions of individualism and collectivism: A theoretical and measurement refinement. *Cross-Cultural Research*, *29*(3), 240–275. doi: 10.1177/106939719502900302

Stanton, C. M. (1990). *Higher learning in Islam*. Savage, MD: Rowman & Littlefield

Stewart, J. (2006). Transformational leadership: An evolving concept examined through the works of Burns, Bass, Avolio, and Leithwood. *Canadian Journal of Educational Administration and Policy*, *0*(54). Retrieved from https://journalhosting.ucalgary.ca/index.php/cjeap/article/view/42735

Storey, V. A., & Wang, V. C. X. (2017). Critical Friends Protocol: Andragogy and Learning in a Graduate Classroom. *Adult Learning*, *28*(3), 107–114. doi: 10.1177/1045159516674705

Taylor, B., & Kroth, M. (2009). Andragogy′s transition into the future: Meta-analysis of andragogy and its search for a measurable instrument. *Journal of Adult Education*, *38*(1), 1–11. Retrieved from https://files.eric.ed.gov/ fulltext/ EJ891073.pdf

Taylor, D. C. M., & Hamdy, H. (2013). Adult learning theories: Implications for learning and teaching in medical education: AMEE Guide No. 83. *Medical Teacher*, *35*(11), e1561–e1572. doi: 10.3109/0142159X.2013.828153

Triandis, H. C., Bontempo, R., Villareal, M. J., Asai, M., & Lucca, N. (1988). Individualism and collectivism: Cross-cultural perspectives on self-ingroup relationships. *Journal of Personality and Social Psychology*, *54*(2), 323–338. doi: 10.1037/0022-3514.54.2.323

Utvær, B. K. S., Hammervold, R., & Haugan, G. (2014). Aspirations index in vocational students − dimensionality, reliability, and construct validity. *Education Inquiry*, *5*(3), 359−383. doi: 10.3402/edui.v5.24612

Vallerand, R. J. (1983). The effect of differential amounts of positive verbal feedback on the intrinsic motivation of male hockey players. *Journal of Sport and Exercise Psychology*, *5*(1), 100−107. doi: 10.1123/jsp.5.1.100

Vallerand, R. J., & Ratelle, C. F. (2002). Intrinsic and extrinsic motivation: A hierachical model. In E. L. Deci & R. M. Ryan (Eds.), *Handbook of self-determination research*. Rochester, NY: University of Rochester Press.

Vansteenkiste, M., Lens, W., & Deci, E. L. (2006). Intrinsic versus extrinsic goal contents in self-determination theory: Another look at the quality of academic motivation. *Educational Psychologist*, *41*(1), 19−31. doi: 10.1207/ s15326985 ep4101_4

Vansteenkiste, Lens, W., Witte, H. D., & Feather, N. T. (2005). Understanding unemployed people′s job search behaviour, unemployment experience and well-being: A comparison of expectancy-value theory and self-determination theory. *British Journal of Social Psychology*, *44*(2), 269−287. doi: 10.1348/014466604 X17641

Vansteenkiste, Niemiec, C. P., & Soenens, B. (2010). The development of the five mini-theories of self-determination theory: An historical overview, emerging trends, and future directions. In T. C. Urdan & S. A. Karabenick (Eds.), *The Decade Ahead: Theoretical Perspectives on Motivation and Achievement* (Vol. 16A, pp. 105−165). Retrieved from https://pdfs.semanticscholar.org/3890/

d29e6a202eb518ad6f1ef5335b1e7f3ac9ac.pdf?_ga=2.115073221.390734212.158
3903408-1427679913.1573012163

Verde, T. (2016, August 11). Malika III: Shajarat Al-Durr. [Web log post] Retrieved
from https://muslimheritage.com/malika-iii-shajarat-al-durr/

Wang, Y. (2017). Muslim women's evolving leadership roles: A case study of women
leaders in an immigrant Muslim community in post-9/11 America. *Social
Compass*, *64*(3), 424–441. doi: 10.1177/0037768617713660

