The Unintended Consequences of Anti-Patriarchy Campaigns:

Hierarchies of Competence in the Age of Feminist Mobili

Les conséquences imprévues des campagnes antipatriarcales : Hiérarchies de compétence à l'ère de la mobilité féministe

العواقب غير المقصودة للحملات ضد البطريركية: سُلَّميات الكفاءة الهرمية في عصر التعبئة النسوية

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- **Abstract:** The notion of gender hierarchy and the inherent dichotomy of competence versus equality have been rarely dealt with objectivity in the field of social sciences. This paper examines the legitimacy of the feminist theory to question and eventually seek the destruction of what they labeled as the historical patriarchal hierarchy, and the pushback of certain academics in the fields of sociology and psychology namely through the theory of power. The aim of this paper is to explore the historical paradigmatic shifts that affected the concept of gender hierarchy in the West. This paper suggests that there are two historical paradigms, within which, two mutually exclusive, collectively exhaustive scenarios for explaining the evolution and causes of western hierarchies in general and those pertaining to gender in particular. It also suggests that these historical paradigms will compete to construe and eventually prescribe policies regarding the structure of gender hierarchies in the West. This paper contends that legitimate concerns of sex-based discrimination might lead to illegitimate demands that might damage existing hierarchies based on competence.

- **Keywords:** Competence-Equality-Gender-Hierarchies- Patriarchy.

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- **الملخص:** نادرا ما تم تناول مفهوم الهرمية الجندرية والثنائية الجزئية الضمنية، الكفاءة مقابل المساواة، بموضوعية في مجال العلوم الاجتماعية. تبحث هذه الورقة في شرعية النظرية النسوية للتشكيك والسعي إلى القضاء على ما وصفته بالهرمية البطريركية التاريخية، وتصدي بعض الأكاديميين في مجالات علم الاجتماع وعلم النفس لهذا الطرح من خلال نظرية القوة. الهدف من هذه الورقة هو استكشاف التحولات التي طرأت على مستوى النماذج التاريخية التي أثرت على مفهوم التسلسل الهرمي للجندر في الغرب. تقترح هذه الورقة أن هناك نموذجين تاريخيين، من خلالهما، سيناريوهان حصريان لا بديل لهما لشرح تطور وأسباب الهرميات الغربية بشكل عام وتلك المتعلقة بالجندر بشكل خاص. وتشير أيضًا إلى أن هذه النماذج التاريخية ستتنافس على صياغة وتحديد السياسات المتعلقة بالبنية الهرمية الجندرية في الغرب. تؤكد هذه الورقة أن المخاوف المشروعة المتعلقة بالتمييز على أساس الجنس، قد تؤدي إلى مطالب غير مشروعة قد تلحق الضرر بتسلسلات هرمية حالية قائمة على الكفاءة

الكلمات المفتاحية: البطريركية- الجندر- الكفاءة- الهرميات- المساواة

- Introduction:

"Were it not for hardship, all people would prevail. Generosity impoverishes and daring is a killer" (Al-Jaafi, 1983, p.490). It is probably unorthodox in scientific research to start an article intended for an English-speaking audience with a verse from the Abbasid poet Al- Mutanabbi. However, it is only fitting to this paper to revisit the determinants of climbing certain hierarchical structures no matter how simple or irrelevant to the Western World they might seem. Because hierarchy is one of the most, if not the most fundamental feature in constructing functioning social models (MaGee, 2008). This paper suggests that there are two historical paradigms, within which two mutually exclusive and collectively exhaustive scenarios for explaining the evolution and underlying causes of Western social hierarchies in general, and those pertaining to gender in particular. It also suggests that those historical scenarios will evolve to construe and eventually prescribe academic rhetoric and even legislative and other forms of policies regarding the structure of gender hierarchies in the West. This article will examine two particular viewpoints, which are; first the legitimacy of the feminist theory to question and ultimately seek the "destruction" of what they labeled as the

historical patriarchal hierarchy (Naranjo, 1994). And second, the pushback of certain academics especially in the field of psychology and sociology namely through the lenses of the theory of power, laid out by Dasher Keltner and a group of academics (Keltner, Gruenfeld, & Anderson, 2003), and the arguments and critiques of Jordan Peterson and his works, namely his controversial book "12 Rules for Life: An Antidote to Chaos." The question that this literature will bring to the surface is how will competence-based hierarchies evolve in the face of these two highly divisive views? This research work also examines the motives and underlying fears of both of these two sides, and explores how a supposedly nuanced debate in Academia manifests itself so viciously in the fields of humanities, social sciences, and the world of policy-making. This paper contends that legitimate concerns of sex-based discrimination within the feminist camp might lead to illegitimate demands that might damage existing hierarchies based on competence.

