

Evolution and Culture: An Interdisciplinary Approach to Women and the Glass Ceiling

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Abstract

Evolved leadership styles such as privilege-based and dominance-based leadership are the basis of hierarchical structures, such as patriarchy. Patriarchy, as a founding principle of the Abrahamic Religions, such as Christianity, amplifies gender inequality. This thesis examines how patriarchy and the paradigm shifts in European Christian history, from the 11th century to the 20th century, demonstrate how system changes, such as secularization, have influenced inequality. This interdisciplinary literature review examines how leadership styles, leadership selection criteria, and resource allocation relate those principles to Christianity with respect to modern-day women and their efforts to break the glass-ceiling and achieve equality. The systems approach highlights how feminism, secularization, and policy are interwoven, sustaining each other, and building the driving forces to change. This systems approach integrates disciplinary insights that could include explanations why men chose leaders for different reasons than women do, and examines how hierarchical structures result in conflicts across paradigms, but also create common ground among concepts such as sexist ideology and parental cost. The analyses support the claim that secularization drives feminism and vice versa. As a result, education, family planning, activism, and policies are accelerating women's abilities to break the glass ceiling.

Keywords: leadership, Christianity, women, education, equality

“Now I know we have still not shattered that highest and hardest glass ceiling, but someday someone will, and hopefully sooner than we might think right now.”

Hillary Clinton

Overview

This famous quote from Hillary Clinton in her concession speech on November 9th, 2016 emphasizes the second-class status of women in the capitalistic United States with its zero-sum mentality. This contrasts with Europe and its social democratic, egalitarian approach to governing and equality.

The overarching focus of this research contrasts the evolutionary psychology perspective on dominance-based, hierarchical leadership styles and privilege-based, egalitarian leadership styles from tribal communities in evoked and transmitted cultures, and their impact on status allocation in cooperating groups. These evolved leadership styles are the baseline for the hierarchical, social conduct of society. The focus of the zero-sum and the contrasting win-win approaches of these competing leadership styles as well as their consequential impact on women and their offspring is the main objective of this inquiry. This research begins by examining the degree to which women focus on status and resource allocation to ensure the survival of their offspring by leaning toward privilege-based social structures. These privilege-based social structures provide benefits for all group members and are not based on fear and intimidation like dominance-based structures, with their zero-sum approach. This dominance-based perspective looks at the vulnerable members of the cooperating group, such as women and children, as subordinates available for suppression and exploitation by labeling group benefits for them as liabilities.

These evolutionary footprints of male dominance in leadership positions are deeply intertwined with Christian societies, from the Gregorian Reform in the 11th century to the 20th century in Europe. This research will examine how patriarchy as an evolutionary development, and paradigm shifts in European Christian societies, have impacted the development of the emancipation of women as well as gender inequality, and the ability to break through the metaphorical glass-ceiling.

Methods

Interdisciplinary approach

The first step is to define the results of evolutionary psychology research and integrate it with the timeline of Christianity. The particular focus is on the definition of leadership styles, leader selection criteria, and resource allocation. This emphasis will then relate those principles to Christianity with respect to modern-day women and their efforts to break through the glass-ceiling and achieve equality.

The initial step involves a review of empirical research from Confer, Easton, Fleischman, Goetz, Lewis, Perilloux & Buss (2010), Campbell, (2013), Archer, (2006) and Lukaszewski et al. (2015), material from Kueng's (1994) book *Christianity: Essence, history, and future*, and research from Clark (2001), Hornby & Cowie (1988), Brady (1992), Elliot (2004), World History Encyclopedia (2011), Bireley (2009), Voicu (2009), Woodfin & Smith (1997), Frauenpolitik (2006), Healey (2013), Swatos & Christianos (1999), Evans (2014), O'Sullivan (2006), Lerner (1986), and Nicolas & Welling (2015). The information will be used to gain a base of knowledge about the development of the emancipation of women and their inequality in Europe for roughly the last 1,000 years of European history.

The second step concerns discussing the involved disciplines of evolutionary psychology and Christianity studies. The evolutionary psychology perspective contributes to understanding issues women face when they are confronted with the barriers to leadership roles in male-dominated domains. By examining evolved leadership styles, the literature review will summarize the resulting implications for in-group and out-group members and women in general. Psychology contributes to the topic of “Women and the glass ceiling” with research examining the differing incentives of contest competition for women and men (Campbell, 2013), and relationship of testosterone and aggression on gender and hierarchical structures (Archer, 2006).

Christianity studies contributes to this interdisciplinary research through evaluating aspects of church history such as the effects of the medieval Popes, the Roman System including the Gregorian Reform, the Crusades, the Inquisition, the Reformation (and Counter Reformation), the Enlightenment, the Industrial Revolution, the First and the Second World War, and the effects of the polycentric world on women`s autonomy. Church hierarchy and customs will be used to explain inequality as a product of patriarchy as well as a founding principle of the “Abrahamic Religions” (Kueng, 1994; Lerner, 1986). These disciplines are used to create the starting point for the inquiry about the relationship of women and their emancipation, with the study of the inequality between men and women through hierarchical concepts such as patriarchy.

These disciplines form the basis for a broad, interdisciplinary keyword search in the databases OneSearch, PsycINFO, and Academic OneFile. Keywords such as “Christianity”, “dominance-based”, “privilege-based”, “paradigm shift”, “paternalistic dominance”, “cultural modeling”, “womanhood”, “inequality”, “parental-investment”, “feminist theory”, “leadership”,

and “secularization” produced a wide variety of subject-relevant and current scholarly works. Some of these sources include books such as: *The creation of patriarchy* by Lerner (1986), scholarly qualitative and quantitative research articles, dissertations such as “*Persevering piety and declining devoting: Popular Catholicism, secularization, and everyday religion in western Germany*” by O’Sullivan & Jarausch (2006), as well as graphs and maps from Kueng (1994).

This interdisciplinary literature review examines works on Christianity and Christian culture in context with its historical background. The bulk of the relevant material, will be provided by Kueng’s (1994) book “*Christianity: Essence, history, and future*”, thus serving as the historical backbone for this thesis. The timeline identifies important paradigm shifts in European Christian history and certain aspects of those paradigm shifts, such as the structure of the Roman System, that only empowers men. For example, the selection of male Popes, Archbishops, Bishops, and members of councils, were and still are all men. This development can be viewed as part of the larger issue of inequality. Therefore, the thesis uses the structure of the Roman System, with the Gregorian reform in the 11th century and the following 1,000 years of European Christian history to evaluate the impact of Christianity on women’s progression toward emancipation.

