Female Western Leaders in the Hospitality Industry in North Africa

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ABSTRACT
Since North Africa is considered as one of the future hot spots for tourism development, western hotel chains increasingly expand to this region. Especially in the opening phase, these hotel groups tend to fill leading positions with male and female western managers. However, we assume that since the Arab culture is very male-dominated, the employment of women managers might cause cultural conflicts. Thus, our thesis aims to identify possible barriers for women to succeed in hotels in North Africa as well as to elaborate critical success factors for future female western leaders to overcome these barriers and to manage effectively.

In order to find out about underlying attitudes towards foreigners and female superiors, we conducted a survey among Arabic hotel employees at an international five star hotel in Egypt. The results of our survey were topped up with insights from the literature and the remaining knowledge gaps were filled by holding conversations with industry experts.

The findings of our study indicate a trend towards a more liberal Arabic society as well as certain openness towards foreigners and women, which could be ascribed to driving forces, such as globalization and a rise in information technology. However, there are still cases of gender inequality and religious intolerance, which shows that social practices have not yet completely changed. It is thus suggested that female western leaders still face barriers, such as chauvinistic behavior as well as suggestiveness. In order to be able to deal with these barriers, we developed critical success factors for future women managers, such as being cultural intelligent, being interested in the employees, being a coach and a team player, and trusting yourself. In addition, we provided general implications for women operating in other seemingly hostile environments, such as male-dominated industries or women-aversive surroundings.

Keywords: female leaders, hospitality industry, value shift, North Africa, Arab culture, transformational leaders, transactional leaders, postmodernity, modernity, participative leadership
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**LIST OF ABBREVIATIONS**

<table>
<thead>
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<th>Abbreviation</th>
<th>Full Form</th>
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<tr>
<td>EVS</td>
<td>European Values Study</td>
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<tr>
<td>LMX</td>
<td>Leader-Member-Exchange</td>
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<td>WVS</td>
<td>World Values Survey</td>
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1 INTRODUCTION

This chapter aims to illustrate the purpose of our study as well as the reasons why we opted for this topic. Moreover, it clarifies the aim of the thesis and suggests the two research questions our paper seeks to address. In the end, a short chapter outline is given.

1.1 Research Objective and Purpose

According to the caveman-theory, men were said to be the providers of the family who spent the day hunting in plain nature and being exposed to the dangers of the wilderness. Women, on the other hand, needed to be protected since they nurtured the young and were crucial for procreation. While men were sweating in the backwoods, women only had to care for the cave-kids and to wait for food (Barletta 2006).

Although this theory traces back to the beginning of mankind, it seems that even today males and females are still somehow marked by these stereotypes. Especially in fairly male-dominated cultures, such as the Arab culture, it is assumed that females face difficulties to enter the public sphere and to be accepted in business life. The Arab culture is characterized by a predominant Muslim religious practice, which involves among others that men are dominant in public, whereas women are responsible for the private realm, such as family (Kalliny 2010). Due to our great interest in the Arab culture and the main emphasis on leadership in our master’s program, we decided to direct our thesis towards female leadership in the Arabic world, which will be specified in the following.

1.2 Research Justification

With the intention of being more specific, we decided to narrow down the focus of investigation. First of all, it appeared crucial to us to define an industry to concentrate on. Since both of us pursued undergraduate studies in tourism management and aim to become one day successful leaders in the hotel business, we opted for the hospitality industry. Moreover, we thought about focussing on a specific geographical area. The Arabic world invokes more than 20 Arabic-speaking countries in North Africa and Western Asia, which are characterized by partly different historical, political, and cultural contexts (Hourani 1991). We selected North Africa, including Morocco, Tunisia, Algeria, Libya, and Egypt, since it is supposed to be one of the future goldmines in the tourism industry (WTTC 2010), which is displayed in figure 1.2 (p. 2). Due to its variety, such as beach tourism, golf tourism, and city tourism, North Africa faces enormous growth opportunities.
has become increasingly attractive for western hotel chains, such as Starwood and Hilton, calling on many different kinds of talents (Hotel News Resource 2010). Nevertheless, recent political unrest in North Africa has casted a cloud over the promising tourism development. Especially Tunisia, Egypt, and Libya hit the headlines due to pro-democracy demonstrations. Whereas in Tunisia and Egypt the protests made the former presidents retire from office, Libyan demonstrators have been heavily attacked by the government and since February government troops and rebels have been engaged in fierce fighting (BBC 2011). Depending on the political development in Libya, travel experts assume that it might take some months till tourist arrivals in Tunisia, Morocco, and Egypt will be back to normal (n-tv 2011).