1- Hierarchy: Background and Conceptualization.

The aforementioned verse of the Hamdanid poet, Al-Mutanabbi highlighted one major benchmark of what he thought were the determinants of prevailing or dominance at that time, which is hardship. As he stated: "were it not for hardship all people would prevail," he then went on to cite two primary examples of how these difficulties can impede ordinary, average, and mediocre people from reaching positions of dominance and Leadership. He articulated that by connecting and linking those positions with harsh penalties that most people are not willing, or they are unable to pay. He stated that "largess" or generosity can impoverish and daring can kill. Of course for those who have a taste, or have developed a taste for Abbasid poetry or any type of foreign language poetry for that matter, this process of translating this form of art can be painful, especially since it does not really capture its beauty, however, it does provide this research work with one important service, which is, initiating the process of defining key components of climbing certain hierarchical structures. Even though they might seem primitive, being generous with gifts and

money which is, what largess means, and being overly courageous and borderline impulsive, which is, what daring stands for, these two still constitute qualities that distinguish between people. These distinguishing qualities help settle competition for positions or "resources" which ultimately represent hierarchies. So what does hierarchy really means? Every research work needs to provide tools to decipher the intricacies of certain Concepts. To do that one must clarify keywords, which are of paramount importance to the general argument. Understanding hierarchy and hierarchical structures is not a simple task of visiting a dictionary, but rather delving into the realm of psychology, sociology, and even biology. As it is shown in several studies, (Baron & Pfeffer, 1994), (Emerson, 1962), and (Laumann, Siegel, & Hodge, 1970) analyzing the human race and non-human primates, like apes, chimpanzees, lions, and canines, especially those which tend to form groups and socialize, have found that "most, if not all organizations have a stratified structure, a pyramid shape with fewer people [or animals] at the top than at the bottom" (MaGee, 2008, p.3).This analysis suggests that hierarchies are widespread, not just within human societies, but also within most animal group structures too. There is another feature that this paper needs to establish before moving on to defining hierarchy and its types. This feature is related to the "stubborn" or unrelenting nature of hierarchy. According to several Scholars and sociologists (Carol and Hannan, 2000) and (Powell, 1990), in which they stated that: "Even when considers the heterogeneity of organizational forms [states, societies, countries... Etcetera] and organizational practices and cultures that are intended to dodge or suppress hierarchy, what is most noticeable is that hierarchy relentlessly rises up against these pressures." (As cited in MaGee, 2008, p.3) There is an interdisciplinary collection of literature in several fields including psychology, biology, and sociology that confirms the findings of Powell, Carol, and Hannan regarding the relentlessness of hierarchy. Leavitt (2005), Sidanius, Shaw, and Pratto (1994) in separate works agreed with the previously mentioned assumptions and conclusions, when they stated that: "Hierarchy is present across all diverse forms that

populate the world of organizations. Even when hierarchy is minimized buy different models of organizing, it is never absent inevitably emerging both between and within groups." (As cited in Leavitt, 2005, p.25) Basically what these features tell us about hierarchy is that, first it is widespread among humans and non-human primates, and second that it is almost impossible to destroy. These two important "facts" about hierarchy have to be stated early prior to its definition, and before the laying down of the two arguments, which are going to be discussed in details. In this research work, hierarchy will be dealt with from a general overview of what it actually is. This general definition will be constructed from previous definitions of the term as well as "surrounding" related Concepts. These Concepts vary from power, ranking, stratification, social structure, and ranking (Stinchcombe, 1986). Of course, this paper is not concerned with social hierarchies per se, but rather with one important part or element of that, which is "gender hierarchies." Prior to the dissemination of this latter, I will attempt to establish a solid foundation and definition for understanding social hierarchies. In short, according to Joe MaGee and Adam Galinsky, in an authoritative work, social hierarchy is: "an implicit or explicit rank order of individuals or groups with respect to a valued social dimension" (Magee & Galinsky, 2008, p.5). Obviously, this definition contains a lot of concepts that need definitions themselves. These terms and concepts need unpacking in order to fully understand the aforementioned definition, which of course Magee and Galinsky went on to do. First, they (2008) started with the explicit and implicit natures of social hierarchy. This can be understood as to whether people are aware of its existence or not. The second item that they highlighted was the term "rank." This was defined as having at least one individual or group to be subordinate to a different individual or group (Magee & Galinsky, 2008). The final element of their enlightening unpacking of their definition was "the valued social dimension." This basically meant or was referring to resources that are of value to individuals or groups, but the way they described it was somewhat more relevant. They (2008) attached this term to the "rank" concept, by contending