Subsequently, significant and relevant works from quantitative and qualitative peer-reviewed research from evolutionary psychology (Campbell, 2013; Confer et al. 2010; Lukaszewski et al. 2015; Welling & Nicolas, 2015), psychology (Archer, 2006), feminism (Evans et al. 2014), and secularization (O’Sullivan & Jarausch, 2006; Swatos & Christianos, 1999) as well as scholarly works important to paradigm shifts in 11th to 20th century European Christian societies (Kueng, 1994; Lerner, 1986), are selected and systematically organized for this thesis. The systematic arrangement of the selected material is important because it allows

this endeavor to make logical connections between factors such as leadership styles, dominance, patriarchy, Christianity, doctrine, dogma, paradigm shifts, secularization, feminism, privilege, equality, and inequality that are involved in the issues. This also allows the identification of driving forces such as the education of women, family planning, as well as policies that exist behind these issues and that can potentially point to possible positive outcomes for women. Examples of these outcomes include applying these insights to facilitate women's ability to overcome male alliances, bias, and prejudice. Resolving or reversing the impact of the glass ceiling on women's ability to break the glass ceiling requires transformative strategies, potentially based on feminist theory in connection with "patriarchal power".

The purpose of this undertaking is to highlight how feminism, secularization, and policy are interwoven. They sustain each other. They are the driving forces to system changes, and they allow women to break the glass ceiling and achieve equality.

Following the procedure described above, the next step uses the system approach to integrate the disciplinary insights. Such insights include explanations about why men choose leaders for different reasons than women do (Lukaszewski et al. 2016), or examine how hierarchical structures result in conflicts across paradigms (Kueng, 1994), but also create common ground among concepts such as sexist ideology (Lerner, 1986) or parental cost (Campbell, 2013). These connections make up the mechanism that changes the system as a whole, but are not initially visible as important factors. The part of the system that gains the most momentum at any given time will manipulate the system toward the related outcome. In the case of this thesis, secularization drives feminism and vice versa; education, family planning, activism, and feminist policies will change women's abilities to break the glass ceiling.

Background/literature

Different leadership styles and leader selection criteria examined by evolutionary psychology research on tribal communities provide insights into women's social development in evoked and transmitted cultures (Lukaszewski, Simmons, Anderson, & Roney, 2015; Confer, Easton, Fleischman, Goetz, Lewis, Perilloux, & Buss, 2010). The term "evoked culture" refers to culture that stems from human cognitive design, and presents itself in different ways that correspond to local circumstances (Confer, et al., 2010). For example, mate preference and physical appearance can be experienced differently across cultures (Confer, et al., 2010). For instance, physical formidability is related to leadership selection (Lukaszewski et al., 2015).

Current research in evolutionary psychology examines the manner in which physical formidability in men affects their leadership and status allocation in cooperative groups (Lukaszewski, et al., 2015). Those cooperative groups were mostly patriarchal and hierarchical ("dominance-based") rather than egalitarian ("privilege-based") (Lukaszewski et al., 2015). The dominance-based leadership and status model is described as a form of leadership behavior that is based on aggressive intimidation of rivals in order to gain personal benefit and foster self-interest (Lukaszewski, et al, 2015). In comparison, the privilege-based leadership model is based on conduct that generates benefits for the group as a whole, and is therefore driven by the egalitarian win-win mentality (Lukaszewski, et al, 2015). Leadership styles and status allocation in society matter. Dominance-based and privilege-based leadership differentially impact cooperation between group members, and, ultimately the treatment and status allocation of women in society.

Evolutionary research suggests that, when dealing with resources allocation, especially with a shortage of food, mates, shelter or safety, competition increases. This struggle over

supplies and mates can take the form of competing with each other (Campbell, 2013). During these competitions, means can be possessed and defended by a single human or a cooperating group (Campbell, 2013). The leader drives away the challenger and claims the prize (e.g. resources, women) for themselves. Aggression, in this context, is a form of severe competition. It is marked by gaining and defending means. The incentive and the price for aggression, in general, is more valuable for males than for females (Campbell, 2013). Males reproductive achievements can be intensified by dominating same-sex rivals and therefore gaining further access to women and copulation. Whereas women, in contrast, with their responsibilities toward their offspring, increase the reproductive outcome by staying alive and protecting their children (Campbell, 2013). This evolutionary behavior by both genders is driven by reproductive success and therefore as a means of survival as a species (Campbell, 2013).

The evolutionary psychology research by Archer (2006) suggests there is a correlation between testosterone levels, aggression, and status in men. Testosterone levels reveal a low, but positive correlation with aggression and a higher association with dominance, in relation to leadership, roughness, individual power, and hostile dominance. Furthermore, contests and status are important to high testosterone men. They affect their behavior and have an impact on their performance (Archer, 2006). Therefore, those men may act according to their testosterone levels and portray aggression-based dominance toward in-group members, out-group members, and minorities. This behavior may be reflected by transmitted or adopted cultures in relation to paradigm shifts in European Christian societies when stereotyping outgroup members or ingroup minorities with undesirable behaviors or traits (Confer, et al., 2010). Transmitted or adopted cultures may include certain aspects of religious customs, such as a belief in an afterlife (Confer,

et al., 2010). Therefore, those cultures may foster certain behavior, instead of relying on knowledge, science, and facts.

Evaluating and connecting these evolutionary footprints with paradigm shifts in Christian history in Europe, reveals how Christian belief systems shaped inequality between men and women, and influenced women's development toward emancipation. These 1,000 years of European Christian history from the Gregorian Reform in the 11th century and ending with the second millennium are evaluated for the paradigm shifts that occurred during this time period. As previously noted, evolutionary psychology research on dominance-based leadership and hierarchical structures reveal patriarchy as an evolutionary development (Brady, 1992; Kueng, 1994). These dominance-based structures are visible in European Christian societies, which are historically based on patriarchy, and therefore have an impact on the development of women's emancipation of (Kueng, 1994). Feminist scholars argue, as Kueng (1994) states, that the self-understanding and behavioral patterns women exhibit today are still under the influence of the Middle Ages, by applying the patriarchal way of measuring women by male criteria (e.g., calling women, the "weaker" gender) (Kueng, 1994). Femininity was portrayed as weak, soft, pliable, vulnerable, and in need for defense (Brady, 1992).

In order to understand the gravity of the Gregorian Reform in the context of evolution and the structure of Christianity, one first needs to explore the Roman System with the Pope as its totalitarian leader (Kueng, 1994). Therefore, the status of the Pope and the three foundational principles of the papacy are explored.

