

Becoming a Thai National Female Leader on a Successful Path:

A Case Study of Major General Lady Asanee Saowabhap

Abstract

This study was configured to examine one Thai leader's life history and work, namely Major General Lady Asanee Saowabhap. At a time when female leadership throughout the world in key governmental and business levels of leadership has begun to show potential for steady growth, studies of individual female heads are particularly noteworthy, especially in countries with ever-changing government types – be it a parliamentary system, a military junta, a nascent democracy, or a constitutional monarchy. The method selected for this study largely involved autobiographical and biographical research. The data was derived from the subject's self-recorded history and accountings of her closest associates. In all, 29 key informants were interviewed during 2019-2020 for this study, employing different question sets. The empirical data's trustworthiness was thoroughly cross-checked for reliability. The outcomes of this research overwhelmingly portray the subject as an exemplary figure who converted formidable challenges into life and career-building opportunities, bettering society overall in the process.

Introduction

The 21st century was predicted to launch an era marked by female leaders' rise as many of the world's societies had defined human rights as inclusive of women's rights (Akanda, 2020). However, the shortage of female leaders has been noted at all levels of government rule. The lack of gender parity in Thai society adversely affects the image of a people's democracy attempting to persevere in a country marked by continued vestiges of inequality. The United Nations declared gender equality an essential organizational culture trait, embodied as Sustainable Development Goal 5 (United Nations, 2015). Leadership theories have led to a paradigm shift from viewing leadership as an innate trait towards models that recognize leadership as a social construction. Alongside this theorization, gender and leadership remain of considerable interest, particularly given women's underrepresentation in leadership positions (Storberg-Walker & Haber-Curran, 2017).

Major General Lady Asanee Saowabhap served as Advisor to the President of the Council of Social Work of Thailand from 2018 to 2020. She was a two-time senator. Her public service was exemplary, as evidenced by the many prestigious awards she received along the way. As a leader with a life path as complicated as a labyrinth, she overcomes historically marginalizing

obstacles until ultimately attaining career success (Eagly & Carli, 2007). A study of the female lead's role in Thai society, which is imbued with authentic decision-making powers, could produce a model for future emulation, presenting the female leader's worldview as the core of a burgeoning, democratic society. To create gender equality in positions of leadership of a more lasting nature, especially during a global pandemic – broader social conditions and goals must be realized. One endeavor is to reshape daily living conditions consistent with Thai culture and the 2030 Sustainable Development Goals (United Nations, 2015).

Research Question and Objectives

Suppose Major General Lady Asanee Saowapa's life and career can truly serve as a present-day leadership model. What are the most significant aspects of her life story, her family environment, and her work record during different periods of her life — from a young girl to ultimately ascending to the position of a formidable Thai national leader? This study was designed to explore, ascertain, and describe the milestones of her personal life, including the impact of family, education, and work, as well as her societal contributions — all of which led to burnishing her place on the world stage.

Theoretical, Conceptual Framework

One challenge of academically deconstructing an autobiography and biography (Wagner-Egelhaaf, M. 2019) is how to best focus on the work and life, profession and person, occupation, and preoccupations of the individual be examined. The examination of her life describes and reflects upon past phenomena through a complex network of perspectives. In this case, a long record of leadership has often shown despondency and defeat, often resulting from the harsh realities of gender inequality in Thai society. A particular Thai idiom says, "The husband is the foreleg of the elephant, the wife is the hind leg," which indicates the central position that the female occupies (Authentic Leader) in this configuration (Mantler, 2020). Regardless of its positioning, obstacles to female success are significant. It takes tremendous courage and perseverance to break through the glass ceiling to overcome these challenges in carrying out leadership duties and responsibilities (Eagly & Carli, 2007). Strong support from personal and professional networks helps maintain the necessary fortitude for individuals to instill fairness in society. Dedication to equity requires empathy – something covered under Buddhist teachings. Deriving happiness from providing opportunities to others involves harmonizing core values and norms of Thai culture, which essentially originate from infusing

Buddhism dhamma faith, love, and hope into daily practices (Khwanmuang, 2014). Theories predicated upon women's experiences – often referred to as "women-normed" (Storberg-Walker & Haber-Curran, 2017) – take into account women's multiple roles and identities in Easternized culture socialization. These theories also include multiple paradigms (Kapasi & Sang, 2016), such as the self-cultivation of virtues (Wang & Hackett, 2020), and how they are reflected in different points or ways of examining contributions to society.