Apart from the current slump, North Africa is still considered as one of the booming destinations in tourism, which in turn leads to an increased need for high potentials in the hotel and travel industry. It was found that western hotel groups prefer to fill leading positions, such as General Manager, Director of Sales, and Director of Finance, with western male as well as female managers due to their familiarity with the corporate culture and quality standards (Ayoun & Moreo 2008).

We assume that the employment of female managers in a fairly male-dominated society might involve certain cultural conflicts. Due to differing value systems, gender roles are differently perceived, which could lead to lacking respect and insufficient acceptance towards female western superiors. Therefore, our thesis aims to define on how female western leaders can succeed in Arab countries by taking into account cultural differences, such as underlying attitudes and beliefs.

1.3 Research Question and Research Aim

In recent years there has been an increasing interest in female leadership in the hospitality industry (Kattara 2005, Woods & Viehland 2000). Moreover, the past decade has seen rapid development of the tourism industry in Arab countries, such as Middle East and North Africa (WTTC 2010). However, far too little attention has been paid to female western leaders operating in Arab countries. Therefore, the aim of this scientific paper is to investigate on how female western leaders can succeed in Arab countries, such as North Africa. Predominantly focusing on the hospitality industry,
differences in culture systems, such as values, beliefs and attitudes, are considered. Thus, the thesis seeks to address the following issues:

Are there barriers for female western managers to succeed in the hospitality industry in North Africa?

What are the critical success factors for western women to overcome these barriers and to be effective leaders?

The overall objective of this study is to provide useful insights for international hotel chains as well as to provide extensive knowledge for female western leaders in Arab countries in order to overcome cultural gaps. With regard to our personal goals, we hope to gain valuable expertise through proper investigation and research, which might be beneficial for our future professional career.

1.4 Chapter Outline

The paper has been divided into nine chapters. Whereas the first chapter serves to introduce our research topic, purpose, and aim, the second part describes our understanding of methodology, the chosen methodological view as well as the selected methods to create knowledge. The third section gives a brief overview of the cultural environment of the study. The purpose of this chapter is to provide a basic understanding of the Arab culture, its value system, the role allocation as well as predominant leadership approaches. Chapter four begins by laying out the theoretical dimensions of our empirical study. It presents the findings of the survey, provides an analysis of the results and identifies the limitations of our investigation. The fifth part assesses the ongoing value change within the Arab culture as a possible explanation for the survey results. First, the general phenomenon of changing value systems in societies is discussed by referring to modernity and postmodernity from a sociological angle. Then, gained knowledge is applied to North Africa and driving forces for the ongoing value shift are suggested. Chapter six examines the situation of female western leaders in hotels in North Africa. Based on insights gained through personal conversations with industry experts we describe some features of the hospitality industry and the general leadership approach applied. Furthermore, this chapter outlines the challenges female western hotel managers are confronted with and how they successfully lead their team. In the seventh part we discuss our findings and combine the knowledge gained from the literature review, the survey, and the conversations. Hereby the aim is to answer our proposed research questions. A wrap up of the thesis is given in chapter eight. The ninth chapter looks at the overall study issue from a less academic and more entertaining angle by depicting a possible diary entry from a western woman leading in a hotel in North Africa.
2 RESEARCH DESIGN AND METHODOLOGY

In this chapter we discuss what methodology means to us and in what way it influences our research approach. We briefly talk about the different methodological views including their basic beliefs and disadvantages. Furthermore, we justify our choice for the systems view and explain why this approach is the most appropriate for our study. In addition we depict our general research approach based on the grounded theory. Finally, this chapter demonstrates the three different methods, which we use in our thesis, namely survey, literature review, and conversations. In general, this chapter enhances the understanding of how research is conducted.

