

# GLOBAL CHANGE LEADERS



## Case Study Discussion Guide

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INTERNATIONAL CENTRE FOR WOMEN'S LEADERSHIP  
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## Igniting Leadership

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# Case Study Discussion Guide

## Background and Introduction

This case study discussion guide is intended to stimulate reflection and discussion on one or more of six Global Change Leaders case studies published by the the Coady International Institute in 2012. The six case studies profile inspiring women leaders from around the world who have demonstrated real life examples of breakthrough leadership practices in community-based or citizen-led initiatives.

Each case study describes the life of a woman leader including her early years and path towards her achievements. The cases illustrate the influence of a woman's family and her community, the inspiration of her faith or philosophy about life, and the foundation of her education, all of which provide grounding and values. The cases also describe how each woman's leadership was demonstrated through her vision for change, the organizations or movements she created, and/or her leadership style, including how she addressed turning points and mobilized others to lead. The leaders profiled are diverse. They come from Africa, Asia and Latin America, and their work spans education, health care, economic security, social work and advocacy.

This guide can accompany an individual case study or all six, and is useful for practitioners and researchers who are exploring innovative women's leadership, or for those involved in the study of community development or social innovation.

The next section provides a short description of each of the six case studies. The third section then outlines a number of cross-case discussion themes for comparing and contrasting these examples of innovative women's leadership. The themes are:

- a) Gender and power
- b) Social innovation
- c) Partnerships and alliances

The final section provides a set of questions specific to each of the cases to examine in more depth the transformative power of the woman leader and her particular breakthrough for social change.

## Global Change Leaders: Six Leaders, Six Stories

### *Kakenya Ntaiya: Empowering Maasai Girls in Kenya*

A member of the Maasai tribe in Kenya, Kakenya Ntaiya is advancing girls' education and working for their rights in her home community. In her own life, Ntaiya managed to achieve a level of education much greater than any of her female peers. A tradition of female genital mutilation (FGM) and early marriage in her community of Enoosaen had the effect of curtailing girls' education at a young age. Ntaiya had to negotiate with her family to stay in school through primary and

secondary levels. Then, when she wanted to leave Kenya for college and needed financial support, community members did not want to help out a girl in this way. This didn't deter her, and Ntaiya began negotiating with the elders until she gained their support (Achola, 2012). While pursuing her education overseas – in the United States – she began to envision and communicate her ideas for community building in Kenya. Ntaiya knew that girls were most at risk: unlike boys, girls are not expected to make significant contributions to society. As a result, particularly in rural Kenya, they often drop out of school, marry, and begin raising children at a young age. With this in mind, Ntaiya gathered donors and supporters to establish Kakenya's Dream. This allowed her to build a school for girls, Kakenya's Centre for Excellence, in Enoosaen, Kenya. It provides the girls with education while affording them protection from socio-cultural practices that would jeopardize their ability to complete their education. Kakenya Ntaiya did not simply build a school for girls, she developed a new way for an entire community to regard young women.

### ***Nguyen Thi Oanh: Launching Social Work in Vietnam***

Nguyen Thi Oanh had an unshakable belief in social justice that led to the advancement of the social work discipline in Vietnam. In the post-war era, Oanh set up formal and informal networks for social work, which formed the foundation of her efforts in social work education and practice. Unsited to operating within the nation's bureaucracy, Oanh kept her initiatives widespread and diverse, founding a number of associations, bringing together social workers and community development advocates, and establishing social work as a discipline in the academic sector (Delaney, 2012). Every social worker in Vietnam knew her, since most were her students. Oanh worked with them, fostered their development and organized them as a cohesive force. As a result of her influence, they understood social work research; they could 'talk the talk.' And, they could also 'walk the walk,' as they practiced social work. Shortly before her death, Oanh established a café in Ho Chi Minh City where social workers could interact, since, as she said, "the café is a place where social workers can experiment, brainstorm, and innovate. Finding an innovative approach is important because social workers are live innovators" (Oanh in Barnes & Newfield, 2008). A teacher and practitioner of social work above all, Oanh sought to engage others with the subject and point them to their own path. The result was a powerful network that united disparate groups through a common interest.