Method

This study involves qualitative biographic research: a collection and interpretation of personal interviews and documents (Goodwin, 2012) and the semiotic theory (Irvine, 1998) of applying life narratives as they occur. The metrics used consisted of conducting and interpreting semi-structured interviews. In all, 29 individuals were designated as key informants, including historians and those claiming to have a close relationship at different times during the subject's life. These individuals were divided into five groups. The instrument used to produce the empirical data was comprised of five different sets of questionnaires. After gaining institutional permission to conduct the research project, data were collected from February 2019 to February 2020.

Data Analysis

Inductive content analysis methods were employed to derive meaning and social norm values from identified groups. Culture-based beliefs and traditions of contemporary lifestyle were used in formulating narratives and focused on the symbolic interaction theory (Linder, 2015). They were based on significant contributors' perspectives and ability to attain credible information (trustworthiness) (Nunning, 2015). The authors used a triangulation technique to analyze data. The research project was approved by the Research Project Subcommittee, Royal Thai Army Medical Department Book: No. N013q / 61_Exp on January 26, 2019.

Research Findings: *Life Milestones*

The predominant findings show that Major General Lady Asanee Saowabhap (Khunying) was born to a tightly-knit family. *She was born on July 27, 1933, after the coup in Thailand in June 1933, before World War II. Which confusion and economic turmoil in times, suffering for Thai people in general. Khun Ying grew up in Khun Prasitara (grandfather), former director-general of the Royal Irrigation Department, a house located on the edge of the Bangkok -Yai*

Canal. It is part of Bangkok's Chao Phraya River. Charoen-Rat Thonburi is a significant and warm family near the bridge, complete with relatives, parents, grandfather, and grandmother; 3 generations live together. However, it is a time of chaos and suffering for the Thai people generally.

Her father worked as a postmaster, and her mother was graduated from the 8th grade of an all-girls high school. As a teacher classified as a modern woman with high knowledge at that time, most Thai people had not received a primary education or completed early elementary education as required by the government. At the beginning of the system, the government announced that Thais had to read and write to complete early elementary school since 1921

During her childhood years, her family was forcefully divided up, When the family has broken up, the children did not know the actual causes or problems exactly. Likewise, grandparents or relatives would only be recognized when the spouse was unable to reconcile. Since Thai society believed and valued in appreciates a mono spouse who loves each other, shares unhappiness, unrequited feelings together forever generating instability in her upbringing.

She ran away from home during a period of national political turbulence, For the first runaway, Khun Ying is a young girl at the age of only 15 years, studying in the fifth year of secondary school in NakhonSiThammarat Province. She received a letter from grandma that her father had epilepsy and had symptoms of paralysis could not help himself. Khun Ying was anxious about her father but did not dare to ask her mother's permission to visit because she was afraid; not let her go, so she sneaked on the train to flee with her young sister to visit her father. With a helper as a friend of the stepfather. He was a railway officer to help her until meeting her father and took care of him before going back to be with her mother again.

At the age of 18, KhunYing's mother wanted her to stay to help and raise her young sister and brother. However, she was determined to continue her education. So, she decided to escape again, with her ex-stepfather's friend helping her to Bangkok, then living with her grandfather and father in the same house, she went ly in the Thai Red Cross Nursing School during the Rebellion of June 29, 1951, which resulted in chaos and unsafe condition in Bangkok and Thai Red Cross Nursing School also.

In general, the Thai government does not exclude women from education or work. Concerning education, Thailand had enacted the Primary Education Act since 1921, when an absolute monarchy still ruled the country. This primary education system compels children from 7 years of age (in some areas, it can be promoted to 8,9,10 years) to be enrolled in

elementary school until 14 years of age. This Act applies to both boys and girls. Equally, in addition, before Thailand changed its rule to a constitutional monarchy.