2.1 On Methodology

2.1.1 Methodology is US

Methodology can be described as a form of thinking as well as a form of acting. It refers to the selection of specific techniques based on our ultimate presumptions, such as beliefs and attitudes, as well as on the respective problem. According to our worldview as well as existing theories, such as scientific paradigms, a methodological view is selected in order to research reality (Arbnor & Bjerke 2009).

In general, a methodological view indicates on how someone looks at reality. Whereas one defines truth as a stable and analytical construct, others rather consider interdependencies of single components and advocate a holistic view. Thus, the chosen methodology corresponds to the angle from which reality is researched. Moreover, it helps to create a framework to refer to and therefore a path to follow. Metaphorically speaking, a methodological view represents the theoretical lenses through which we look at reality. They shape the way we perceive our environment and how we see the world. Hence, it needs to be emphasized that methodology cannot be isolated from the personality of the scientific writer (Arbnor & Bjerke 2009). ‘Methodology is not something “out there”, it is YOU’ (Schlagbauer & Schuppener 2010 p. 15).

2.1.2 The Methodological Views

Arbnor and Bjerke (2009) define three different methodological views, namely the analytical view, the systems view, and the actors view. The analytical view is the most traditional form of methodology. Applying this approach, one thinks that reality consists of independent objective and subjective facts. Reality in this case can be observed and analyzed using hypotheses testing cause and effect relations. Generated results are consistent over time and can be generalized. However, it is often criticised that researchers pursuing an analytical view ignore complexities, dynamics, and interdependencies within reality. Furthermore, the researcher’s bias, which may influence the study results, is disregarded.
The systems view indicates that reality is based on systems that consist of objective and subjective facts, which are interdependent. Therefore, the single components of a system should not be studied in an isolated manner, but rather the interaction with each other is a matter of investigation. Critics of the systems view include too much focus on the system itself and the interdependencies and too little attention for the single components and individuals (Arbnor & Bjerke 2009).

According to Arbnor and Bjerke (2009) the third methodological view is called the actors view. It is hereby assumed that reality is seen as socially constructed and understood based on the researcher’s subjectivity. Therefore, the existing frame of reference, pre-understanding, and interactive development of knowledge strongly influence the researching process. This view takes into account the complexities and dynamics within reality and considers each situation as unique and dependent on context. It aims to generate a variety of possible understandings explaining a phenomenon. Scholars criticising this approach argue that it is too subjective and focused on too many details as well as that the conclusion cannot be transferred to a broader context.

2.2 Justification for Systems View

When creating knowledge we are guided by our ultimate presumptions and our personal worldview, which can only gradually change over time. In this respect, both of us are fairly logic and pragmatic thinkers. Although we prefer concrete information to abstract information, we are aware of complexities and dynamics within reality. Moreover, we agree that the world cannot be defined in black and white terms and that the context often plays a crucial role. According to our perception, reality consists of different systems, which are based on subjective and objective facts. These components are interdependent and cannot be studied in an isolated way. The systems view is therefore closely coupled to holism, the idea that all the properties of a system cannot be understood by its component parts alone (Arbnor & Bjerke 2009).

Having a closer look, a system can be defined as a set of components that are interrelated. The complexity of the system depends on the magnifying level and therefore on the amount of details. Whereas a fairly high magnifying level involves fewer details within the system, a lower magnifying level would involve more details. According to the relativity principle, every system can contain subsystems. In addition, it can be a potential component in a larger system, the so-called supersystem (Arbnor & Bjerke 2009).

With regard to our thesis, the Arab culture is considered as a system containing different components, such as religious beliefs, nationality, values, and attitudes. Since these components are highly interdependent, for instance religion and nationality have an impact on values and attitudes and vice versa attitudes influence how religion is practiced, it is crucial to take into account the interaction with each other instead of studying each component in an isolated manner. We agree
that the Arab culture can be defined as an open system, since the system itself as well as its components need to be studied in the context of its environment (Arbnor & Bjerke 2009). Possible environmental influences may be political, socio-economic, and technological development within Arab countries (Inglehart & Welzel 2005).