that high-ranking individuals or groups possess more of this valued social dimension, whereas low ranking individuals or groups possess less. The rough translation of the nickname "Al-Mutanabbi" means, he who claims prophethood. And though he was not actually a prophet, as he might have wished or thought, the previously mentioned verse was prophetic in a sense, at least for this part of this research work. The determinants or basis upon which individuals or groups discern or distinguish themselves back then, as articulated in that verse, were basically money and valor. However, those are mere manifestations of the larger underlying basis of hierarchical discernment. These larger elements that individuals and groups differentiate themselves accordingly can be epitomized in two bases: Status and Power (Galinsky & Moskowitz, 2000). The sources of the two bases for hierarchical discernment vary immensely. In fact, they sit at the opposite end of perspective Spectrum. But prior to delving into the actual sources, clear definitions of these two concepts must be provided.

1-1-Revisiting Social Status:

According to the Merriam-Webster online dictionary, (the use of dictionary definition is of course just an initiation to a more proper, sophisticated, and more importantly relevant definition to this paper), status is defined, under two particularly intriguing entries, first, broadly as: "a position or rank in relation to others," and second in a more subtle way as: "A relative rank in a hierarchy of prestige" ("Status," 2019). The main take away from this last definition is the word "relative," therefore a key component of status is how individuals and/ or groups perceive it. A more precise definition was provided by a scholar from Columbia Business School by the name of Adam Galinsky. Dr. Galinsky wrote extensively on topics like hierarchy, status, and gender. His works were cited more than 14,197 times ("Adam Galinsky," 2019). He (2008) defines social status as: "the extent to which an individual or group is respected or admired by others" (p.14). Many other social scientists have contributed to the definition and sources of social status. Among them are (Cuddy and Fiske, 2008),

(Berger et al., 1977), and (Gould, 2002), who stated that admiration or respect can come from a myriad of reasons, like reputation, stereotype, or observed interpersonal interpretation. What is missing from these definitions is of course the basis for future analysis in this work, which is competence or merit. However, Galinsky (as cited in Gould,2002) touched on this by adding a "caveat" to the previous reason for elevated status regarding, what he labeled as "objective accomplishments," by stating that these can be translated into status only through subjective interpretations (p.35). This means that the determinants of social status are not always objective variables. This would come in handy in the discussions regarding the social status of women's positions in certain occupational fields.

1-2-Revisiting Social Power:

For the sake of consistency, the defining process of "Social Power" will start from the same place that "Social Status" did, which is from the famous Merriam Webster online dictionary. And again, for the sake of consistency is well, the same disclaimer will be offered, as only for the purpose of an initiation of the process. Power is defined as having or possession of control, authority, or influence over others ("Power,"2019). The contextual definition that will link the concept of power to the general fabric of this research work will be provided by the combination of several social Scholars' findings. According to Blau (1964) and, Thibaut and Kelly (1969) power is defined based on and revolving around the previously mentioned social dimension or resources. In a summary of their work and a condensation of information, Joe MaGee, a New York University sociology scholar and professor, along with a group of other scholars, stated that power is: "asymmetric control over valued resources in Social relations" (Galinsky et al., 2006, p.16). They (2006) went on to explain further the structure of power relations in a social context, articulating that an individual or a group with low-power is susceptible to punishments and rewards from those with high power. Then there was an introduction of an example that will prove very important in the coming dissemination of feminist and "conservative" arguments.