When Thailand revolutionized the form of government as a constitutional monarchy, there was a government to run the country, whether it was a civilian government or a military government; However, Thailand is not outstanding in the provision of women's rights, it does not significantly deprive women of education or work. The above is to give an overview of the general work. However, if women are excluded from holding a prominent position in the organization, such as in the military, or private organizations, this information is quite specific to the organization, not related to government policy.

Ultimately seizing an opportunity to study at the Thai Red Cross School of Nursing. Before this, she had only left her home to visit her ailing father. All of this occurred during the Manhattan Rebellion in 1951 – a failed coup attempt by officers of the Royal Thai Navy against the government of Prime Minister Plaek Pibulsonggram (Phibun). Although that period in her life was rife with conflict and uncertainty, she would eventually overcome her fears to bravely face the risks inherent with her runaway status, mainly as a result of her family's early establishment of a sound moral foundation, her incessant love of learning, and the basic tenets of her deep Buddhist faith. This was inevitable as Saowabhap had been imbued, early on, with a life-long commitment to continuously seek both self and community betterment – all grounded in multi-faceted allegiance to Nation, Religion, and Royalty.

Eventually, Saowabhap was promoted from nurse sergeant to major general, shattering the usual institutional barriers posed to female advancement in the process. She held several important positions in local, national, and international organizations in later years, achieving benefits and justice for historically marginalized and underprivileged groups. She unfailingly persevered in accomplishing the objectives of multiple royal project missions. Her inspiration continued to be predicated upon foundational Buddhist tenets, guiding her to promote acts of love, faith, and hope in praxis to benefit Thai society.

Her life's path metaphorically resembles a labyrinth (Smith, 1979), occupying seven levels of activity demarcation – each of which is identified by a traditional cloverleaf symbol. The cloverleaf consists of three to five petals, each symbolizing love, faith, hope, and luck, each demarcating major life events from childhood to the present day. The labyrinth's first level is foundational in nature, serving as a support base for successive life events. Her self-declared primary motivators are comprised of love of family, love of learning, love of intimate

relationships, love of work, love of appointed duties, love of the marginalized, and the greatest love of all: love of virtue – sufficiently in abundance to leave a lasting legacy. Each layer of the labyrinth is labeled, indicating the various points in her life throughout which hard work, integrity, determination, and perseverance all contributed to her advancement from sergeant army nurse to major general – the highest position attainable for a Thai woman. Her most impactful experiences are shown in *Table 1*.

Khun Ying's pictures



Table 1: Theme and Subtheme Concepts

Theme	Subtheme	Cloverleaf
Labyrinth Level 1: Love of family and fear of departing from childhood home (Painful Point)	1. Overcome fear with self-encouragement	
	2. Make progress through the study	
Labyrinth Level 2: Love of learning tirelessly through graduation (Transforming Point)	3. Study nursing	
	4. Obtain a position as a new graduate nurse	
	5. Find a life partner	
Labyrinth Level 3: Love of relationships and entry into marriage (Growing Point)	6. Stabilize the relationship and overcome marital obstacles	
	7. Proceed as a partnership	
Labyrinth Level 4: Love, work, and family (Energizing Point)	8. Work diligently, seizing opportunities along the way	
	9. Travel abroad	
	10. Return from journeys and improve work performance	
Labyrinth Level 5: Love of duty and virtue; commitment to repay society (Empowering Point)	11. Care of aging parents	
	12. Show kindness and empathy to the members of both families	
	13. Repay the gifts bestowed by the planet, religion, and the royalty	
Labyrinth Level 6: Love of people and support of the poor (Inspiring Point)	14. Support job creation and income generation	
	15. Narrow the income gap and social inequalities; promote educational	
	16. Value people for what they do	
Labyrinth Level 7: Leave a legacy (Sparkling Point)	17. Volunteer to support communities	
	18. Faithfully support religion	
	19. Promote and support Thai women-oriented activities	
	20. Demonstrate reverence for the royalty and Thai culture	

Note: 3-petal clover leaf  4-petal clover leaf  5-petal clover leaf 

Transforming Point: Since attending nursing school in 1951, the year of the Manhattan Rebellion, the country's economic and political stability has been repeatedly tested

and witnessed chaotic times, especially after the military's failed attempt to overthrow the government; however, Saowabhap remained determined to continue her studies, always supported by her nursing teacher and friends.