When talking about systems, it needs to be emphasized that the picture of the system depends on the one who constructs it. Since it is almost impossible to include the totality of the complicated world within one system, each system’s model is limited according to the researcher’s perspective and his/her frames of reference. Thus, the magnifying level depends on the usefulness of details in relation to a certain purpose. This fact also implies that the systems view creates awareness for the researcher’s subjectivity, which has without doubt an impact on the study results (Arbnor & Bjerke 2009).

In brief, this means to us that the way we look at the world has an impact on how we construct different systems and how we make out the single components. The given interdependencies of the system’s properties then further influence the system itself as well as its elements. Thus, we suggest that systems or in a broader sense reality is a very complex and dynamic construct, which is subjectively perceived and permanently shaped by contextual forces. Drawing a parallel to culture, we therefore propose that generalizations and categorizations are to be considered with caution and attention should be paid to the contextual environment.

2.3 Grounded Theory

According to Strauss and Corbin (1998, p. 12) the grounded theory represents a ‘[...] theory that was derived from data, systematically gathered and analyzed through the research process’. It is assumed that a researcher does not start with a fixed theory in mind but rather with investigating on a specific study area in order to draw a theory from collected data and observations. The emerged data is expected to resemble more the reality than a theory based on summarized concepts and scientific paradigms. Moreover, grounded theories are said to improve understanding and represent an important guide to action.

Glaser (2011, p. 1 of 2) defines grounded theory as a ‘[...] systematic generation of theory from systematic research’. It involves the application of different research procedures in order to derive conceptual categories from the collected data. In addition, he emphasizes that grounded theory is not only restricted to qualitative use, but can also be used with quantitative data.

On the basis of grounded theory, we decided to pursue an abduction approach. According to figure 2.1 (p. 7), this implies that we started on the empirical level by conducting a survey and collecting quantitative data. On the basis of these results, theories were derived and respective literature and
theoretical concepts were consulted. In order to fill knowledge gaps, conversations with female western leaders in North African countries were carried out to complete the picture. Again, literature was reviewed. Thus, research was a circular process within empirical and theoretical reality. In the end these insights were used as a springboard to develop a theoretical approach that is transferable to further contexts (On Methodology 2010).

2.4 Methods

2.4.1 Survey

In order to gather primary data on the empirical level, a survey among Arabic employees at an international five star hotel in Taba, Egypt was conducted. Hence, it was a captive group survey, since the participants were from a specified group, namely hotel employees. A respondent-completion format was used to collect data of quantitative nature. The structure of the questionnaire consisted of fixed choice questions (Veal 2006). The quota sample size was 70. According to the size of departments, it was sub-divided in 50% food and beverage staff, 20% housekeeping staff, 15% front office staff, and 15% administration staff. Since the participants had to complete the questionnaire on their own, it was even more important that the questions were formulated in a clear and understandable way.

Due to the geographic location we were not able to be there in person and conduct the survey. Thus, in order to reach the desired response rate we closely cooperated with the hotel’s Assistant Human Resources Manager. The survey on-the-scene was organised in the following way: Ten people at a time had 45 minutes to individually complete the questionnaire. Due to the close contact with foreign guests and the everyday use of English at work the employees were said to have proficient English skills, hence the questionnaire was provided in English. Nevertheless, the Assistant Human Resources Manager stood at their side to help out with Arabic interpretations of the content. In order to avoid preconceived notions we only revealed that the questionnaire is part
of a thesis research. Thus, no information about us and the purpose of our thesis was provided. After completion the Assistant Human Resources Manager returned the questionnaires to our attention. We are aware that the setting of the survey is a limitation of our findings and that the context might have influenced the answers. This and other limitations are discussed in chapter 4.3.1 (p. 35). With regard to the transferability of the findings, it needs to be taken into account that the survey was only conducted in Egypt. Nevertheless, we believe that the findings are to a certain extent applicable to the other North African countries, since all of them underwent similar political, cultural as well as socio-economic changes. In particular, Egypt, Morocco, and Tunisia are marked by a comparable economy structure due to the significant impact of tourism (Economy Watch 2011a; Economy Watch 2011c; Economy Watch 2011d; Economy Watch 2011g; Economy Watch 2011h).