The Pope is above all believers, clergy, bishops, and archbishops, all local, regional, and national churches, and councils. He stands above all rulers. Even emperors are subordinate to the Pope. He has an unlimited authority in ordination, legislation, administration, and jurisdiction

(Kueng, 1994). Romanization (i.e., Roman System), was intended to centralize power and authority in the Pope (Kueng, 1994). The Catholic Church of the West was a church entirely centered on the Pope in faith, law, discipline, and administration. The Pope was seen as an absolute ruler with sole supremacy in the church (Kueng, 1994). Therefore, from a ruling principle closely related to the dominance-based leadership model, Romanization, implied legalism, establishing its own church law, including its own science of the church. These church laws were similar to state law but centered on the Pope as the sole ruler, lawgiver, and judge of Christianity, who stood even above the emperor (Kueng, 1994). Again, this dominance-based leadership seized on the rule of law to cement its influence even further. Romanization also created a system of ruling authority in the church. The papacy was an independent ruling authority which, at times, had complete control over secular command (Kueng, 1994). The dominance-based leadership at this point evolved into a totalitarian authority.

Romanization forges a militant church and so called “holy wars”. These are wars of conversion, wars fought against pagans, against heretics, and Crusades against fellow believers to the Christian faith (Kueng, 1994). This dominance-based leadership model was able, with militant means, to increase financial gains. Romanization meant a church of celibate men, who were not to allowed to get married. This clergy had their own-dominate social status, superior to the lay people of the state and subordinate to the Roman Pope (Kueng,1994). This development had a two-fold outcome. First, this domination made possible that the Pope was always in control of succession, and second, this led to the Gregorian Reform.

This Gregorian Reform in the 11th century within the Roman System had a disastrous impact on the status of women (Kueng, 1994). Matters relating to the “theology of women” and to biblical references about Creation, suggest that “man is the starting point and goal of woman”

(Kueng, 1994, p. 431), therefore, suggesting there is something incomplete and failed about women (Kueng, 1994, p. 432). This judgement from the Doctrine of Creation, made evident why women had no voice in the medieval church and beyond (Kueng, 1994).

The Gregorian Reform of the late eleventh and early twelfth century is considered as the turning point in Christian history, as Nelson and Elliott argued (as cited in Clark, 2001) when women lost status and power (Clark, 2001). This is in contrast to the standing of women in the early Christian church of the first and second century AD (Kueng, 1994). In McNamara's understanding (as cited in Clark, 2001) the consequence of the Gregorian Reform was the creation of a sphere without women; a church essentially free of females at every rank. In relation to women and their development, the Gregorian Reform should not be seen as time period of Catholic glory, but as an era of female devaluation (Clark, 2001).

The Pope was portrayed as “father” and the hierarchical structure within the church as the “mother” of Christianity. This “Mother Church” has demanded celibacy for the clergy since the time of the Gregorian Reform. There was a universal and compulsory law of celibacy, in practice, however it was only followed to some degree up to the Reformation (Kueng, 1994). This dominance over sexuality was in an all-encompassing matter taking over by men, therefore, women and their status were devaluated.

The classification of church law took remarkable steps toward patriarchization of power structures and norms. Therefore, repression of women was in place and amplified by legal matters that are characteristic for the Roman System in Christianity. This control mechanism to sustain inequality is still in place as dogma, doctrine, and Canon law. “Dogma” is the term used for a belief or a system that is to be accepted as true without question (Hornby & Cowie, 1988), such as the “Dogma of the Trinity”. “Doctrine” is a body of teaching, for instance the “Doctrine

of the Creation” (Hornby & Cowie, 1988). Parts of Canon law or church law labels women as subordinated to men with regard to natural law. The Church saw the ideal woman as a nun, who lives a God-pleasing life with no earthly ties. Despite this, women continued to be excluded from church office and from preaching (Kueng, 1994).

During the Crusades, a dualistic view about women developed and still persists in modern times (Brady, 1992; Kueng, 1994). Women who participated the Crusades played an important part during settlement periods, when they were needed as mothers and wives. However, female participants of the Crusades were seen by the clerics as a cause for sin by tempting men and distracting them from the tasks of warfare (Brady, 1992). Therefore, suspicion and dislike were cast upon women who participated in the Crusades. In addition to the clergy who voiced concern about those women, secular leaders believed that military success was tied to the purity of the soldiers who were fighting the holy wars of Christianity. Accordingly, the presumed sexual temptation that women caused for warriors enabled anger and hostility towards females in the camps (Brady, 1992). Consequently, strict laws about sexual behavior and women`s movement within the camps were enacted, or women were not allowed in the crusader camps at all. The research from Brady (1992) shows a twofold view of women in the first and second crusade. They are seen as vigorous and active participants in the crusades, and in contrast, they were despised and banned because of their perverse influence on the warriors (Brady, 1992).

This notion was amplified during the Inquisition. Elliot (2004) discusses the late Middle Ages as a period where women`s religious behavior was more recognized and perceived as a danger to the strength of the hierarchical, dominance-based structure of the church and to the society at large. This development laid the foundation for the witch hunts of the 16th century

(Elliot, 2004). Elliot (2004) recognizes the dualistic stance concerning the treatment of women. At the beginning of the 13th century, female mystics and their religious dedication were the Churches' most accultured defense against heresy (Elliot, 2004). "Heresy", refers to holding a belief or an opinion that is contrary to what is generally accepted by the faith community (Hornby & Cowie, 1988). Female mystics, often seen as "holy women" with an ability to communicate with God, gave them great influence in society. This changed by the end of the Middle Ages. Those women were often viewed with suspicion, scorned, and they feared for their lives (Elliot, 2004). Holy women were still placed under the dominance of an all-encompassing Roman System.

Inquisitions, witch hunts, sanctity and heresy marked the downward spiral of "holy women" in the medieval society with its rapid use of the former to find evidence of the latter. The inquisition was used to differentiate between saint and heretic, and its reestablished torture as a means to obtain a testimony through acknowledgement (Elliot, 2004). Women were quickly put in danger by this treatment. They became entangled in the interconnection of truth, proof, and confession, while no part of the female religiosity stayed intact (Elliot, 2004). This extensive implementation of inquisition to determine women's religiosity ultimately created a misperception about saintly and heretical behavior, which resulted in the final banning of female religious demonstration and representation (Elliot, 2004). The Inquisition was a dark section of the dominance-based leadership of the Christian Church under the Roman System in Europe.