Growing Point: After graduating from her nursing program, Saowabhap began an intimate relationship with the person who would become her spouse. The pair would be described as the "perfect couple turning from a charismatic mate to adversity, merit couple and finally, a majestic couple."

Energizing Point: Her early experiences working as a practical nurse in a province were recognized before moving to Bangkok. She followed her husband there to study and, shortly after that, to work abroad for four years. Both recognized the opportunities involved by accepting positions overseas. Both studying enhanced her lifelong learning commitment within her home country and subsequently working abroad – experiences that provided her with new knowledge, ways of thinking and processing data, greater understanding of diverse societies, and new ways to confront and handle obstacles and problems. She developed workplace efficiencies stemming from her ability to integrate and create harmony within the context of corporate value. She was regarded as a budding leader when she assumed the position of Director of the Royal Thai Army Nursing College.

Her evolution was premised on at least three dimensions: inner self-identity, intermediate interactive frontier, and external dimension. She was regarded as a person who did the right thing, at the right time, and within the right circumstances. She pursued opportunities to expand her career as was characterized by a close colleague as follows:

She was sincere, caring, supportive, worthy, and humble due and received respect from others. Her leadership consistently sought knowledge and [acquisition of] intelligence; many people came to rely on her advice as a correct solution for them (G4T3).

She fosters good human relations and shows kindness and soft verbal communication skills. She advocates collectively working together in a democratic atmosphere where leaders are willing to listen to the team and other people along the way; when angry, she knew forgiveness and made people respect her (G3P4F2).

She made quick decisions, which helped the public help solve common problems; her actions were deemed very impressive by both supervisors and workers (G4P2F1).

Another colleague reflected that:

She is down-to-earth, simple, warm, supported by family, true love, and is respected; she has expansive vision, morality and is a talented person to be honored. She always gives people opportunities in all areas. She thinks of others as a whole before consideration of self, e.g., [giving] nursing students who pass the 1st and 2nd levels [of] exams the opportunity to continue study abroad (G3P5F1).

The National Leader of Nursing Profession mentioned:

She has been a virtuous person since childhood. She always works hard and is lucky to have warm, family support to make the job go smoothly. She is of good character, well-being (sound financially), an excellent facilitator, [and is] a high-quality person, calm and gentle, able to plan great things. I am proud of her for sticking to a role model in the nursing profession (G4P1F4).

The shocking events in her life are remembered today. She stood in senior leadership soldiers' line ranks but was spurned by military medical students, perhaps due to her previous position as a military sergeant nurse. A turning point for her was the opportunity to reform the *Educational System of Thai Army Nurses* to incorporate professional nursing standards as a professional nurse. Moreover, she added to the nursing profession's capacity building by including professional nurses in the Army, Navy, Air Force, and police units, creating a united and robust network. She drove academic and professional progress to be a par with the international profession.

Empowering Point: She was elected President of the Nursing Association of Thailand in 1991 and held many other honorable positions, such as President of the National Women's Council and appointment to the Thai Social Welfare Council.

Her impressive contributions to Thai society improved the quality of life for children, youth, women, and disadvantaged groups in society. She championed equity and equality for all people upon attaining positions of authority. The National Women's Council represented an opportunity to help people who were marginalized and lacked primary education throughout various regions. She helped women develop their potential, gainful employment, earn their own livelihood, share in benefits, and create social networks to stimulate self-empowerment and self-efficacy further. In Thai culture, Buddhism dharma influences Thai people's lives from birth to death. No matter what burdens or complicated duties were presented, she was felt

indebted to her aging parents – never forsaking their contributions to her development – and unfailingly cared for them in alignment with Buddhist core tenets.

From 1996 to 1999, she served as a senator. Her constituents included women and children as well as victims of violence and sexual harassment. Until recently, she was involved in school projects throughout the country. The young senator who worked with her on women's affairs on the Women's Committee referred to her as follows:

People saw her as a hand-molded brick, not a block brick, because she adjusted her personality, relationship, and work using a skillful hand, intelligent head, and gentle heart (G3P3F3).

By applying her knowledge, she sought to improve working conditions with love, faith, commitment, and mutual hope; she was able to effect significant changes more than ever in society, from raising workplace standards to advocating lifelong learning. Furthermore, as always, her subordinates and colleagues love her (G4P3F2).