### ***Bogaletch Gebre: KMG, Ethiopia - Challenging Harmful Cultural Practices***

Bogaletch Gebre has led community change in Ethiopia that has freed thousands of young girls from the practice of female genital mutilation (FGM), and has contributed to community mobilization and collective action. When she was young, Gebre struggled to piece together an early education while trying to do the chores that were expected of her. Eventually, her uncle helped her obtain an education that took her to the United States as a Fulbright Scholar (Hess, 2012) where she received her doctorate. Gebre then returned home, wanting to contribute to change for communities and particularly for girls and women. First off, Gebre contributed some funds towards the construction of a bridge, thereby gaining the trust of community members early on. From this point, she was able to build on the trust and spearhead a different way of thinking among women

and men by building on an age-old tradition of group discussions. In Kembatta-Tembarro, Gebre worked with the community to change its view of FGM. The organization she founded, KMG, has a mission to empower women and their communities. The change has been profound. A radical reduction in FGM in Kembatta-Tembarro over a ten-year period meant that other issues, like HIV/AIDS, could be tackled using the same strategy of community discussion (Hess, 2012). Currently, KMG has a wide range of community initiatives operating across the region.

### ***Perveen Shaikh: Promoting Women's Economic Leadership in Pakistan***

Perveen Shaikh was inspired to reduce poverty of rural women in Pakistan, while recognizing that she would have to find innovations that fit with the socio-cultural context. Although it was not new for rural women in Pakistan to make and sell embroidered garments, Shaikh's innovation was to identify and build the capacity of *women* sales agents who could act as market intermediaries. Women sales agents are able to contribute to increased quality, productivity and sales of embroidered goods. Unlike male counterparts, female intermediaries can meet directly with rural women, offering advice and helping them to improve their work. As a result, products are more suitable for high value markets, and the agents can charge more for the goods, returning greater profits to rural women (Jones & Hess, 2012). Though women have not often been accorded leadership roles in Pakistan, the hand-embroidered garment industry is a female domain that lends itself to advancing women's economic leadership. Shaikh has organized female sales agents into a woman-to-woman network. This network enables the embroidered garment sales agents and producers to support one another, and grow their market share. Replication of this economic model has led to social empowerment and community development for tens of thousands of households in Pakistan and neighbouring countries (Jones & Hess, 2012).

### ***Zilda Arns Neumann: Humanizing the Health Care System in Brazil***

Zilda Arns Neumann spearheaded the transformation of maternal and childcare in communities across Brazil. Arns Neumann's passion for change came from her childhood experiences and the influences of her family. Her ability to accomplish change was a result of the way her capabilities combined: her expertise in medicine, her love of families, her talent for organizing at the grassroots, and her ability to partner with power brokers (Lee, 2012). Arns Neumann believed that if the health of mothers and children could be improved, then the health of the nation could benefit. Her idea of partnering mothers and their children with leaders in the local community – leaders who were already trusted by the mothers – represented a model that could be widely replicated. Further, Arns Neumann made use of networks long established by the Catholic Church to create a low-cost, easily operated model for basic health care that spanned Brazil. This multi-tiered system depended on good relationships between one woman and another, changing primary health care from the local level upwards. Due to her privileged background and family connections, Arns Neumann was able to move among diverse groups, whether she was helping to bring about change in government or working with women in rural communities. Her impact across the country was tremendous. Infant mortality rates decreased, while health improved not just in Brazil, but in other countries where



her model has been adopted (Lee, 2012a). Tragically, Arns Neumann died in the Haiti earthquake of January 2010, but her work continues in Brazil and elsewhere.

### ***Ela Bhatt: Organizing Self-employed Women in India***

Ela Bhatt, the founder of the Self-Employed Women's Association in India, has contributed not only to change in her own country but has established an effective model for organizing women who work in the informal sector worldwide. In India in the early 1970s, Gandhi's influence had spread far and wide, inspiring Bhatt, who was then a young lawyer, and other women to make change. For Bhatt, her belief in Gandhi intersected with her realization of the lack of protection for women who were informal labourers in the textile sector. When the women asked for help, Bhatt, who was working with the Textile Labour Association Women's Wing, helped them initiate SEWA, or the Self-Employed Women's Association (Lee, 2012, Ela Bhatt; Chen, 2008). Together with Bhatt, members of SEWA confronted stakeholders, including government, to raise awareness regarding the conditions for self-employed women and to bring about policy changes on their behalf. Now, a broad-based union with over a million members, the organization is founded upon Gandhian values. Each of the members adheres to these values in a way that shapes her life, and she becomes part of a sisterhood (Lee, 2012b). Alone, self-employed women labourers might not have gained power in India, but as members of SEWA they became an invincible force. The changes introduced by Ela Bhatt and this organization demonstrate social innovation at its most powerful.