In contrast, women held important positions during the Protestant and Catholic Reformation, but they also experienced setbacks, such as beliefs about their inferior nature and rank which traced back to tribal, communal behavior. Female submission and their subordinate stance had been justified by their "inferiority" to men (World History Encyclopedia, 2011)

Martin Luther held on to these Christian hierarchical structures and did not challenge the assumption that women were physically, intellectually, morally, and emotionally lesser than men (World History Encyclopedia, 2011). Luther highlighted the need of female subordination within marriage, he approved marriage for laypeople and priests. He was a former monk and married a former nun, both establishing the first vision of a pastor's wife. This vision was translated by Luther into the concept of a "calling" (World History Encyclopedia, 2011, p. 881) and a destiny for every woman to become a wife and a mother, with her husband as spiritual leader of the family (World History Encyclopedia, 2011).

The Reformation critiqued the law of celibacy by stating that this custom was not in keeping with the gospel, because of its depreciation for sexuality, women, marriage and family, and freedom of Christians, at large. Consequently, the Reformation affirmed marriage for priests and a reevaluation of marriage as a dualist bond of a secular-spiritual commitment (Kueng, 1994). This development starts to soften the grip of the dominance-based leadership style of the Church and opens it up to secularization and privilege-based leadership. In contrast, the Counter Reformation or Roman Reformation legally placed marriage solely in the hand of the church, by implying that the ceremony had to be performed by a priest with two or three witnesses present (Kueng, 1994).

Out of the Reformation, marriage became the common mode for women and supplied them with status and resources that added safety for themselves and their children. In contrast, marriage can be, as Smuts reasoned (as cited in Campbell, 2013), regarded as a code of conduct by which cooperating males come to an agreement about particular mating rights (Campbell, 2013). Married men recognize one another's control over certain females. These men guard their mates and their mate's offspring from violent behavior by other men. However, the same men

also gain the right to intimidate their wives with decreased intervention by other men (Campbell, 2013).

The increased importance of the domestic environment for women came with yet another price. It supported an ideology that limited women`s economic development, such as loss of participation in guilds, or attending work outside the home (World History Encyclopedia, 2011). This sexist ideology along with moral campaigns against single women created an exodus for many nunneries in Protestant regions of Europe (World History Encyclopedia, 2011). Convents in the 16th and 17th century were the epicenter of female spiritual, and academic achievement, the loss of those educational bastions were a profound blow, but not the exodus of women`s intellectual and academic achievements (World History Encyclopedia, 2011). This dominance-based behavior affected female education negatively, but was not able to extinguish it.

The Paris sisterhood of the Ursulines accepted strict cloister, and other communities followed and submitted to pressure from the French hierarchy and the French society that hesitated to recognize single women outside the home and un-cloistered. Another part of this move was the desire of the women themselves to live a monastic life, a sign of religious revival in the Counter Reformation (Bireley, 2009).

The Enlightenment, was partially a consequence of the Reformation. It was also a significant system change into “modernity,” shaping the development of emancipation for women through the education and work opportunities provided by the nunneries. France in the seventeenth century, for the first time in European history is described as a region with a "feminization" of religious life, with women as the majority of religious population outnumbering men (Bireley, 2009). Middle- and lower-class women participated in religious life in large numbers and, overtime, they eventually became a professional class as social workers

and as teachers. This occurred even as church authorities tried to cloister women who dedicated their lives to religion (Bireley, 2009). The order of the Ursulines for example, originated from a Medici, an unmarried laywoman of Brescia who had no intention of founding a religious congregation, or, for that matter, a teaching congregation, when she established the sisterhood approved by Pope Paul III in 1544. Medici responded to the needs of her times as she gathered likeminded women around her to work in the female section of the hospital in Brescia, looking after orphans, and visiting poor families (Bireley, 2009). In 1567 Archbishop Borromeo brought the sisterhood to Milan to work in religious education. After a time, the Ursulines established a base in France and expanded its educational activity. They became known as a feminine teaching congregation par excellence with about 10,000 Ursulines and 350 institutions in 1750 (Bireley, 2009). The system itself is still dominance-based, but starts the shift from a religious to a secular realm, with footholds for women.

Education and social changes, enabled and amplified by the Reformation, resulted in an era of intellect and reason, known as the Enlightenment. Kant defined Enlightenment as “the emergence of human beings from tutelage to which they had voluntarily acceded” (as cited in Kueng, 1994, p. 684); by explaining the word “tutelage” as the incapability to make use of one’s own understanding without being directed by others (Kueng, 1994). The Enlightenment reached the point of a cultural revolution by removing all human thinking from its former reliance on external established order and hierarchy and focusing it on intrinsic, and rational norms (Kueng, 1994). This revolt against church authorities was, in fact, a rebellion against every type of authority, except reason (Kueng, 1992). The Enlightenment was the time period in European history that combined self-determination and reason, mainly for men, but for a small number of women too. However, during this period in Europe, women were confronted with challenging

setbacks if they wanted to be “learned women” (Roberts, 2017). Specifically, when they faced the choice of working unnamed, forgoing their opportunity for acknowledgement and progression, or they could receive full credit for their accomplishments, and risk being scorned. These options became more complicated after the French Revolution because critics at that time, claimed that female domesticity was the only honorable path available to women, by linking a public role or indulging in personal ambitions as signs of social disorder and decay (Roberts, 2017). However, women persisted. They were able to be loving, loved, and learned, however this path came with exhausting “double days” as mothers, wives, and scientists (Roberts, 2017).

The initial emasculation of learned women during the Enlightenment period turned into the first steps of abandoning traditional gender roles during the industrial revolution in Europe. This development of the early nineteenth century influenced the standing of women in society more profoundly than any other previous historical stage (Kueng, 1994). Women were needed to work under the new technological production processes. Spinning, knitting, weaving, stitching and other fine motor tasks moved from private chores in the individual household into factories and the cities (Kueng, 1994). Consequently, many women lost the income they had obtained by those home undertakings, and they were forced to become the less well paid and, in some respect, better skilled competitors of men in factories (Kueng, 1994). This new dependency on employment outside the home, caused the work and living arrangement of families as a group to fall apart (Kueng, 1994). However, this development freed women from established gender relationships, such as traditional marriages and patriarchal hierarchy, by giving them access to their own income and therefore, independence. Furthermore, post-industrialism drove the process toward equality, by increasing female purchasing power (Voicu, 2009). The Christian religion, however, still ascribed domestic work as being shared within the traditional family and

mandated how these domestic roles were assigned and executed (Voicu, 2009).