Wang, Z. & Gagné, M. (2013). A Chinese–Canadian cross-cultural investigation of
transformational leadership, autonomous motivation, and collectivistic
value. *Journal of Leadership & Organizational Studies*, *20*(1), 134-142. doi:
10.1177/1548051812465895

Wang, Ya-Ling, & Tsai, C.-C. (2019). An investigation of Taiwanese high shool
students' basic psychological need satisfaction and frustration in science learning
contexts in relation to their science learning self-efficacy. *International Journal of
Science and Mathematics Education*. doi: 10.1007/s10763-019-09950-x

White, R. W. (1959). Motivation reconsidered: The concept of competence.
Psychological Review, *66*(5), 297–333. doi: 10.1037/h0040934

Wiersma, W., & Jurs, S. G. (2009). *Research methods in education: An introduction* (9th
ed.). Boston, MA: Allyn and Bacon.

Woodward, A., & De Luce, I. (2019, September 24). How 16-year-old Greta Thunberg
became the face of climate-change activism in just one year. *Business Insider*.
Retrieved from https://www.businessinsider.com/

Appendix A: Institutional Review Board for Protection of Human Subjects in

Research

AUBURN UNIVERSITY INSTITUTIONAL REVIEW BOARD for RESEARCH INVOLVING HUMAN SUBJECTS
RESEARCH PROTOCOL REVIEW FORM
FULL BOARD or EXPEDITED

For Information or help contact **THE OFFICE OF RESEARCH COMPLIANCE (ORC)**, 115 Ramsay Hall, Auburn University
Phone: 334-844-5966   e-mail: IRBAdmin@auburn.edu **Web Address:** http://www.auburn.edu/research/vpr/ohs/index.htm

Revised 2.1.2014   Submit completed form to IRBsubmit@auburn.edu or 115 Ramsay Hall, Auburn University 36849.

Form must be populated using Adobe Acrobat / Pro 9 or greater standalone program (do not fill out in browser). Hand written forms will not be accepted.

1. PROPOSED START DATE of STUDY: January 2016

PROPOSED REVIEW CATEGORY (Check one):   ☐ FULL BOARD   ☑ EXPEDITED

SUBMISSION STATUS (Check one):   ☐ NEW   ☐ REVISIONS (to address IRB Review Comments)

2. PROJECT TITLE: Muslim Women of Influence: A Cross-Cultural Study of Aspirations of Muslim Women in Morocco and the United States.

3. Nighet Ahmed	Ph.D student	EFLT	nza0013@auburn.edu
PRINCIPAL INVESTIGATOR	TITLE	DEPT	AU E-MAIL

449 Kimberly Dr. Auburn, AL 36832	334-559-2472	nighetahmed@gmail.com
MAILING ADDRESS	PHONE	ALTERNATE E-MAIL

4. FUNDING SUPPORT: ☑ N/A ☐ Internal ☐ External Agency: _____   ☐ Pending ☐ Received

For federal funding, list agency and grant number (if available). None _____

5a. List any contractors, sub-contractors, other entities associated with this project:

None

b. List any other IRBs associated with this project (including Reviewed, Deferred, Determination, etc.):

None

PROTOCOL PACKET CHECKLIST

All protocols must include the following items:

☐ Research Protocol Review Form (All signatures included and all sections completed)
  (Examples of appended documents are found on the OHSR website: http://www.auburn.edu/research/vpr/ohs/sample.htm)

☑ CITI Training Certificates for all Key Personnel.

☑ Consent Form or Information Letter and any Releases (audio, video or photo) that the participant will sign.

☑ Appendix A, "Reference List"

☐ Appendix B if e-mails, flyers, advertisements, generalized announcements or scripts, etc., are used to recruit participants.

☑ Appendix C if data collection sheets, surveys, tests, other recording instruments, interview scripts, etc. will be used for data collection. Be sure to attach them in the order in which they are listed in # 13c.

☐ Appendix D if you will be using a debriefing form or include emergency plans/procedures and medical referral lists
  (A referral list may be attached to the consent document).

☐ Appendix E if research is being conducted at sites other than Auburn University or in cooperation with other entities. A permission letter from the site / program director must be included indicating their cooperation or involvement in the project. NOTE: If the proposed research is a multi-site project, involving investigators or participants at other academic institutions, hospitals or private research organizations, a letter of IRB approval from each entity is required prior to initiating the project.