This example was focused on organizations and the employer/employee relationship. He stated that: "In organizations, a manager who has discretion to assign employees to a high-profile project only has power over those employees who want to be on that project" (Galinsky et al., 2006, p.17). This is to say that the employers' power over their employees in this particular scenario, which is when there is actual desire from the employee of the resource in the hands of the employers, there is a power dynamic in favor of the latter. There is one more element pertaining to social hierarchies that needs to be covered before actually jumping to the "pulp" of this paper. This element is the relevancy of hierarchy that is, why it is important.

1-3-The Importance of Social Hierarchies:

One of the fascinating "façades" of hierarchies, that naturally and self-evidently have ranks that range from high to low echelon, is the fact that many of their constituents have a vested interest to maintain them, even particularly those at the bottom end. Without entering the realm of deep psychological anomalies that usually people encounter, which do not make a lot of sense for outside observers, or untrained professionals, like the Stockholm Syndrome, where hostages develop inexplicable "positive feelings" and even alliances with their captures (Jackson, 2006). Or the "Uncle Tom Syndrome," which is even more complex to decipher, according to the Encyclopedia of Multicultural psychology: "Uncle Tom syndrome is the term used to describe a ritualized, accommodating, sycophantic style of behavior in African Americans towards Caucasians. The African American acts in a docile, nonassertive manner to appear non-threatening to European Americans." (Jackson, 2006, p.461) This is to say, that sometimes individuals or groups inexplicably and irrationally act against their own direct interests. However, that is not exactly the case for individuals or groups who wish to preserve certain hierarchical structures, which place them at not-so-favorable positions. According to the Encyclopedia of Sociology: "Once a hierarchy gets established, a number of organizational and psychological processes conspire to create different degrees of opportunity to acquire and maintain power and

status for individuals and groups at different levels of hierarchies... Many of the functions of hierarchy provide motivation for even low-ranking members to invest in its continuation." (Jackson, 2006, p.255) Stability and Order are indeed such valued assets to human development and well-being, and this paper has established that a functioning social hierarchy can and do provide those qualities to there are forming members. However, history has provided us with instances where these hierarchies and the status-quo that they brought were at certain point in time no longer acceptable and were challenged from within by unsatisfied members. Of course, the penalty for weakening and/or ultimately destroying hierarchies especially those built on competence and merit will be, at least for the short-term, instability and chaos. But if these hierarchies are built on a legacy of discrimination and systemic injustices there needs to be a complete re-evaluation of their existence, which will be the subject of the first argument that will be laid out in this paper.

2-The First Scenario: A Feminist Case for Reparation.

The title of this part of the argument is inspired by a very influential article written by a National Book Award winner Ta-Nehisi Coates in 2015. His article was published in the Atlantic under the title, "the Case for Reparations" in which, he laid out a very convincing and most importantly emotional argument for America to pay back, what he labeled as "our compounding moral debts" (Coates, 2018). He started his article with reciting the horrors that the African-American Community went through at different points in US history, varying from Slavery to Jim Crow, he stated that: "Two hundred and fifty years of slavery. Ninety years of Jim Crow. Sixty years of "separate but equal." Thirty-five years of racist housing policy. Until we reckon with our compounding moral debts, America will never be whole." (Coates, 2018) Reckoning! This of course does not mean, in the least, that America, government and Society, should just say "my bad," and move on. But rather it meant, or at least, he wanted it to mean that the US as a country should pay back the African American community, literally, with not just monetary compensation, but compensation that

involves giving back land, rolling back certain discriminatory policies, and even providing ground for new and fair opportunities for the historically dispossessed. Of course, this is referring to "Affirmative Action," which was a policy that was advanced by "Executive Order No 10925" and signed by President John F. Kennedy on March 6th, 1961 ("Affirmative Action," n.d.).