Inspiring Point: As a senator, Saowabhap had the opportunity to benefit society, such as rehabilitating and promoting the welfare of women who had been subjected to violence. Initially, campaigns and charity events were organized to stop violence against children and women. Moreover, she organized campaigns to construct homes in various provinces to provide temporary shelter for women and children who had been abused. She realized that those individuals needed help from those authorized to provide such assistance. As to her role in these efforts, the following was said:

She is like a mother, [committed] to listen and understand and show tenderness and kindness to everyone, not only holding them in her heart, but [supporting them], teaching them how to trap fish instead of taking fish, and providing an example to fund a rural career for low educated, low income, and unemployed women (G5P2).

In punishing the accused, we should not focus on the law or solely on the accused issues but give them a chance to do well. She had 'the wind under the wings' to forcefully and actively [uplift] those around her who were supporters [including her] family, brothers, sisters, teachers, etc., being the force to push, pull and sustain the authorized power like wind under the wing supporting them to achieve their best and maintain integrity (G5P2).

... She alluded to the discord between men and women in Thai society, as she worked on helping patients, jointly committed to cases concerning children and women, as the key to society to understand injustice in Thai society [is] in this area (G5P2).

Growing Point: She practiced her religious principles fervently, extracting the central theme of Buddhist essence, inspiring her to practice everyday life; she never fails to employ wisdom, virtue, and dignity.

She is proud of her outstanding national achievements of providing shelter in difficult times for those in need and offering advancement opportunities to her fellow citizens. For example, the "Praewa-Thai Silk Take a Dream" project demonstrates Thais' embracing of conservation, appreciation of diversity, and the heritage of local wisdom passed down throughout history. In addition to local Thais, she had value-added projects that generated praise for local female artisans:

She is a role model, a good leader in patronizing the temple and sustaining Buddhist [principles]; she did not expect anything in return for giving alms to monks as an expression of her faith, recalling the jewel of jewels, sacrifice, physical strength, wealth, the power of faith that did not decrease at all. She is a stable heart in Buddhism, making merit, being close to Buddhism, and making more mindfulness and good consciousness (G4P3F2).

The **Sparkling Point** in her life spotlights her commitment to volunteerism. In the tradition of "Mother's Day," she produced and distributed handmade jasmine flowers to the poor and disabled groups. For this, she received high praise from customers around the country. The proceeds from the sale of jasmine to the Queen helped to establish a "fund" from which proceeds were distributed pursuant to royal wishes, such as the Queen's provision of particular assistance to the homeless every official day. There are over 100 people per day who await the distribution of a lunchtime meal. She and the officers were proudly willing to offer their services to the Queen's project to help Thai society overall by aiding the poor and hungry.

When Saowabhap served as President of the National Thai Women's Council, she attended the meeting of representatives of the International Women's Council to prepare Thais to understand the legal and cultural traditions of Association of Southeast Asian Nations (ASEAN) laws and serve as active participants of the ASEAN civil society. *The impressive glorious occasion in ASEAN society for all Thai women and to Khun  remembering also, The admiration of*