## **Discussion Themes Across the Six Case Studies**

In this chapter, we present three themes as a framework for deeper exploration of the women leaders, their lives, work and impact. You are encouraged to examine other themes across the case studies or for an individual case study. The themes suggested here are not exhaustive but are meant to promote dialogue and reflection.

### ***Gender and Power***

The case studies accompanying this guide are a rich source for discussion around gender and power. Each woman highlighted in the case studies has faced and creatively addressed issues of gender and power in her own context. These women leaders are champions of change in health care, social services, employment/economic security, rights and education. Underlying this, each one has been a leader for change with regard to gender and power issues.

A 2011 report from the United Nations on the progress of women worldwide illustrates the paradox of gender equality. In the last few decades, women's lives have improved dramatically, with unparalleled gains made in rights, education, health, and access to jobs and livelihoods. In spite of these gains, women still have not achieved full access to assets and opportunities, decision-making authority at different levels of society, and advancement across economic, political and civil society sectors. Such rights are embedded in complex socio-cultural dimensions, and although access to legal and political space is critical, it does not guarantee women's full participation as the study describes:



For most of the world's women, the laws that exist on paper do not always translate into equality and justice. In many contexts, in rich and poor countries alike, the infrastructure of justice- the police, the courts, the judiciary – is failing women, which manifests itself in poor service and hostile attitudes from the very people whose duty it is to fulfill women's rights. As a result, although equality between women and men is guaranteed in the constitutions of 139 countries and territories, inadequate laws and loopholes in legislative frameworks, poor enforcement and vast implementation gaps make these guarantees hollow premises, having little impact on the day-to-day lives of women. (United Nations, 2011, p.10).

Gains are not guaranteed since gender is a dynamic social construct, defining the roles, rights and responsibilities of both men and women. Often local cultural gender-based ways of living and thinking can be barriers: for example, even if girls have legal rights to education in Kenya, young Maasai girls may not be allowed or encouraged to attend school by their parents.

Conversely, while socio-cultural practices can often lead to gender biases that negatively impact women and girls, there are cases where women have used culture and tradition to effect changes that provide them with greater rights and freedoms. Culture can therefore be a positive force to advance women's rights and leadership. Kavita Ramdas, former President and CEO of the Global Fund for Women, cites several examples where tradition is not a barrier to women's leadership, and she argues that radical women have embraced and used their traditions in their struggles for political and social change. Ramdas profiles several inspiring stories including an Afghan woman who teaches in refugee camps, and Liberian Muslim women who conducted peace protests to help end the civil war (Ramdas, 2011).

Gender dynamics are rooted in power relations. It is important that our analysis does not treat power as only one oppressor or oppressive structure over another. This most common understanding of power, *power over*, is often understood as an existing structure. *Power to*, is another kind of power that does not yet exist but is in the making as "agency" (Allan, 1999). In other words, people and groups are in the process of building their capacity and spaces for power. Power also becomes multi-dimensional when it is shared. *Power with* others can create alliances and partnerships that can multiply change across large groups (Veneklasen & Miller, 2002).

Building on the original work by Steven Luke, Gaventa (2006) developed a power cube with important inputs from Lisa Veneklasen, Valerie Miller, Andrea Cornwall, Rosemary McGee and Karen Brock. The power cube helps to make connections between different forms and levels of power. This power analysis asks:

- What form does power take? (i.e. visible, hidden, invisible)
- How do people access or create access to power? (i.e. closed, invited, claimed spaces)
- Where is power located? (i.e. household, local, national, global levels)

*What form does power take? How visible is it?* There is a tendency to focus on visible forms of power because of observable people who sit at decision-making tables. Hidden forms of power are equally important. These are the influences that determine both the nature of the table and those who have access to it. Perhaps most important, however, is the invisible forms of power. This relates to an individual's personal agency – the confidence, capacity, self-esteem, knowledge and willingness to take power.