The philosophical principle of "Affirmative Action" is simple, which is basically what the Liberals label as "positive discrimination" in favor of black people, who have been historically disenfranchised. However, Ta-Nehisi Coates actually thought that Affirmative Action was not enough to deal with the root causes of broader inequalities and in justices. He articulated that by saying: "Affirmative action's precise aims for instance have always proved elusive it is meant to make amends for the crimes heaped upon black people?"(Coates, 2018) Coates (2018) went on to argue that black people should even receive preferential treatment, because historically, "America was built on the preferential treatment of white people, 395 years of it. Vaguely endorsing a cuddly, feel-good diversity does very little to redress this. Therefore, there is a suggestion to even exceeding the concept of "quota," which is at the epicenter of affirmative action. The concept of quota is very common across cultures and disciplines, which, at its core is an acknowledgement that a particular group-in this case black people- has suffered immensely beyond its natural ability to develop and evolve without external help. This help is manifested in giving them a "break," because a legacy of abhorrent racism and discrimination has left them unable to compete successfully with the dominant white majority. This is where we springboard back to the main argument of this part, which is the "similarity" in grievances that the feminists share with Ta-Nehisi's main points in the Atlantic article. The argument is basically, one cannot compete fairly and squarely if he or she is already 200 meters late in a 400m race. This is of course an analogy, but the real argument is that women have been systematically and historically marginalized and discriminated against, not only by men but by a larger social construct. This social construct is called "patriarchy."

The fact that this paper would refer to the term "patriarchy" as a social construct is due to the fact that the actual term, or to be precise, the use of the term in its modern pejorative context is relatively recent in human history. The concept in its modern use was coined by Swiss philosopher of history and society, whose works had influenced modern anthropologists, German philosophers like Nietzsche, Ingles, and most importantly to this paper, the feminist movement; he goes by the name Johann Jacob Bachofen (Haase, 2004, p.33). Prior to creating this relatively new concept, he created a complex theory that combined the social with the biological. This Theory of his divided human history into three evolutionary stages, and named each of them after an astronomical or celestial object (Haase, 2004, p.34).

The first was name "Tellurian," which witnessed the age of female promiscuity and complete freedom from the yet to be created institution of marriage, according to Bachofan (as cited in Hollington, 1997). The second was named after the moon in Latin: "The lunar" stage, which saw the regulation of sexual activities through the institution of marriage, but maintained that women have the exclusive and sole right of custody over children and exclusive ownership of property (Hollington, 1997). This would probably be a fantasy time for feminist everywhere, but I digress. The third and final stage according to Hollington (1997) was labeled after the Sun, "the Solar" stage where, according to Johann, men started to gain certain rights, among them were conjugal father rights, the previously popular concept of Labor division, and one of the key basic rights in western civilization which is individual ownership of property, and the formation of the institution of the state. Bachofan labeled this stage as the patriarchal age (Hollington, 1997). This was the initial use of the term in its modern context, but what exactly does the word patriarchy mean? Patriarchy is where: "There's a social organization marked by the supremacy of the father in the clan or the family, the legal dependents of wives and children, and the reckoning of descent and inheritance in the male line...Or more broadly controlled by men of a disproportionately large share of power." ("Patriarchy,"2019) Obviously this form of

social structure that is the patriarchy has been the dominant common and cross-cultural theme of many different societies, cultures, and religions. And of course, there are legitimate concerns and grievances that women have against this particular form of social, economic, and political hierarchy that is utterly dominated by men. Historically, women particularly women in the West have fought to take down certain elements of this structure successfully, winning major battles on the way. A clear example of that is the suffragette movements that gained women the right to vote in Europe and North America in the late 19th and early 20th centuries. They also gained certain freedoms regarding the major social issues like certain Healthcare measures like access to birth control (Goldin & Katz, 2002) and abortion (Akerlof, 2002), the easing of certain marital restraints and more recently a more liberal conditions and legal rulings in the domain of marriage, child custody and divorce (Goldin, 1990). Another famous landmark victory was the Equal Pay Act of 1963 signed into law by John F. Kennedy on June, 10th 1963 ("Equal Pay Act," 1963). These particular social victories came after legitimate concerns were advocated, not just by the feminist movement, even though they spearheaded the activism that accompanied those legitimate demands, but by large segments of the other components of society, men. Women therefore made huge strides in their socioeconomic status compared to men. The wage gap had diminished substantially in the period of the post 1960s (Bennaa, 2016). The women's participation in the labor force, education, and even politics had improved significantly. Though, admittedly there is still gender inequality and a persistent pay gap, there is a rigorous debate about the actual causes the previously mentioned successes, and the way to move forward in the future, whether it's related to policy decisions or social restructuring. The feminists, however, are certain about what to blame for the current situation, which is patriarchy, and they contend that the only way to move ahead with the stalling progress is to absolutely dismantle it. This is abundantly clear in the work of Claudio Naranjo (1994) and his book which is conveniently entitled "The End of Patriarchy," when he went on a tirade against the