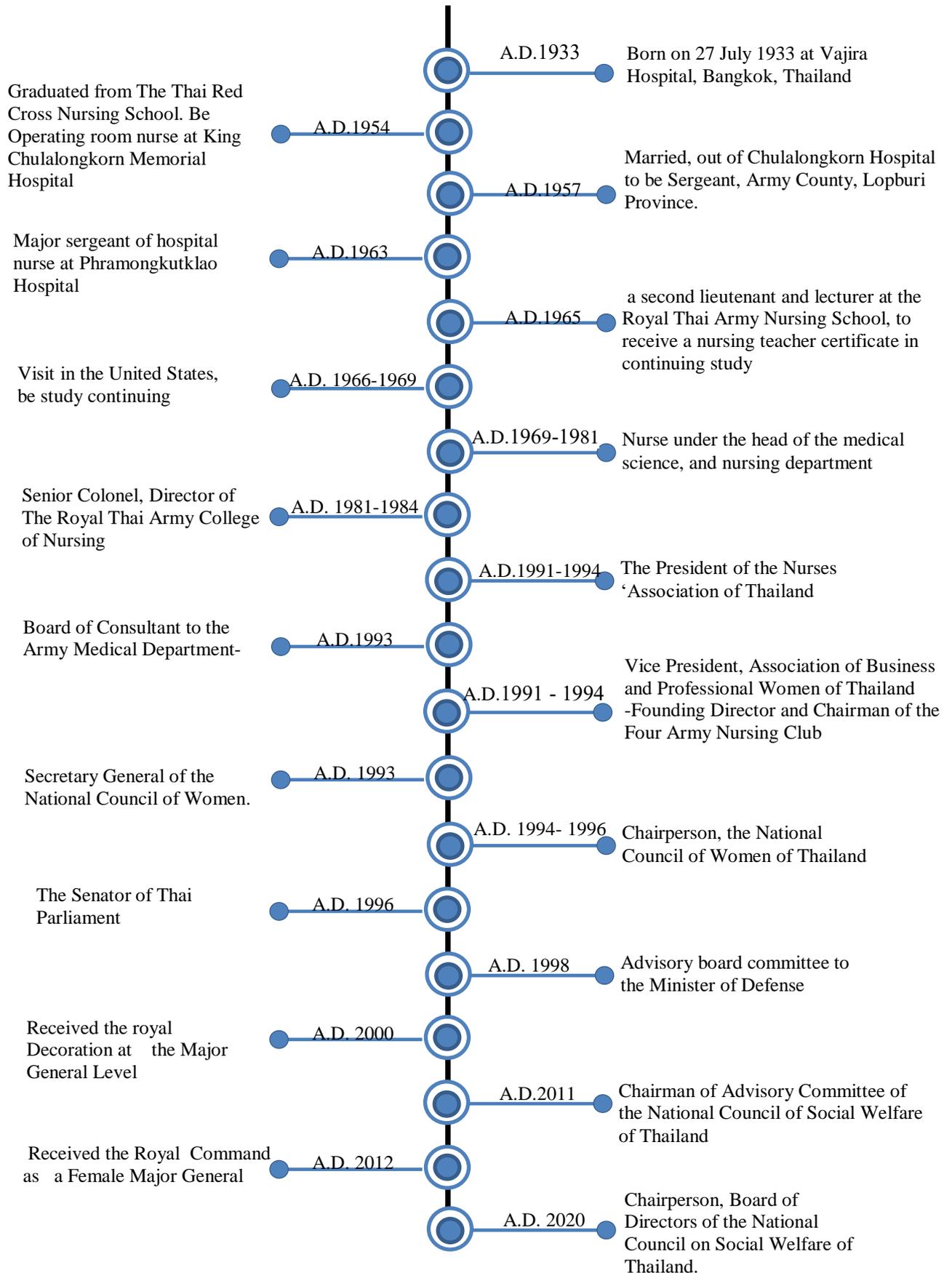
ASEAN's Leaders, The Association of Southeast Asian Nations (ASEAN) is a regional grouping that promotes economic, political, and security cooperation among its ten members: Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, the Philippines, Singapore, Thailand, and Vietnam, International Women's Visiting Program is a project to strengthen the relationship between International Women's Council Certainly more precisely, Khun Ying as the National Council of Women chairperson has taken action fully. This project was both a visit and a certification by introducing the Chairman of the National Council of Women and the team "The ASEAN women who took turns dominating the meeting. Thailand That year in 1996, She had the opportunity to become a vice president. of ASEAN received admiration overwhelming from Thailand's Projects for "Preventing Violence Against Children, Adolescents and Women."

All of her performance was done for the benefit of individuals, groups, and society to provide choices to improve quality of life and incentivize self-reliance rather than become a burden to society. She reflected that:

For the past 58 years, the intent of my work has been determined to advance Thai women. It is recognized that the status of Thai women is higher than in many countries. Thai women are changing more and more because of obtaining higher education. In the future, as women, we must adhere to the work according to the organization's constitution and help each other push the Act of Promotion of the status of women in Thai society to be a sound working principle.

Loyalty and devotion to the monarchy as a female soldier and advancing from sergeant to lieutenant general, Saowabhap has been loyal to the King and Royal Family, all while highlighting culture harmony and supporting various royal initiatives to aid disadvantaged Thais. Her Life pathway as following figure 1.