☐ Appendix F - Written evidence of acceptance by the host country if research is conducted outside the United States.

FOR ORC OFFICE USE ONLY

DATE RECEIVED IN ORC: _____ by _____	PROTOCOL # ____		The Auburn University Institutional Review Board has approved this document for use from
DATE OF IRB REVIEW: _____ by _____	APPROVAL CATEGORY: ____		11/01/15 to 10/31/16
DATE OF IRB APPROVAL: _____ by _____	INTERVAL FOR CONTINUING		
COMMENTS:			Protocol # 15-384 EP 1511

Appendix B: Aspirations Index (English)

Aspirations Index

Everyone has long-term Goals or Aspirations. These are the things that individuals hope to accomplish over the course of their lives. In this section, you will find a number of life goals, presented one at a time, and we ask you three questions about each goal. (a) How important is this goal to you? (b) How likely is it that you will attain this goal in your future? and (c) How much have you already achieved this goal thus far? Please use the following scale in answering each of the three questions about each life goal.

Not at all			Moderately			Very
1	2	3	4	5	6	7

Questions	Not at all			Moderately			Very
	1	2	3	4	5	6	7
1. Life-goal: To be a very wealthy person.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
2. Life-goal: To grow and learn new things.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
3. Life-goal: To have my name known by many people.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
4. Life-goal: To have good friends that I can count on.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
5. Life-goal: To successfully hide the signs of aging.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
6. Life-goal: To work for the betterment of society.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7

1

2

Questions	Not at all			Moderately			Very
	1	2	3	4	5	6	7
15.Life-goal: To be financially successful.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much is this satisfied currently?	1	2	3	4	5	6	7
16.Life-goal: To choose what I do, instead of being pushed along by life.							
a How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much is this satisfied currently?	1	2	3	4	5	6	7
17.Life-goal: To be famous.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
18.Life-goal: To have committed, intimate relationships.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
19.Life-goal: To keep up with fashions in hair and clothing.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
20.Life-goal: To work to make the world a better place.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
21.Life-goal: To keep myself healthy and well.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
22.Life-goal: To be rich.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
23.Life-goal: To know and accept who I really am.							
a. How important is this to you?	1	2	3	4	5	6	7

3

Questions	Not at all			Moderately			Very
	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
24.Life-goal: To have my name appear frequently in the media.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
25.Life-goal: To feel that there are people who really love me, and whom I love.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
26.Life-goal: To achieve the "look" I've been after.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
27.Life-goal: To help others improve their lives.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
28.Life-goal: To be relatively free from sickness.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
29.Life-goal: To have enough money to buy everything I want.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
30.Life-goal: To gain increasing insight into why I do the things I do.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
31.Life-goal: To be admired by lots of different people.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7

4

Questions	Not at all			Moderately			Very
	1	2	3	4	5	6	7
32.Life-goal: To have deep enduring relationships.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
33.Life-goal: To have an image that others find appealing.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
34.Life-goal: To help people in need.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7
35.Life-goal: To have a physically healthy life style.							
a. How important is this to you?	1	2	3	4	5	6	7
b. How likely is it that this will happen in your future?	1	2	3	4	5	6	7
c. How much have you already attained this goal?	1	2	3	4	5	6	7

5

Appendix C: Aspirations Index (Arabic)

عوامل الطموح

كل شخص لديه هداف و طموحات على المدى الطويل. هذه هي الأمور التي يأمل الأفراد إنجازها على مدى حياتهم. في هذا القسم، سوف تجد عددا من أهداف الحياة، تقدم واحدة تلو الأخر، ونحن نسألكم ثلاثة أسئلة حول كل هدف: (أ) ما مدى أهمية هذا لك؟ (ب) ما مدى احتمال أن يحدث هذا لك في المستقبل ؟ و (ج) كم حققت بالفعل من هذا الهدف ؟ الرجاء استخدام المقياس التالي في الإجابة على كل الأسئلة الثلاثة حول كل هدف في الحياة