"ills" of this system by stating that: "Yet we can still be more precise in our diagnosis if we address ourselves more exactly to what stands between us and our potential for brotherhood. The word "Patriarchal" invites us to think that our failure to establish fraternal relationship lies in an obsolete paternal/filial bond of authority/ dependence, supported by a tyranny of the paternal aspect over the maternal and child-like that renders us incapable of genuinely loving ourselves and others." (p.7) Claudio Naranjo was not the only scholar with such strong views about the diagnosis of society's main ill, many others share his views. For example, in her book Eva Fige, novelist and critic, "Patriarchal attitudes" she likened the patriarchy to anti-Semitism or hatred of the Jews and labeled it as the enemy of children (Tucker, 2012). French sociologists and novelists also had very strong opinions against the patriarchy. A clear example of that was Françoise D'Eubonne's book "Le Féminisme ou la Mort" in which, she articulated a dim and dark vision for the future of humanity. She said that: "Defeat of the human species end of the planet is at stake, and that no male lead Revolution will counteract the horrors of overpopulation and destruction of Natural Resources." (D'Eubonne, 1974, p.15) There is a similar pattern that the feminist Camp, (and by camp, I mean academics and scholars who are influenced by this dominant ideology) often cites when criticizing the patriarchal order or hierarchy, which is a central theme of this research work. This theme is best articulated by the authors of "The Agony of the Patriarchal Order," in which they stated: "Patriarchy is the single root of "Industrial Madness, capitalism, exploitation, alienation, our incapacity for peace and our destruction of the natural world...If we call our planetary condition a disease, I propose then, as the diagnosis of our ills the patriarchal organization of the mind and Society." (Naranjo, 1994, p.7) As it can clearly be seen from this literature, there is a vicious animosity towards the "patriarchal order," but there is one interesting critique, which is the lumping of this order with the economic concept of capitalism. One of the main characteristics and determinants of this widely popular Concept in the western world, particularly in the US is competition in a free market (Alperovitz, 2006). And of course,

in any competition for resources competence of different shapes and forms will settle the final results whether in a perceived "fair" or "unfair" manner. This will pave the way for the second scenario of this paper.

3-The Second Scenario: A Case for Absolute "Capitalism"

In a Scathing op-ed in 2018, in one of the most prestigious news outlets in the western world, the New York Times, American journalist Nellie bowels attacked a man, who she labeled as the "Custodian of the Patriarchy," Professor Jordan Peterson. Some of her critiques varied from the intellectual down to the personal. The first thing that she tried to analyze was his motives, she stated that: "Most of these ideas stem from a gnawing anxiety around gender: The masculine spirit is under assault" (Bowels, 2018). Then Bowels went on to deliver personal and highly politicized attacks, veiled as academic and intellectual criticism: "The message he delivers range from Hoary self-help empowerment talk (clean your room, stand up straight) to the more retrograde and political (a society run as a patriarchy makes sense and stems mostly from Men's competence)." (Bowels, 2018) Of course what led this research paper to consider his views, among others to be the counter argument for the feminist case for reparations and absolute equality was his academic and scientific works. However, the zealous fervor with which he was attacked by "liberal ideologues" and the mischaracterization of his statements was a minor factor that led to the nuanced investigation of his works. One example of how he was caricatured was this statement from the previous article: "He is the stately looking pedigreed voice for a group of culture Warriors who are working diligently to undermine mainstream and liberal efforts to promote equality" (Bowels, 2018). Though, his works do not contradict or dismiss this particular critique entirely. In fact, he embraces the fact that he is vehemently against one type of equality; equality of outcome. He articulated that in his New York Times bestseller and controversial book "12 Rules for Life: An Antidote to Chaos." In his book, the feminist movement fell under a broad net of mostly left-leaning ideologues, he said that: "The claim of Postmodernist and Neo-Marxist say that the basic hierarchical structure is