Figure 1. Major General Lady Asanee Saowabhap's Life Path



Discussion

The life of Major General Lady Asanee Saowapap serves as a portrait of a Thai woman born before World War II, growing up under the monarchies of the Ratanakosin Reign. Early in her childhood, her family's breakup affected her mind, mood, behavior, and development. It was a painful point in her history, prompting her to leave her home and to eventually find solace in pursuing medical studies – all at a time when she was caring for the ailing father. These early experiences helped to shape her character and to mold her into a servant leader. In essence, these life events formed the necessary foundation for her to take risks wisely while preparing to withstand the obstacles she would confront later in life courageously.

Thai traditional values influenced her life early on, teaching her that children must respect and obey their parents at all times. Buddhist doctrine teaches that it is sinful to cause parents suffering (Khwanmuang, 2014), and she unfailingly adhered to this absolute doctrine of parental respect and deference. *Deference to parents; for Khun Ying; She has been cultivated, trained, taught by her grandmother -father in manners, to know about; respect, obedience, respect for the elders, benevolence to the lesser, be polite, and gentle speaking, going to the temple since childhood of Thai families also instilling The Lady to be a philanthropist. Due to adheres to the principles of teaching or socialization in Buddhism. It is a solid foundation of Thai's Family in the former time, so no matter what the family is, she is always committed to respecting and loving her parents. Look after them when they were getting elderly.* By contrast, in the United States, research shows that the majority of teenagers aged 14-15 who left their homes developed serious problems with their parents or felt general dislike, experienced depression, and were often subject to detention and addiction (Tucker et al., 2011).

Although she came from a broken family and faced the outside world alone, she was afraid to be lonely and was determined to pursue all available opportunities for self-advancement. She could readily empathize with the plight of the poor, the homeless, the very young, the aged, and the disabled and was committed to expanding their opportunities and providing assistance. She also believed in forging partnerships to provide meaningful aid to women and the needy, primarily residing in rural areas. By elevating their economic situation, they could take better care of themselves as well as their families and communities.

Women in traditional Thai society who have been metaphorically compared to the elephant's back feet but have to follow the front feet in daily life; moreover, their prospects for vocational development and financial growth are severely limited. The quest for positions of middle and high-level management was, and remains, stymied. The disparate treatment of women replicates unequal gender treatment in other developing countries as well. According to a survey of Lebanese managers and employees, female executives with high-level knowledge and skills are routinely denied promotions solely based on their sex. The organization largely views men as "more appropriate" leaders, better equipped with risk-discerning and quick decision-making skills (Wiewiora & Kowalkiewicz, 2018).

Saowapap's successes in her vocation developed from her inner strength; she believed in the faith of perseverance and intended to use it to achieve her objectives. Accordingly, she was ready to take on new obligations, expand her knowledge, and commit to a lifelong learner's status. She saw everything as a learning experience and an opportunity to improve and develop her identity and uniqueness and increase others' opportunities to grow and advance. Her energizing spirit sought to empower and inspire those she encountered and who would ostensibly become part of her individual supportive networks (Wong & Laschinger, 2013; Sosik et al., 2019).

Balancing family and work-life harmoniously brought her happiness in life. *She has only one adopted girl growing up to be a Film producer live in her warm family in the USA* Strengthening and empowering people benefitted not only her own family but also the larger community, society, and the whole nation (Moxley, 2015). She penetrated obstacles appearing at each stage of life – from early childhood to school age, from adolescence to adulthood, because she thought outside the traditional frame of advancement. Moreover, having a husband who acted as a full partner, a committed family man, a reliable source of support, an influential mentor, and the co-architect of a social network helped her assume direct responsibility. Therefore, she had external power commensurate with "the wind under the wings" to serve as a tiered umbrella protecting her and overcoming traditional gender barriers, and working with pride and dignity (Reis & Grady, 2019).