	مهم جداً		مهم إلى حدٍ ما		ليس مهماً على الإطلاق
٧	٦	٥	٤	٣	٢	١

	مهم جداً		مهم إلى حدٍ ما		ليس مهماً على الإطلاق
٧	٦	٥	٤	٣	٢	١

١ – هدف حياتي: أن أكون شخصاً ثرياً أم غنياً جداً .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٢ - هدف حياتي: أنمو وأتعلم أشياء جديدة .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٣ - هدف حياتي: أن يكون اسمي معروفاً من قبل كثير من الناس .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٤ - **هدف حياتي:** أن يكون لي أصدقاء جيدين أستطيع أن

أثق بهم .

أ- ما مدى أهمية هذا لك ؟	١	٢	٣	٤	٥	٦	٧
ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟	١	٢	٣	٤	٥	٦	٧
ج- كم حققت بالفعل من هذا الهدف ؟	١	٢	٣	٤	٥	٦	٧

٥ - **هدف حياتي:** إخفاء علامات الشيخوخة بنجاح .

أ- ما مدى أهمية هذا لك ؟	١	٢	٣	٤	٥	٦	٧
ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟	١	٢	٣	٤	٥	٦	٧
ج- كم حققت بالفعل من هذا الهدف ؟	١	٢	٣	٤	٥	٦	٧

٦ - **هدف حياتي:** أن أعمل من أجل تحسين المجتمع .

أ- ما مدى أهمية هذا لك ؟	١	٢	٣	٤	٥	٦	٧
ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟	١	٢	٣	٤	٥	٦	٧
ج- كم حققت بالفعل من هذا الهدف ؟	١	٢	٣	٤	٥	٦	٧

٧ - **هدف حياتي:** أن أكون صحيحةً بدنياً .

أ- ما مدى أهمية هذا لك ؟							
ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟	١	٢	٣	٤	٥	٦	٧
ج- كم حققت بالفعل من هذا الهدف ؟	١	٢	٣	٤	٥	٦	٧

٨ - **هدف حياتي:** أن تكون لي عديد من الممتلكات الغالية

-

							أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	جـ- كم حققت بالفعل من هذا الهدف ؟

٩ - **هدف حياتي:** في آواخر عمري ، إذا نظرت الى

الماضي أشعر بأن حياتي كانت كاملة و ذو معنى .

							أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	جـ- كم حققت بالفعل من هذا الهدف ؟

١٠- **هدف حياتي:** لأحوز على إحترام كثير من الناس .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	جـ- كم حققت بالفعل من هذا الهدف ؟

١١- **هدف حياتي:** أن أشارك حياتي مع شخص أحبه .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	جـ- كم حققت بالفعل من هذا الهدف ؟

١٢- **هدف حياتي:** أن يكون هناك أناس يعلقون على

مظهري الجذاب .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	جـ- كم حققت بالفعل من هذا الهدف ؟

١٣- **هدف حياتي:** أن أساعد الذين يحتاجون إليها دون أن

أطلب شيئاً في المقابل .

أ- ما مدى أهمية هذا لك ؟	١	٢	٣	٤	٥	٦	٧
ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟	١	٢	٣	٤	٥	٦	٧
ج- كم حققت بالفعل من هذا الهدف ؟	١	٢	٣	٤	٥	٦	٧

١٤- **هدف حياتي:** أن أشعر بالرضى عن لياقتي البدنية .

أ- ما مدى أهمية هذا لك ؟	١	٢	٣	٤	٥	٦	٧
ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟	١	٢	٣	٤	٥	٦	٧
ج- كم حققت بالفعل من هذا الهدف ؟	١	٢	٣	٤	٥	٦	٧

١٥- **هدف حياتي:** أن أكون ناجحة مالياً .

أ- ما مدى أهمية هذا لك ؟	١	٢	٣	٤	٥	٦	٧
ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟	١	٢	٣	٤	٥	٦	٧
ج- كم هو هذا مُرضي حالياً ؟	١	٢	٣	٤	٥	٦	٧

١٦- **هدف حياتي:** أن أختار ما أقوم به في حياتي بدلاً من

أن أكون مجبرةً .