Deconstructing gender roles and stereotypes can enable people to better negotiate difficult situations and tensions that may arise as a result of their actions. Women who have gone against the grain to achieve impressive change, or have understood ways to make change from within, utilizing cultural norms and religious beliefs to promote women's leadership and empowerment, can be an inspiration to everyone. This is invisible power that is so vital for other forms of power.

Many of the case studies illustrate the complex layers of gender and identity that may be subtle and hidden from view. When it comes to cultural norms and values, it is essential not to underestimate the power of culture to influence behaviour and values, and equally, not to overstate their influence. In exploring the case studies, you will observe both the barriers and leverage afforded by cultural institutions and beliefs.

*How do people access or create access to power?* That is, how do people have access to closed, invited or claimed spaces? Some such spaces may not be open to participation, closed to all but a few representatives or powerful players. Other spaces may be created for discourse, deliberation and decision-making. These are invited spaces where people are asked to participate by authorities, institutions, organizations, or other agencies. Finally, claimed or created spaces are those created by citizens and people organizing themselves. It is often the spaces that are claimed or created wherein citizens make a difference. However, citizen capacity to claim space may be limited or influenced by invisible and hidden forms of power. There may be many reasons why people do not exercise their power, even rights that they have to exercise.

The case studies provide examples of closed, invited and claimed spaces. Women's participation in markets, girls' attendance at school, communities coming together to create change are all such examples. As you reflect on the case studies, you will note the range of spaces that are open or closed to different people.

*Where is power located?* Local, national, and global constituencies hold varying levels of power, yet these spheres are hard to separate. They are increasingly connected and interrelated, and flexible rather than fixed. When it comes to women, it is not enough to investigate power in terms of local, national or global spheres. Women may be involved in a public realm of power in terms of their legal rights or the jobs they hold, but they must also negotiate a private realm of power through their relationships within families. And a woman's intimate realm of power, or her sense of self, is integral to the power she holds in other relationships (Veneklasen & Miller, 2002). There are connections between the levels and visibility of power. These realms are particularly significant to women and should not be left out of any study of power (Gaventa, personal interview, 2012).

The case studies demonstrate power at different levels. The women leaders that are featured in these cases, along with the women with whom they work, negotiated power within their families, communities and nations. And we also witness how they have had to come to terms with their own internal power.

When citizen agency is increased, individuals and groups can make gains in power in its different forms. Indeed, power can be opened up to allow for the mobilization of those who have not previously organized themselves (claimed space). People can learn how to press for informal and formal policy changes at local, national, and global levels (Gaventa, 2006). Most important for women is the notion that when the thoughts and beliefs of a society are transformed (invisible and hidden forms of power), the 'normal' paradigm of power can be re-structured.

## ***Discussion Questions for Gender and Power***

- Compare some of the contexts in the case studies and discuss what role they play in our understanding of gender and power. What are some examples of gender-based bias from your context? What impact does this have on girls and women?
- Gender represents the role of both men and women. What is the role of men and boys in the case studies? What impact have they had on the featured women's leadership?
- On reviewing the cases, how would you define women-centred leadership? Cite examples from the case studies that illustrate this kind of leadership.
- Some of the women leaders in the case studies belong to the groups they represent and others do not. For which case studies is this the case? What are implications of leading a group that one does or does not belong to, particularly with regard to the roles that the leader can play?
- Which case studies illustrate examples of women who have drawn on their culture or traditions to assert their rights, to change or challenge harmful beliefs, and to alter practices? Identify and discuss.
- Drawing from the cases, give examples of how people self-organize through claimed or created spaces. What impact do these processes have on social change?
- How does invisible power affect people's ability to self-organize or demand a voice in invited and closed spaces? Give examples from the case studies and from your own context. How were the women leaders in the case studies able to effectively cultivate agency in other women and girls?

## ***Social Innovation***

Each of the six leaders has demonstrated innovative social innovation by not accepting the world as it is, but seeking change. The way in which each leader effected change in her context may differ, but all have achieved breakthroughs in social transformation. While there are common aspects in these social innovation processes, there is no one formula.