Major General Lady Asanee Saowapap shares characteristics similar to other female leaders: curiosity, love, and a commitment to lifelong learning. Her clear ideology has centered on showing mercy to and reducing the suffering of the citizens she serves. She shares with other female leaders a broad vision to increase educational opportunities and acquire new information sources to positively change societal attitudes and make wise decisions (Heslin,

Keating, & Ashford, 2020). Educated advisers are crucial to sound decision-making and to the formation of effective informational networks (Kooskora, 2005; Storberg-Walker & Haber-Curran, 2017). Saowapap possesses the innate ability to turn a crisis into an opportunity by taking intelligent risks.

She continuously displays good ethical behavior and projects an ever-evolving positive moral image. Her educational achievement level transcends others her same age, exhibiting modernity and freedom of action with a harmonized family structure (Laekngam, 2013). Moreover, she thinks outside the box and accepts full accountability for her actions, respect for her various roles, and a firm commitment to helping people. Her actions reflect her gratitude to the land of her birth and her loyalty to the nation, her religious tenets, and the King. Her devotion to Buddhism has helped her cultivate an original family and shape the social context. She expressed the following:

Teachings by grandparents on respect, obedience, and respect for the traditional family, cultivating a polite and respectful Thai lifestyle, and exercising self-discipline must be put into practice. Thai women's culture has been refined and follows the concept, 'Do not be a full cup of water, that could not be filled anymore and be ready to adapt for the better.'

By working in and learning from foreign country encounters, her demeanor and actions often differ from that of other Thai women, yet she has not eschewed traditional principles (Martin, M. W., 2020). Furthermore, in contrast to male governance, her leadership style conforms more to the cumulative findings of a meta-analysis of 160 studies which indicated that women engage in a more participatory or democratic governance model rather than the more dictatorial or less orderly structure attributed to many male leaders (Hopkins, O'Neil, Passarelli, & Bilimoria, 2008).

How does the cultivation of the female leadership identity in Thai culture produce a good citizen? One values patriotism, religious faith, and loyalty to the King and Royal Family as the triple pillars comprising the Thai ideological perspective. In this regard, Major General Lady Asanee Saowapap has continued to inspire and to create benefits for the Thai nation.

For Thai people who grew up to see the royal duties of King Rama IX with Queen Sirikit, The Queen's Royal Highness visited every region to visit the people to hear concerning the troubles that brought up 4,877 projects due to the royal initiative, it is undeniable that these projects are beneficial and are empirical results. For Thai people who are open-minded, think positively; Like Khun Ying or Major General Lady Asanee Saowabhap, who worked side-by-

side with her husband as the kind physician and trustful nurse, those poor people in a remote area. She also works in a high position helping people affected by economic and social problems in the Social Work Council, which is a Royal Patronage organization, as well as political senators to be aware of the grace of Thai people, and the land of Thailand.

An authentic leader's key characteristics include a commitment to transparency, accountability, and honesty. An authentic leader's work ethic is consistent with the theoretical leadership model and centers around the values of responsibility and verifiability (Hejase, Haddad, Massoud, & Farha, 2013; Storberg-Walker & Haber-Curran, 2017; Shaddox & Letra, 2019). Her life's work has exhibited all of these traits.

Despite the coronavirus outbreak affecting more than 212 countries, including Thailand, Saowapap remains the leader of a large social mobilization team, serving as the President of the Social Welfare Council of Thailand. In this manner, people in crisis are allocated necessary supplies to mitigate their suffering.

The limitation of this study was that the critical informants of this study did not mention sensitive issues regarding The Lady was loyal to the monarchy and the government. It is our scope of the study that would be required to be expanded strengthening for the future project.

Conclusion

Using a labyrinth comprised of seven levels in analogical idiom, the cloverleaf was used to record the subject's major life events, characterized by love, faith, hope, and well-being resulting in transcending the usual barriers to success encountered by Thai women. With age came empowerment, virtue, and self-fulfilling self-actualization. Her educational attainments and Buddhist essence have guided her thinking, acting, and responding to social phenomena. Those experiences have played a vital role in developing leadership skills. Wisdom, mindfulness, and smart decision-making have resulted in necessary societal changes which have reduced inequality and increased social justice by harmonizing traditional culture with modern-day feminism.

Suggestion: The work and achievements of Major General Lady Asanee Saowapap provide a leadership model that could be used to develop, construct, and activate female leadership in harmonization with Thai cultural norms. Her example serves to strengthen the social networks which support a social-democratic climate for women's leadership development.

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