أ- ما مدى أهمية هذا لك ؟	١	٢	٣	٤	٥	٦	٧
ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟	١	٢	٣	٤	٥	٦	٧
ج- كم هو هذا مُرضي حالياً ؟	١	٢	٣	٤	٥	٦	٧

١٧- **هدف حياتي:** أن أكون مشهورةً .

أ- ما مدى أهمية هذا لك ؟

| ٧ | ٦ | ٥ | ٤ | ٣ | ٢ | ١ | ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟ |
| ٧ | ٦ | ٥ | ٤ | ٣ | ٢ | ١ | ج- كم حققت بالفعل من هذا الهدف ؟ |

١٨- **هدف حياتي:** أن يكون لدئ علاقات حميمة مستقرة .

أ- ما مدى أهمية هذا لك ؟

| ٧ | ٦ | ٥ | ٤ | ٣ | ٢ | ١ | ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟ |
| ٧ | ٦ | ٥ | ٤ | ٣ | ٢ | ١ | ج- كم حققت بالفعل من هذا الهدف ؟ |

١٩- **هدف حياتي:** أن أكون مواكبة لموضة الشعر

والملابس .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٢٠- **هدف حياتي:** أن أعمل لجعل العالم مكاناً أفضل .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٢١- **هدف حياتي:** أن أحافظ على نفسي سليمةً و

صحيحةً .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٢٢- هدف حياتي: أن أكون غنية .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٢٣- هدف حياتي: أن أفهم وأرضى بنفسي على ما هي .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٢٤- هدف حياتي: أن يتردد اسمي كثيراً في وسائل
الإعلام .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٢٥- هدف حياتي: أن أشعر أن هناك أشخاص يحبوني و
أحبهم .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٢٦- هدف حياتي: أن أحصل على المظهر الذي أتمناه .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٢٧- هدف حياتي: أن أساعد أشخاص آخرين على تحسين

حياتهم .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٢٨- هدف حياتي: أن أكون خالية نسبياً من المرض .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٢٩- هدف حياتي: أن أمتلك مالاً كافياً لأشتري كل ما

أريد .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٣٠- هدف حياتي: أن أحصل على زيادة في فهم لماذا

أفعل ما أفعله .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟

٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٣١- هدف حياتي: أن أكون مصدر إعجاب من ناس

مختلفة عديدة .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٣٢- هدف حياتي: أن يكون لدي علاقات دائمة و عميقة .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٣٣- هدف حياتي: أن تكون صورتي من النوع الذي يراه

الآخرون جذاباً .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٣٤- هدف حياتي: أن أساعد الناس الذين يحتاجون

المساعدة .

٧	٦	٥	٤	٣	٢	١	أ- ما مدى أهمية هذا لك ؟
٧	٦	٥	٤	٣	٢	١	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
٧	٦	٥	٤	٣	٢	١	ج- كم حققت بالفعل من هذا الهدف ؟

٣٥- هدف حياتي: أن يكون عندي نمط حياة صحي .

	7	6	5	4	3	2	1	أ- ما مدى أهمية هذا لك ؟
	7	6	5	4	3	2	1	ب- ما مدى احتمال أن يحدث هذا لك في المستقبل ؟
	7	6	5	4	3	2	1	ج- كم حققت بالفعل من هذا الهدف ؟

Appendix D: Information Letter (English)

AUBURN UNIVERSITY
COLLEGE OF EDUCATION
EDUCATIONAL FOUNDATIONS, LEADERSHIP AND TECHNOLOGY

AUBURN UNIVERSITY

COLLEGE OF EDUCATION

EDUCATIONAL FOUNDATIONS, LEADERSHIP AND TECHNOLOGY
INFORMATION LETTER

for a Research Study entitled
"Muslim Women of Influence: A Cross-Cultural Study of Aspirations of Muslim Women in Morocco and the United States"

You are invited to participate in a research study to examine the aspiration factors of Muslim Women of Influence in Morocco and the United States. The study is being conducted by Nighet Ahmed, doctoral candidate in Adult Education, in the Department Educational Foundations, Leadership, and Technology at Auburn University, under the direction of Dr. Maria M. Witte. You are invited to participate because of your contributions and their positive influence on your community.