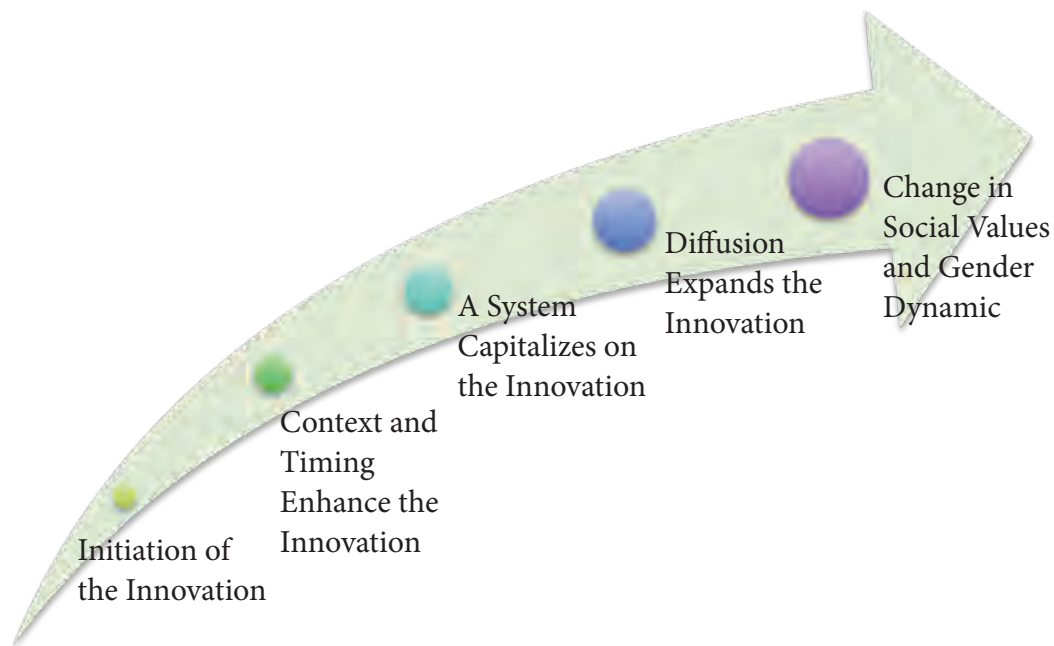
What exactly is social innovation? In the common definitions used today, creativity is thinking up new ideas whereas innovation is doing new things – that is, bringing ideas to life (Davila, Epstein and Shelton, 2006; Khan, 2011). Therefore, innovation is more proactive than creativity even though innovation clearly relies on creativity. *Social* innovation implies innovation that serves a social purpose.

The models of social innovation that drive leading organizations such as Ashoka Foundation and Skoll Foundation incorporate 'entrepreneurship' and systemic change as key ingredients. As Davis describes it, entrepreneurship is more than someone with innovative ideas and the ability to administer and lead:

Entrepreneurial quality also does not mean the ability to lead, to administer, or to get things done; there are millions of people who can do these things. There are many creative, altruistic, ethically good people with innovative ideas. However, only one in many thousands of such good people also has the entrepreneurial quality necessary to engineer large-scale systemic social change. (Davis, 2009, p.25)

According to this definition, ideas must lead to broad structural change in our social systems to be considered social innovation. Writing on behalf of Ashoka Foundation, Leviner adds that in addition to widespread scale, there must be enduring impact, and that this usually requires a leader of high ethical and moral fibre to be able to mobilize and sustain sweeping change (Leviner et al, 2007, p. 95-96).

Researchers at the International Centre for Research on Women (ICRW) report that successful innovations break boundaries, involve dynamic and influential champions, and build on favourable conditions and optimal timing. Further, ICRW reports that innovators used the synergy of top-down (state/government) and bottom-up (citizen-driven) approaches as illustrated in the following pathway diagram (Malhotra, Schulte, Patel & Petesch, 2009, p.2).



### A Pathway For Change through Innovation

(adapted from Malhotra, Schulte, Patel & Petesch, 2009)

One way to identify and instill innovation is to focus on what is already working well although not broadly practiced. Such 'positive deviance' is based on the observation that in every community or organization there are certain individuals or groups whose uncommon behaviors and strategies enable them to find better solutions to problems than their peers, while having access to the same resources and challenges. The case studies illustrate how we we can leverage positive deviance in our communities and organizations.

This section on innovation reinforces the previous one on gender and power. Shifts in power do not happen without new strategies that have an impact on existing structures or processes, and on whole systems. When creativity and innovation intersect with power, accepted social norms can be re-structured and revitalized. Thus, the re-shaping of society is a possibility that lies within the grasp of all women.