The Industrial Revolution with its mechanization of production by the transition of home industries to machine assembly and mass manufacture, changed the economic affairs and the social behaviors of large parts of the European population (Kueng, 1994). Men and women left their farming and home businesses, and exchanged their labor directly for monetary compensation. These payments were paid to the working individual and not to a couple (Campbell, 2013). Consequently, shared wealth could be divided and taken. As a result, the divorce rates began to climb, as women began to earn their own wages (Campbell, 2013). Additionally, the Industrial Revolution was accompanied by an explosion of the population due to advanced medical care and hygiene, and by an agricultural revolution mandated by crop rotation, cultivation, efficient machinery, and artificial fertilizers (Kueng, 1994). The agricultural advances intensified food production. For example, farming potatoes and sugar beets advanced the local food supply and foreign trade (Kueng, 1994). These developments furthered the health conscience, and the wealth of the nations. The resulting benefits to all, laid the foundation to system change toward privilege-based and social democratic governments. However, this development was not linear.

German Protestants during the Weimar Republic battled with the curtailed institutional function of churches due to the separation of Church and State by the new Weimar Constitution. This division was the first time that those entities were split in German history (Woodfin & Smith, 1997). Protestant women took active measures to make their voices about conservatism and Christian values heard. They wanted to go back in time - back to the more dominance-based system of the church. The Protestant Women's Auxiliary, founded in 1899, had 500,000 members by 1919 and doubled by mid-1933 to be the largest Protestant women's organization in

Germany (Woodfin & Smith, 1997). With their goal to uphold traditional, conservative values, this movement, at first, resisted women's suffrage, but when it became law in 1918, the Auxiliary leadership and its members took an active role to educate the constituency about new rights (Woodfin & Smith, 1997). The Auxiliary women in leadership positions recognized the power of voting rights of women to shape politics and policies into a movement to benefit all females.

However, those women were particularly concerned about the future of Germany as a Christian Nation. Therefore, the question about religious education in schools, whether it should be Protestant, Catholic, or secular was of major concern to them (Woodfin & Smith, 1997). The Protestant women belonging to the Auxiliary benefited from the activities offered outside the home as well as from the fellowship of likeminded females. The affiliation offered opportunities in charity and social engagement. In 1914, the Auxiliary became active in the German war efforts as well (Woodfin & Smith, 1997). However, even the constitutional right to vote and the establishment of equal opportunities for women, did not automatically translate into the private sector of family life or the work place. Often these civil rights did not result in women finding their way into political parties, parliaments, and governments, law court positions, educational decision-making positions, or in the industrial sectors (Kueng, 1994). It was only after the Second World War, and until the 1960s and the 1970s to attempt a more holistic discussion throughout societies and the churches about equal rights and the partnership of women and men (Kueng, 1994). For example, after 1945, East Germany women underwent a profound break with German policy customs in regard to women's issues, marriage, and family. Those GDR (Germany Democratic Republic) women were regarded as equal workers, with no mention of their gender (Ostner, 1991). As a consequence, over the next decades, the GDR

women became full-time working mothers and part-time homemakers. In 1950, marriage and family law regulations that held back women's integration into the work force and had been a remainder of the German Civil Code, were eliminated (Winkler as cited in Ostner, 1991).

However, women in West Germany faced the comeback of a strengthened patriarchal society in the 1950's, and they had to wait for a meaningful marriage and family law reform until 1977. Rita Sussmuth, West Germany's first minister for women's issues, recognized women's right to have a family and go to work, in order to be fully emancipated and financially independent. Her proposals included time-off for mothers with children under three; parental leave; child-care allowances and acknowledgement of child-care periods in pension schemes; half-days for mothers with children older than three; education and full-time employment for unmarried women and married women without children. These requests translated into the policy of the four "E's" introduced by Sussmuth in 1985: "Erziehungsgeld" (a small amount of money during parental leave), "Erziehungsurlaub" (paid parental leave), "Anerkennung von Erziehungszeiten in der gesetzlichen Rentenversicherung" (an acknowledgement of time-off for caring in pension schemes, and therefore paid in) and, fourth, "Erwerbsarbeit" (reentry into the labor market, guaranteed) after the family phase (Ostner, 1991). These civil rights established in Germany since 1985 and amended by several tax laws alleviating parental cost, highlight the emancipatory difference between women and mothers. Germany and Europe shifted toward privilege-based leadership and ascended from tribal zero-sum thinking to the benefit for all, win-win approach of wealthy nations that have enough means to spread it equally.

In the context of the European social democracies, the governing concepts of the European Nations, defined by entities such as deductible free universal health care systems, no cost public elementary, secondary, and college education, and an all-encompassing social safety net. It took

time for the constituency to realize that the social and the sexual revolutions of the 1960s and the 1970s were not coexistent. Women's path to equality in Europe were not linear or without setbacks, as the Student Revolts of 1968 highlight. These movements, which were fast to rebuke exploitation without taking into account the exploitation of women in their own families (Familienpolitik, 2006: Kueng, 1994). However, from the 1980s, the European Court of Human Rights, started delivering judgements positively relating to sexual self-determination, and highlighting the values of "consent and privacy" as key components of the European Union sexual citizenship (Healey, 2013).

Intersection

The research of the intersection of evolutionary psychology and Christianity studies may advance gender equality by linking it to recommendations from the secularization theory and the feminist theory. The secularization theory is placed in context to both the Enlightenment and the development of religious movements during the 19th century. At the beginning of the Enlightenment period in Europe, there was a movement toward separating human thinking from its former reliance on external authorities such as religions and grounding it on intrinsically, rational principles (Kueng, 1994). Those principles furthered characteristics of modernity by fostering the drifting apart of culture and religion. These developments were the beginning of the process toward secularization (Kueng, 1994). In the beginning, secularization was specific to legal and political expressions, such as the transfer of church properties into the secular realm of individuals and states. Over time, it became apparent that not only church possessions, but also all significant areas of human life, including science, economics, politics, law, the state, culture, education, medicine, and social welfare. These areas had to be separated from the churches, theology, and religion, to become truly independent and accessible to all society (Kueng, 1994).

This development resulted in direct responsibility of human beings and their actions. They ~~themselves~~ became “secular or worldly” (Kueng, 1994). They became self-determined and not manipulated by an entity into submission. In this context, the term “emancipation” initially, had a legal connotation, such as releasing a slave from a master. However, it later transferred into the political realm, meaning equal citizenship to all those who were dependent on others. Therefore, workers, women, national, or other minorities could claim self-determination, instead of their lives being determined by others (Kueng, 1994).