What will be involved if you participate? If you decide to participate in this research study, you will be asked to take a short demographic survey and an Aspiration Factors questionnaire. Your total time commitment will be approximately 10-15 minutes.

Are there any risks or discomforts? There are no foreseeable risks associated with participation in this study. We will protect your privacy and the data you provide will remain anonymous. However, if you feel uncomfortable answering any questions, you can withdraw from the study.

Are there any benefits to yourself or others? If you participate in this study, there are no direct benefits to yourself except an introspective reflection of what inspires and motivates you. The comprehensive results and analysis of the data collected, however, may be beneficial to individuals and organizations who work to uplift the educational and economic status of women in their respective communities.

Will you receive compensation for participating? There is no compensation for participating in this study.

Are there any costs? If you decide to participate, there are no costs involved.

If you change your mind about participating, you can withdraw at any time by closing your browser window. Your participation is completely voluntary. Once you submit the questionnaire, it cannot be withdrawn because it is unidentifiable. Your decision to participate or to stop participating will not jeopardize your future relations with Auburn University or the Department of Educational Foundations, Leadership and Technology.

Any data obtained in connection with this study will remain anonymous. We will protect your privacy and the data you provide will remain anonymous. Information collected through your participation may be used to fulfill an educational requirement, publish in a professional journal, and/or present

at a professional conference.

If you have any questions about this study, please contact Nighet Ahmed at nza0013@auburn.edu.

If you have questions about your rights as a research participant, you may contact the Auburn University Office of Research Compliance or the Institutional Review Board by phone (334)-844-5966 or e-mail at IRBadmin@auburn.edu or IRBChair@auburn.edu.

HAVING READ THE INFORMATION PROVIDED, YOU MUST DECIDE IF YOU WANT TO PARTICIPATE IN THIS RESEARCH PROJECT. IF YOU DECIDE TO PARTICIPATE, PLEASE CLICK CONTINUE.

Nighet Ahmed—July 19, 2017

Add this approval information in sentence form to your electronic information letter!

The Auburn University Institutional Review Board has approved this Document for use from 10/31/2017 to 10/31/2018 Protocol # 15-384 EP 1511

4036 Haley Center, Auburn, AL 3684-5221; Telephone: 334-844-4460: Fax: 334-844-3072

w w w . a u b u r n . e d u

Appendix E: Information Letter (Arabic)

معلومات

حول بحث بعنوان

المرأة المسلمة ذات التأثير : دراسة بين الثقافات لطموح المرأة المسلمة في كلٍ من المغرب و الولايات »
»المتحدة

عزيزتي ، أنت مدعوة للمشاركة في هذه الدراسة البحثية لإختبار عوامل الطموح عند المرأة ذات التأثير في كلٍ من المغرب و
الولايات المتحدة . هذه الدراسة تقوم بها السيدة/ نجهت أحمد ، طالبة الدكتوراه في مجال تعليم الكبار في قسم أساسيات التعليم و القيادة
والتكنولوجيا في جامعة أوبورن بالولايات المتحدة تحت إشراف الأستاذة/ ماريا وتبي . أنت مدعوة للمشاركة لما لك من مساهمات
ذات تأثير إيجابي في مجتمعك .

ما هو المطلوب إذا شاركت؟ إذا قررت المشاركة في هذه الدراسة فسوف يطلب منك ملء إستبيان ديموجرافي قصير في شكل نموذج
إستطلاعي حول عوامل الطموح و من ثم إعادتها في الظرف المرفق . مع العلم أنه لن يُطلب منك كتابة اسمك أو أي بيانات تدل على
شخصك . الوقت المطلوب لملء النموذج ما بين ١٠ إلى ١٥ دقيقة تقريباً .