power and not competence" (Peterson, 2018, p.15). This would create an illusion in all of society if history was viewed in this regard according to Dr. Peterson. He stated that the feminist culture: "confuses men's desire for achievement and competence with the patriarchal desire for tyrannical power" (Rogan, 2018). For Dr. Peterson this is a major cause for concern. Because that would prove to be catastrophic to the way an emblematic, ideal, and exemplary socio-economic structure should be organized, according to the controversial Canadian psychologist. This was stated in many of his audio-visual content and one of them was when he stated that: "We need a hierarchy of equality because we need to know who are the best and we can reward them properly. We can reward them so they can be the best. It's not a reward for their intrinsic value, a calculated move on your part to suck everything that's valuable about them as fast as you can." (Rogan, 2018) The main argument of his works is that "male" driven capitalistic societies are successful, and he refuses the claim made by the feminist that male hierarchies are a Western product. In his book "12 Rules for Life," he put forth an intriguing comparison between humans and a crustacean (lobster) and claimed that hierarchies are billions of years old, and that they cannot be blamed on men or western civilization, and any attempt to undermine them is, in his regard an attempt to flatten hierarchies of competence (Peterson, 2018, p.13). There is a side where Peterson has every reason to be concerned. As it was the case for the historically disenfranchised African-American Community and the remedy of quasi preferential hiring that affirmative action had provided, signs of similar actions being taken for women might raise some eyebrows in sensitive domains. In an Apocalyptic-sounding article published in his personal website, Jordan Peterson highlighted that the National Science Foundation, one of the most prestigious academic and scientific Institutions, not just in the United States but the entire globe, is introducing diversity requirements for hiring mathematicians in universities (Peterson, 2019). These diversity requirements are part of a large program to, "promote inclusivity and cultural awareness that the National Science Foundation is embarking on with the help of the

diversity and inclusion leadership group" ("Diversity and inclusion," 2014). These are all causes for legitimate concerns, the fact that positions of leadership and prestigious academic seats will be filled based on quotas rather than fair competition and qualifications is a sobering thought. However, there is a scientific rationale or basis for such measures, which is outside the realm of "feminist ideologues" pursuits and certain capitalists' worst nightmare, which is equality of outcome. This basis and rationale are found in an article published in the psychological review journal entitled "Power, Approach, and Inhibition." In this particular article, written by the collective efforts of two psychologists from the University of California, Berkeley and one from the prestigious Stanford University, that was a theory put in place to explain why more women in particular and low-power individuals in general certain hierarchies cannot be found in higher ranks of certain socio-economic positions (Keltner et al, 2003). The authors designed a model (See figure 1) where power is associated with four different psychological behaviors, which are positive effect, attention to rewards, automatic information processing, and finally disinhibited social behavior (Keltner et al., 2003, p.265). This allows individuals associated with or similar in quality to a group in power to have, not just favorable conditions to reach those positions of high-reward, but the process of reaching itself will be automated in their psyche. This is when it comes to the people with high power. They also predicted a scenario for low-power individuals with opposite psychological impulses. These impulses are negative effect, attention to threat, punishment, and others' interests, and finally inhibited social behavior (Keltner et al., 2003, p.265). This translates into a particular point that the feminist is actually advocating for, which is that women do not find the atmosphere or the environment hospitable at the top, because there are not enough women already there (Power, 2018).
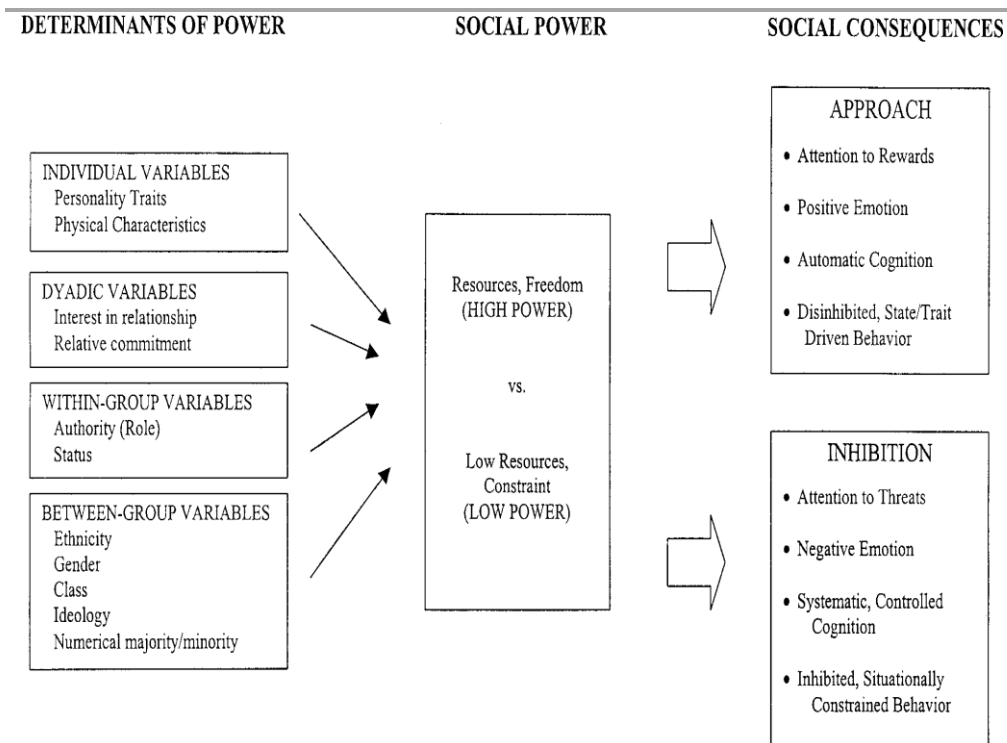
Figure N° 1. Determinants and consequences of power (Source: Keltner et al (2003), 267)