Voicu (2009) suggests that, in Europe, where established Christian religion is important in the private domain, the workplace became a “religion-free” zone. Christian religion does not hinder women in the work force in many European societies (Voicu, 2009). Furthermore, secularization was used to describe and implement the division between Church and State in Europe, which was considerably problematic for secular governments and its citizens because all public life such as Church, State, education, health and welfare, the law, and economics were intertwined (Swatos, & Christianos, 1999). Voico (2009) adopts the position that secularization has lessened gender inequality, both within the family and in the work force. Therefore, the separation of Church and State in Europe drove gender equality.

Feminist theory in relation to religion, especially with Christianity, focuses on the concept of “patriarchal power” an expression mostly used in Western feminism of the early 1970s. The term “patriarchal power” manifested from the Abrahamic religions, Judaism, Christianity, and Islam. In each of these religions, the dominate authority figure, on Earth or in Heaven, is male. Thus, authority was given to male followers only (Evens, Hemmings, Henry, Johnstone, Madhok, Plomien, and Wearing, 2014). For example, gender had an important impact on traditional German Catholicism from 1918 to 1955. Through that time, the women`s role was

portrayed as a mother, and females were the majority in church services and church activities. Men, on the other hand, functioned as the dominate figure of the household and as the breadwinners of the family (O`Sullivan, 2006). During the 1930s and 1940s, they left church attendance and religion to wives and mothers. This development seemed to have influenced the weakening of the Roman Catholic Church in Germany during the late 1950s and the early 1960s, when economic and social developments became available for women. Trends such as females being in the workforce and feminist ideology changed the traditional roles for women in Germany, and Catholic influence declined (O`Sullivan, 2006).

The time between 1955 and 1965 in Germany was a period in which the Catholic Church unsuccessfully tried to adjust to new realities, such as, independent women working outside the home and alternative family forms. Many women grew frustrated with the restrictive vision the Catholic Church had of them. For example, they stopped modeling the normative family, and domestic life of mothers, in which they had to preserve the religious traditions at the home (O`Sullivan, 2006). As women stopped supporting Catholicism, the speed of secularization in Germany increased. As a result, the expansion of feminism added significantly to Catholic secularization in Germany, and the Catholic Church never recovered from it (O`Sulliver, 2006).

In addition to the inequality in patriarchal Christian settings, fundamentalist Christian teachings adopted by large numbers of employees encourages women, to work without complaint for low wages, and no, or marginal benefits (Moreton, 2009, as cited in O`Sullivan 2018). Additionally, the differing treatment between men and women can also be perpetuated through paternalistic dominance within the family. These structural issues can complicate the development of support networks such as female solidarity and group cohesion. Women deprived of such support might

experience the impact of cultural modeling through sexist ideology more strongly in a range of domains including religion, law, and culture (Lerner, 1986).

The understanding of the development of inequality may provide new strategies for women to change their behavior in order to implement a broad system shift toward equality. Such behavior modifications may include fostering stronger female-female coalitions to maximize group and single outcomes for women. This could be accomplished by supporting and furthering opportunities for women to achieve leadership positions in governments and the public sector.

Another solution could involve analyzing male alliances to reveal and take advantage of possible in-group fights that ~~are leading~~ to instability. This knowledge may give women the ability to replace unfit leaders and their cohorts holding the hierarchy. Additionally, women could take action and demand shared control over resources held generally by men by acquiring gender equality in the hiring process for top positions in the bank, finance, or tax sectors.

The overall understanding of hierarchical relationships among men provide women the benefit of living successful lives in a male dominated world. By evaluating male leaders, women can determine if they are effective and powerful superiors, with the intellectual, academical, and ethical attributes that go with the position. This knowledge provides women the benefit of enhancing their own goals by backing adequate alliances. If women want their voices to be heard, they need to be as confident as their male counterparts in projecting their ideas. They need to circulate those ideas effectively among themselves and create alliances, they need to cite more women in their academic work, produce more academic literature by themselves, and put women in the center of scholarly and political discourse (O'Sullivan, 2018). Additionally, women need to challenge female complicity with patriarchy by highlighting the sexist language and sexist

ideology perpetuating patriarchy. Women should foster the willingness to implement transformation on a large societal scale, for example by challenging strong male alliances in politics and government by supporting female contenders to public offices. They need to Contest male control over resources in private and business sectors by demanding gender diversity in leadership and board of director positions in corporations. By confronting hierarchical relationships among men in all aspects of private, business, or governmental sectors, women can push for equal gender representation. Evolutionary research offers an integrated, complete, theoretical background that provide details as to why sex differences in leadership styles occur and this information may drive political activism and informed public policy impacted by evidence-based frameworks for political agendas (Nicolas, & Welling, 2015).

Policies and political activism around womanhood and inequality are especially important in light of parental inequality and the enormous cost of parental investment for women compared to men (Campbell, 2013). Trivers (as cited in Campbell, 2013) defined parental investment as “any investment by a parent in an individual offspring that increases the offspring’s chance of surviving (and hence reproductive success) at the cost of the parent’s ability to invest in the other offspring” (Campbell, 2013, p. 46). This distinction is fundamental to the evolutionary evaluation of sex differences. In simple terms, the more time and energy a parent invests into one single child, the fewer children a parent, in the end, will produce (Campbell, 2013). The lowest biological price to bear children is higher for women than it is for men. It takes around 14 days to prepare a woman’s body each month to conceive. When a woman gets pregnant, it takes nine months for the baby to be born. After that, nursing the baby involves an even higher caloric intake by the mother and would have continued for about four years (Campbell, 2013). Consequently, having a baby is a huge investment of time and energy

for each mother (Campbell, 2013). In contrast, men with high levels of testosterone spend more time and effort on mating than on parenting (Archer, 2006). While a man can ejaculate several times a day, a pregnancy requires only one sperm. Any more parental investment from the father is optional. It is possible for a man to father six children in a day, while a woman would need years, and invest much more of herself, and face more risks to have six infants (Campbell, 2013).