هل هناك إحتمال عدم الراحة من الإستطلاع ؟ ليس هناك أي مخاطر متوقعة إذا شاركت في هذه الدراسة . و لكن إذا شعرت بعدم
الراحة عند الإجابة على الأسئلة يمكنك أن تنسحبي فوراً . **هل هناك فوائد مباشرة لك أو للآخرين** ؟ إذا شاركت في هذه الدراسة لن
يكون هناك فوائد مباشرة لك ماعدا تفكيرك في و تعرفك على ما يلهمك و يشجعك . النتائج الشاملة و تحاليل البيانات سوف تكون
مفيدةً للأفراد و المنظمات التي تعمل على الرقي بالحالة التعليمية و الإقتصادية للمرأة في مختلف المجتمعات .

هل ستحصلين على تعويض مادي إذا شاركت ؟ للأسف ليس هناك مكافأة مادية للمشاركة في هذه الدراسة .
هل هناك تكاليف ؟ إذا قررت المشاركة ليس هناك ما يطلب منك مادياً .

إذا غيرت رأيك و عزفت عن المشاركة فإنه يمكنك الإنسحاب في أي وقت . إن مشاركتك تطوعية تماماً . إذا قررت الإنسحاب فإن
معلوماتك سيتم سحبها أيضاً إذا أمكن التعرف عليها . إن قرار عدم المشاركة أو الإنسحاب من المشاركة لن يؤثر على علاقتك
المستقبلية بجامعة أوبورن أو قسم أساسيات التعليم و القيادة و التكنولوجيا .

أي بيانات يتم الحصول عليها لهذه الدراسة ستظل مجهّلة المصدر . إننا سوف نحمي خصوصيتك و أن المعلومات التي سوف
تُقدمينها سوف تُحفظ في مكان أمين . إن المعلومات المتحصلة من خلال مشاركتك في هذه الدراسة يمكن *أن تُستخدم في تحقيق*
متطلبات دراسية أو أن يتم نشرها في مجلات علمية متخصصة أو تُقدم في مؤتمرات علمية .

إذا كان عندك أي أسئلة حول هذه الدراسة فيمكنك طرح السؤال الآن أو مراسلة السيدة/ نجهت أحمد على البريد الإلكتروني
nza0012@auburn.edu

إذا كان عندك أي أسئلة حول حقوقك كمشاركة في هذا البحث يمكنك الإتصال بجامعة أوبورن- مكتب الالتزام البحثي أو مجلس
المراجعة على تليفون ٣٣٤٨٤٤٥٩٦٦ أو البريد الإلكتروني
IRBChair@auburn.edu أو IRBadmin@auburn.edu

رجاءاً اتخذي قرار المشاركة في هذا البحث بعد قراءتك للمعلومات المقدمة أعلاه. إذا كان لديك استفسار يمكنك أن تتقدمي به الآن
.. هذا الخطاب لكي لتحتفظي به

نجهت أحمد
١٧ أغسطس ٢٠١٥

Appendix F: Outreach Letter

Dear _____ = _____,

      I am a graduate student in the Department of Educational Foundations, Leadership and Technology at Auburn University. I would like to invite you to participate in my research study to examine the aspiration factors of Muslim Women of Influence in Morocco and the United States. You have been invited to participate because of your contributions and their positive influence on your community. You may participate or may not participate; your participation is completely voluntary.

      If you decide to participate in this research study, you will be asked to take a short demographic survey and an Aspiration Factors questionnaire. Your total time commitment will be approximately 10-15 minutes. There are no foreseeable risks associated with participation in this study, and there is no compensation for participating.

      The data you provide will remain anonymous and we will protect your privacy. There are no direct benefits to you. However, the comprehensive results and analysis of the data collected, may be beneficial to individuals and organizations who work to uplift the educational and economic status of women in their respective communities.

      If you would like more information about this study, you can access an information letter along with the survey from the link at the end of this letter. If you change your mind about participating, you can withdraw at any time by closing your browser window.

      Should you have any questions, please contact me at nza0013@auburn.edu or my advisor, Dr. Maria Witte, at wittemm@auburn.edu

Thank you for your consideration,
Nighet Ahmed

<div align="center">

LINK TO SURVEY

https://auburn.qualtrics.com/jfe/form/SV_0Agp3v64ITjNRVr

</div>

Add this approval information in sentence form to your electronic information letter!

The Auburn University Institutional Review Board has approved this Document for use from 08/23/2017 to 10/31/2017 Protocol # 15-384 EP 1511