## *Discussion Questions for Social Innovation*

- Does the pathway for change through innovation in the above graphic match with your reading of the case studies? If yes, explain. If not, is there an identifiable common process of innovation?
- To what extent do the innovations that occur in the various case studies come from a specific vision?
- What are some examples of positive deviance across the case studies? How might positive deviance be identified and applied in your context and work?
- The leaders give us a new way of looking at or approaching challenges in social work, health care, economic security, education and women's networks. Using two or more case studies, compare and contrast their approaches, identifying innovative aspects where relevant.
- Ashoka Foundation states that to be a social innovation, an initiative must have wide-spread scale. Discuss whether you agree with this statement or not, and why. Explain the evidence you find for this in the case studies.
- Further, Ashoka Foundation claims that social innovators need strong values. Discuss this statement drawing from the case-study examples and your own experience.
- Across the case studies, which of the organizational models would you describe as breakthrough? Why? What contributing factors enabled the breakthroughs?
- What strategies do the case-study leaders use to spread or foster leadership within their organizations or groups? What implications do their different approaches have for scaling social innovation?

## *Relationships and Alliances*

Leadership is a story of relationships. At its most basic level, leadership has to do with how one person relates to another. A leader has to be able to work with a range of stakeholders or power brokers, compromise with other viewpoints, evaluate people-related problems, advocate on behalf of others, make decisions that affect people, and so on. Each situation requires adaptability in human relationships. Just as Nguyen Thi Oanh formed informal and formal networks in post-war Vietnam, each of the leaders developed relationships and alliances, creating strategic networks and partnerships.

If a leader wants to build relationships and alliances, she has to possess skills that are, fundamentally, skills of communication – how leaders communicate, create spaces for dialogue and resolve conflict are all part of communication style. And varying circumstances demand different responses. The slow but important work of dialogue across diverse stakeholders might be appropriate at one time, pointless in another. Sometimes, as Kakenya Ntaiya points out, a leader simply has to take charge: “There are times when I need to put my foot down...sometimes it is the only way we can move forward.” (in Achola, 2012).

The leaders in the case studies demonstrate the capacity to form strategic alliances and partnerships across diverse groups of people. Lipman-Bluman (2010b, p. 769-770) describes two growing forces that are transforming the circumstances under which we work together: interdependence

and diversity. Interdependence is about connections or commonalities, the existence of which is being accelerated by technology. Interdependence moves people toward collaboration in alliances, networks, temporary groups and short-term partnerships. Diversity recognizes the unique character of each individual or collective of individuals (groups, networks, organizations, nations), and is wrapped up with the identity of the person or the group. Leaders are able to build strong and dynamic networks between diverse players in multi-stakeholder partnerships for meaningful change.

Building on the concept of “connected leadership,” Lipman-Bulman (2010b) focuses on spreading leadership. This approach to leadership encourages “the widest set of participants to join in the leadership process. They spread the burden of leadership and entrust responsibility to others, rather than commandeering the troops and micromanaging (Lipman-Bluman, 2010 p. 775).” In this way, networking and partnership development is as much about passing on leadership to others as it is about building strategic alliances with external players.

The women leaders described in the case studies have been able to leverage important players for their work including government, private sector and the communities themselves. In this spirit of citizen-driven development, there are new roles for government and the private sector relative to the role of civil society and citizens. In many cases, service delivery, ownership and power is shared across these diverse players. Kavita Ramdas described this form of social change as similar to cooking a rice cake: “...with heat from the bottom and heat from the top (Ramdas, 2010).”

### *Discussion Questions for Relationships and Alliances*

- What strategies did the leaders use to identify influential partners?
- Do any of the case study subjects illustrate specific characteristics of relationship building such as communication skills, compromise, ability to work across diverse groups?
- What role do governments and the private sector play across the case studies? Are there any similarities in these roles?
- What, in your opinion, is the role of government and the private sector in citizen-driven development more generally?
- To what extent do the leaders across the case studies support communities to come up with their own solutions and to build on their own assets? How does this approach affect success and innovation?
- What are some lessons from the leaders’ strategies in forming multi-stakeholder partnerships? For example: identification of partners; processes of forming and managing them; accountability; dealing with conflict?
- Are there any commonalities across the case studies in the way that the leaders deal with conflict in their partnerships and alliances?
- Contrast the leadership styles across the case studies. What are the similarities and differences in how they related and communicated, and to what effect?