Recognizing this inequality of parental investment and the high cost of having children for a woman, modern women should develop planning guidelines for having children including how many, or if any children at all (Campbell, 2013). As a directive for modern industrial and service economies such as Europe, the lion's share of assets goes from parents toward their offspring. Therefore, many children are a financial cost. There are also psychological benefits, independent of finances, to having only a small number of children, because a small family size reduces the time parents devote to child care (Campbell, 2013; Lawson & Mace, 2010). Possibly related to this, offspring from large families accomplish less at school and achieve lower scores on intelligence tests (Campbell, 2013; Steelman, Powell, Werum & Carter, 2002). Additionally, limiting the number of children has short-term advantages for the whole family, such as increased resources and time, as well as reducing stress. A long-term benefit might be that offspring from small families become capable, proficient, and affluent adults, able to appeal to high-quality mates (Campbell, 2013)

Insights

The overarching insights stem from the initial research of evolutionary psychology on the dominance-based, hierarchical leadership style and the privilege-based, egalitarian leadership style and their impact on status allocation in cooperating groups, with respect to both men and women. This undertaking highlights that males and female chose, or submit to leaders for

different reasons (Lukaszewski, et al., 2015). The evolved leadership styles are the baseline for the hierarchical conduct of society. Those leadership styles develop out of the principle of “survival of the fittest”. Looking at the benefits of the different leadership styles, it is necessary to look at the basis of survival, and decide on the circumstances and the time period what leader is the best for what outcome. For example, one needs to determine if the outcome is to benefit the leader and their supporters only, or should the desired outcome advance the circumstances of all group members. In light of women and their emancipation, the egalitarian, privileged-based leadership style of the European social democratic nations appears to be the best path to true equality. This leadership style advances the circumstances of all group members, regardless of status, gender, or vulnerabilities such as children.

Additionally, a focus is placed on different social developments of dominance-based and privileged-based leadership styles in respect to status, resources, representation, and equality. The reality is, it all depends on what side of the “food chain” one is situated when it comes to examine which leadership style is the most favorable. For women, the win-win approach of the privilege-based leadership is the best option to ensure their best interests and that of their children, because this egalitarian approach is not based on aggressive domination or exploitation of perceived subordinates. This governing mode depends and fosters equality.

Leadership styles are linked to status, testosterone levels, and signs of aggression such as roughness, individual power, and hostile dominance (Archer, 2006). These findings suggest that a dominance-based leadership style impacts women and lower ranking men more negatively. By asserting power, demanding submission, and inviting exploitation of weaker in-group and out-group members, this leadership style suppresses equality since parity eliminates the basis of this hierarchical principle (Lukaszewski et al., 2015). Findings highlight an increase of competition

when dealing with resources, such as a shortage of food, mates (copulations), shelter, and safety (Campbell, 2013). As a result, women are not able to achieve equality when it comes to resource allocation in this leadership model, because they are evolutionary programmed to ensure the survival of their children first and foremost. The focus of the zero-sum and the contrasting win-win approach of these competing leadership styles as well as their consequential impact on women and their offspring is the main objective of this inquiry. The privilege-based social structures provide benefits for all group members and are not based on fear, intimidation, domination and exploitation. Cultures engaging in this type of leadership take part in social market economies. Those market forces, in turn, generate and amplify the social democratic governing principles. They are defined by universal healthcare systems without deductibles, no cost elementary, secondary, and college education, and an all-encompassing social safety net, with especially strong support for women and children (Familienpolitik, 2006; Kueng, 1994). The zero-sum perspective looks at the vulnerable members of the cooperating group, such as females and their offspring, as subordinates available for suppression and exploitation by labeling group benefits for them as liabilities for free-riders.

The general male dominance in leadership positions with regard to female sexuality and their education are visible in European Christian societies throughout history. The Roman System with the Gregorian Reform had a disastrous impact on the status of women (Kueng, 1994). The result of this verdict made evident why women had no voice in the medieval church and beyond, and therefore blocked the development of women toward emancipation and gender equality. This development, in itself, devalued the status of women to sexual beings, and reduced them to be simply means of reproduction. The classification of church law took remarkable steps toward patriarchization of power structures and norms. Therefore, repression of women is in

place and amplified by legal matters that are characteristic for the Roman System in Christianity to this day by control mechanism that sustain inequality, such as dogma, doctrine, and Canon law, since parts of this church law label women as subordinated to men with regards to natural law (Kueng, 1994).

Martin Luther did not challenge the assumption that women were physically, intellectually, morally, and emotionally lesser than men, and as a result, he highlighted the need of female subordination within marriage, and with the husband as spiritual leader of the family (World History Encyclopedia, 2011). This development stifled gender equality. However, the Reformation affirmed marriage for priests and a reevaluation of marriage as a dualist bond of a secular-spiritual commitment (Kueng, 1994). The increased importance of the domestic environment came with yet another price, the support of the sexist ideology limited women's own economic development. Consequently, they became dependent on the resources provided by the male head of the household. This reliance is an important power struggle in regard to inequality, especially for mothers. Another disadvantage for women during the Reformation were moral campaigns against single women, which in turn created an exodus for many convents. These nunneries were the epicenter of female spiritual, and academic achievement. As a result, the loss of those educational bastions was a profound blow, but not the end to women's intellectual and academic achievements in this paradigm shift of Christianity in Europe.

The educational and social changes, enabled and amplified by the Reformation, resulted in the era of intellect and reason, the Enlightenment. In contrast to their male counterparts, they had a choice of working unnamed, forgoing their opportunity for acknowledgement and progression, or they could demand unrestricted and full credit for their accomplishments, but they risked being scorned (Roberts, 2017). As a result, those women that persisted in being loving, loved,

and learned, had to choose the path that came with exhausting “double days” as mothers, wives, and scientists.

This initial step by the so-called learned women during the Enlightenment turned into the first move of leaving traditional gender roles behind by a widespread female population during the Industrial Revolution in Europe. For instance, women were needed to work under new technological production processes. The dependency on employment outside the home, caused the work and living arrangement of families fall apart. This development freed women from established gender relationships, such as traditional marriages and patriarchal hierarchy, and gave them access to their own income. As a result, women gained independence and purchasing power (Voicu, 2009).

The Industrial Revolution with its mechanization changed the economic affairs, and the social behaviors of large parts of the European population, by men and women leaving farming land and home businesses, and exchanging their labor for monetary compensation (Kung, 1994). These payments were paid to the working individual. As a result, the divorce rates began to climb, as women earned their own wages and therefore independence (Campbell, 2013). The traditional family system began to change into alternative forms of living for women, since females could afford self-determination and emancipation.

The Weimar Republic curtailed the institutional function of churches due to the separation of church and state by the new Weimar Constitution, this division was the first time that those entities were split in German history (Woodfin & Smith, 1997). As a result, Protestant women made their voices about conservatism by founding the Protestant Women`s Auxiliary in 1899. Their goal was to uphold traditional, conservative values. This movement at first resisted women`s suffrage, but when it became law in 1918, the Auxiliary leadership and its members

took an active role to educate the constituency. However, the constitutional right to vote with the establishment of equal opportunities for women, did not automatically translated into the private sector of family life or the work place. These developments in Europe had to wait until after the Second World War, and, in part, until the 1960s and the 1970s (Kueng, 1994). For example, East German women were regarded equal workers by the 1950`s, but West German women had to wait for a meaningful marriage and family law reform until 1977 (Ostner, 1991).