4-A Scenario for the Future

The theory of Power can be utilized by both of these two camps in the sense that "capitalists," who are against preferential hiring and even Affirmative Action, can say that the underlying reason for the differentiation of psychological behaviors exhibited by either people with high or low power is determined by high or low competence. Whereas, the feminists or those who are in favor of preferential hiring and quotas can say that discrimination and "patriarchal tyranny" and power are the main reason why there are few women in top hierarchical positions. These two widely varying diagnoses of this particular grievance, which is the lack of sufficient or ample female presence in top hierarchical positions, will determine the remedies. However, unlike the field of Medicine, where the diagnosis has to be accurate for the cure to be effective, social restructuring in order to be more inclusive of certain groups in general

and women in particular can be achievable through a myriad of measures that accommodate legitimate and valid arguments from both of the previously discussed models. The key balance that needs to be kept at all costs, to change the unanimously agreed upon premise, that the status-quo is not acceptable, is to move forward with a consensus that hierarchies built on competence should not be undermined, and that enhancing female presence at the top should be prioritized through addressing the four determinants of low-power individuals previously discussed in the power/ inhibition theory mentioned above, rather than affirmative action-like policies.

- Conclusion:

Throughout This research work there have been two major recognitions regarding the nature of hierarchy. Because of certain inherent social, psychological, and biological forces the nature of hierarchy is that it is inevitable. Another major factor about hierarchy is that it is persistent against attempts of flattening and suppression. This paper has established the shape of what should functioning, inclusive, and most importantly sustainable hierarchies be centered on, which is a compromise between the capitalistic mentality that emphasizes competence and the feminist spirit of promoting inclusivity. What are the tangible measures that can be taken to actually alleviate some of the manifestations of inhibited social behavior for women to allow them to move forward in social hierarchies? How can we ensure a sustainable future where we ensure that the sensitive balance of higher quality and competence is juxtaposed to an environment of inclusivity and equality of opportunity for women? These questions and more can all be raised with regard to shaping, not unanimity but rather enough consensus and agreement so that there is the ability to move forward in dealing with such thorny issues in the field of humanities and social sciences. What seems clear is that the vicious debates that have dominated academic spheres in the humanities and social sciences do not serve much purpose in designing a way forward to shape the consensus around the position of women in hierarchies and the role that patriarchy plays in impeding its progress in the

Western world. Indeed, there is a clear definition and conceptualization lacking in terms of the history of the determinants of gender hierarchies and the way to move forward in a sustainable manner. What we can see, however, is that regardless of the perspectives and approaches to view and deal with the intertwined concepts of gender equality, patriarchy, and functioning social hierarchies there is a tendency to accept the need for a scenario where competence is maintained and the objective of inclusivity is reached. There is no question that that scenario is a compromise that is seemingly not limited only to the Western world but can be generalized across different cultures and nations.

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