## Discussion Questions for Individual Case Studies

The following sets of questions are organized around the six separate case studies, reflecting some of the differences among and commonalities across the various cases. As you read through and discuss the questions, others may come to mind, and you are encouraged to pursue these lines of thought. You may also reflect on how the questions apply to other cases or to your own situation. The purpose of the questions are therefore to stimulate reflection and dialogue, and only a few of the many potential interesting questions are presented here.

### *Kakenya Ntaiya*

1. What insights do we gain about power, gender and culture from Kakenya's life?
2. To what extent would you describe Kakenya's work in girls' education as a social innovation?
3. What turning points in Kakenya's life helped to define her leadership style?
4. Discuss Kakenya's approach to mentorship. What implications does her approach to mentorship have for building a second generation of leaders?
5. What other aspects of relationship-building are critical to Kakenya's success?
6. Kakenya Ntaiya said "I'm not qualified to do what I am doing. But taking that step of faith [is important]." Discuss this statement and its implications for leadership development.

### *Nguyen Thi Oanh*

1. To what extent would you describe Oanh's work as a social innovation?
2. What are some of the strategies used by Oanh to develop relationships and alliances?
3. How is power and space significant in this context?
4. How did the context of post-war Vietnam shape both her leadership and her ability to accomplish her work?
5. How did Oanh's leadership style affect the outcomes of her work?
6. Oanh believed in "the power of communities to solve their own problems." Discuss the implications of her statement for leadership development.



## ***Bogaletch Gebre***

1. Discuss the image of the three-legged stool that inspired Gebre's vision for change. What are the lessons for community change?
2. To what extent does Gebre possess the capabilities and skills that she thinks a leader should possess?
3. To what extent do you find Gebre's work to be a social innovation?
4. What strategies do Gebre and KMG use to empower girls and women? Reflect on the relevance of these strategies within your context.
5. Reflect on and discuss the intersection of gender and power in this case study.
6. Bogaletch Gebre said "Both my detractors and my supporters have been my teachers". Discuss the implications of this statement for leadership.

## ***Perveen Shaikh***

1. What influences in Shaikh's life prepared her for leadership?
2. Would you describe the work of Shaikh as social innovation? Given the barriers limiting the potential of women in Pakistan, how was Shaikh able to accomplish her work?
3. What specific aspects of gender and person present challenges or opportunities?
4. From your perspective, what is the role of entrepreneurship in social change and how is this exemplified by Shaikh?
5. What strategies do Shaikh and ECDI use to empower women and their communities? What lessons can be learned about networking and relationship-building?
6. Perveen Shaikh said "My key message to young people is to understand themselves and make efforts to remove various external and internal barriers they face. They can truly effect change both in their own lives and in the lives of others." Discuss this statement and its implications for leadership.

### ***Dr. Zilda Arns Neumann***

1. To what extent would you describe the work of Arns Neumann as a social innovation?
2. How did Arns Neumann build effective multi-stakeholder partnerships? What can be learned from her approach?
3. Feminists in Brazil took issue with Arns Neumann's close association with the Catholic Church, given its stand on reproductive rights issues such as abortion. How do you think her faith and alliances affect her leadership and its outcomes?
4. Do gender and power play a role in this case study? Do you think there are issues at play that are not brought out in the case? Explain.
5. Despite her death, do you feel that there are effective mechanisms for leadership to spread and for the work to continue and grow at Pastoral da Criança?
6. Dr. Zilda Arns Neumann said that "Peace begins at home." She had a vision grounded in peaceful, loving and healthy homes for children and this, in her view, was about caring for one's neighbor. Discuss this statement with regard to her work in cultivating agency.

### ***Ela Bhatt***

1. SEWA describes itself as a movement. Would you agree? What is the relationship between a social innovation and a movement?
2. What strategies have Ela Bhatt and SEWA used to challenge gender barriers? How do these barriers relate to power?
3. What have been some of the enabling factors for SEWA as an organization? To what extent are these elements replicable? Is SEWA a product of a particular time and context in history?
4. What lessons can be learned from SEWA's approach to organizing and networking?
5. What in Ela Bhatt's leadership style contributed to the growth of the organization and its leadership?
6. Ela Bhatt said that "projects do not bring change." Discuss, with implications for leadership.

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