Real progress toward emancipation for women and mothers started with Rita Sussmuth, West Germany's first minister for women's issues. She recognized women's right to have a family and go to work, in order to be fully emancipated and financially independent. As a result, Sussmuth introduced the feminist policy of the four “E`s in 1985 (Ostner, 1991). 1991). These civil rights established in Germany since 1985 and amended by several tax laws alleviating parental cost, highlight the emancipatory difference between women and mothers. Women`s path to equality in Europe was not linear or without setbacks, as the Student Revolts of 1968 highlight, with the fast rebuke of exploitation without taking into account the exploitation of women in their own families (Familienpolitik, 2006: Kueng, 1994). However, as women progressed in their emancipatory efforts such as employment and education, the indoctrination of patriarchic structures weakened, and the progressive era from the 1980s on in the European Court of Human Rights, started delivering judgements positively relating to sexual self-determination, and highlighting the values of “consent and privacy” as key components of the European Union sexual citizenship (Healey, 2013). As a result, women`s rights, their position, and the rights of the LGBT community were established, secured, and an important step toward an egalitarian society was taken.

This research engaged in the development of counter-strategies that drive gender equality for women and eliminate the glass ceiling. These lasting methods are meant to enable women to propel themselves out of supporting roles becoming equal partners in all domains of private and public life. For instance, pointing to the inequalities in patriarchal Christian settings, and their fundamentalist Christian teachings adopted by large numbers of employees, especially women, to work without complaint for low wages, and no, or marginal benefits (Moreton, as cited in O'Sullivan, 2018). As a result, the support of secularization, education and behavior modifications such as fostering stronger female-female coalitions to maximize group and single outcomes for women, by furthering opportunities for females to achieve leadership positions in governments and the public sector, may bolster an egalitarian system and therefore equality.

The differential treatment between men and women can also be perpetuated through paternalistic dominance within the family. Therefore, the development of support networks that reinforce female solidarity, group cohesion, and alternative family models, will lessen the impact of cultural modeling through sexist ideology (Lerner, 1986).

Analyzing male alliances to reveal and take advantage of possible in-group fights and instability, may result in women having the ability to surpass unfit leaders and those who hold up their hierarchy. Acquiring gender diversity in the hiring process for top positions in the bank, finance, or the tax sector, will result in shared control over resources on a large scale. The overall understanding of hierarchical relationships among men and the shortcomings thereof, provide women with the knowledge to enhance their own goals by supporting adequate alliances only. Additionally, women need to challenge female complicity with patriarchy by highlighting that language and ideology perpetuate patriarchy, and as a result, are detrimental to gender equality.

Women`s willingness to implement transformation on a large societal scale requires them to challenge male alliances in politics and government. Supporting female contenders to public offices will result in contest to male control over resources in private and in the business sectors. Women stepping out of supporting roles and confronting hierarchical relationships among men in all aspects of private, business, or governmental sectors, are the females that paved and still even go out the way for others to break the glass ceiling and live a self-determined life according to their own ambitions.

Policies and political activism around womanhood are especially important in light of parental inequality and the enormous cost of parental investment for women in contrast to men (Campbell, 2013). Therefore, a clear-eyed risk assessment about motherhood is well advised for women, as mothers are vulnerable to be left with their children in single parent households with financial constraints. As a result, governments and economies who depend on constituents, consumers, taxpayers, and a striving future, need women, and as long as mothers do not put an adequate price tag on their services, equality is not achieved. It is not upon men to make room for women, it is upon mothers to realize their power and use it to better lives by demanding benefits to all and vote for privilege-based, egalitarian governments.

Limitations

These research outcomes are limited to European cultures with their prosocial, democratic, and non-capitalistically titled political environments. Forces such as universal health care with benefits such as birth control, or no cost elementary, secondary, and college education build the backbone of successful nations. They can afford adequate social safety nets for all citizens and are already established and mainstreamed across Europe since the end of the 20th

century (Familienpolitik, 2006). These outcomes are not applicable to societies that lack forces such as these, for example, those with capitalistic systems.

Since capitalistic systems depend on large populations who are exploitable, these systems create such conditions by lacking adequate health care with no or limited access to birth control or family planning. Those insufficient circumstances result in large, and by design, poor populations with many children. This development and a lack of affordable education for the population, at large, creates nations of exploitable, under- or uneducated citizens. Those join the workforce for marginal pay, long hours, and no protection or benefits. Therefore, capitalistic systems have no incentive to promote equality, especially not for women or minorities, because capitalism depends on the suppression and exploitation of thereof for profit, the defining factor of the capitalistic system. In broader terms, capitalism is the advancement of slavery. The capitalistic system has turned the former slave into a minimum wage, under- or uneducated consumer and citizen, therefore, capitalism and equality are a paradox.

Conclusion

The problems and concerns regarding the glass ceiling that women are still facing are intertwined with leadership styles and leader selection criteria that stem from tribal communities. The zero-sum mentality, based on aggressive intimidation of rivals to gain personal benefits and foster self-interest, is found in patriarchic, hierarchical structured cooperating groups, that lean toward dominance-based leadership (Lukaszewski et al., 2015). This leadership model is in retreat since the Enlightenment with the rise of secularization and feminism in Europe. As a result, the win-win approach featured in the conduct that promotes benefits for the group, as a whole, is found in egalitarian structured cooperating groups that lean toward privilege-based leadership. This concept is established in the European social democracies, the governing

concept of the European Nations (Familienpolitik, 2006, Kueng, 1994). The defining elements are benefits for all group members by entities such as universal health care systems without deductibles. This advantage allows all women to determine when, and if, they want to be mothers. Additionally, the children are insured and fully covered for all medical needs. These privilege-based, social democracies provide no cost public elementary, secondary, and college education, and encompassing social safety nets, that focus on the needs of the constituency and not on the purse of the governments.

With patriarchy as an evolutionary development, the paradigm shifts in European Christian societies highlight the development of female emancipation into the 21st century. Historic male dominance in leadership, as Clinton's concession speech highlighted, may still have an impact on women as well as gender inequality and the glass ceiling. However, this research concludes that the famous quote from Bernard Shaw: "to approach closed questions as they were open questions", is the present and the future to female relevance by women overturning every aspect of society and positioning themselves as equal, competent contenders, and by mothers, capitalizing on societies need for citizens, tax payers, and consumers. Still, issues like complicity with patriarchal structures by female gate keepers, weak female-female coalitions after the reproductive years in women's lives, female compliance with patriarchy, and the use of language and ideology that perpetuates patriarchy by women of all ages, are roadblocks on the way to equality for women that need to be explored further.

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