The overall aim of this survey was to identify attitudes of Arabic employees towards relationships, trust, responsibility, and accountability and what this implies for leadership. A likert scale was used to measure this perception. The collected data was analyzed with SPSS. Using nominal and interval scales ensured the reliability of the questionnaire. In general nominal scales serve to categorize data and to offer labels for certain characteristics. Interval scales help to measure quantitative attributes on the basis of likert scales. These could also be seen as ordinal scales. However, since no fixed zeros exist these scales are treated as interval scales in the analysis (Arbnor & Bjerke 2009).

### 2.4.2 Literature Review

On the basis of the survey results and the core topic of the thesis, namely female and gender leadership, respective theories and concepts were reviewed. This method implies using secondary data and refers to existing literature, such as scientific articles, topic-related editorials, and text books, in order to familiarize with specific themes (Veal 2006).

According to the survey results concepts, which we analyzed, were leadership in the Arabic culture, as well as modernity and postmodernity linked to an occurring value shift. Based on the core theme of the thesis we also reviewed leadership approaches by females. With regard to this, the main focus lied on transformational leadership, since women are often associated with it. Therefore, studies of Bass, BM were of peculiar interest. In order to probe into the Arab culture and its leadership styles, Bjerke, B; Harris, PR; Kalliny, M; and Silverthorne, CP are said to be key authors. On the subject of modernity, postmodernity, and value change in western and Arab countries findings of Inglehart, R; Welzel, C; Kurzmann, C; Masud, MK; Salvatore, A; and van Bruinessen, M were of primary focus. Information is reliable if authors with different perspectives agree on a matter and come up with similar results.
2.4.3 Conversations

In order to fill knowledge gaps, conversations with successful female western leaders operating in North African hotels, a Human Resources Manager responsible for this region as well as with a western recruiter were carried out. Hereby, an interpretive method consisting of open-ended questions was applied (On Methodology 2010).

According to Arbnor and Bjerke (2009) conversations in a research context serve to collect primary data of a subjective and factive kind. The overall goal is to make those questioned open themselves and reveal personal feelings, experience, and opinions. Compared to interviews, conversations help to find out the subjective reality of the participants rather than the objective reality. Since the data is fairly personal and private, it cannot be withdrawn from other information sources, such as public data.

This qualitative approach aimed to look at the system from a different perspective by getting the leaders’ assumptions about the follower’s perception. With this we wanted to identify the underlying opinions, impressions, feelings, and experience of female western leaders in hotels in North Africa. We focused on a rather small group in order to grasp more details and get insights about attitudes related to leadership and culture. Reliability and validity were not our main objective since we concentrated rather on pragmatism and usefulness than on generality.
3 CULTURAL ENVIRONMENT OF THE STUDY

Before conducting the survey, we investigated on the cultural environment of the study – the Arab culture – in order to gain a basic understanding. Therefore, in the first part of this chapter, we suggest definitions to clarify who is Arab. Besides, cultural values as well as the role allocation between men and women are examined and described. The second subchapter deals with Arabic leadership, applied approaches, and leadership styles.

3.1 Traditional View on Arab Culture

3.1.1 Who is Arab?

With the purpose of discussing the Arab culture, it needs to be first defined what an Arab is. Lewis (2002 cited in Kalliny 2010) states that someone, who holds nationality of a country that identifies itself as Arab, such as Saudi Arabia, Jordan or the Arab Republic of Egypt, may call himself an Arab. Moreover, Lewis (2002, p. 2) refers to Sir Hamilton Gibb’s definition arguing that

all those are Arabs for whom the central fact of history is the mission of Muhammad and the memory of the Arab Empire and who in addition cherish the Arabic tongue and its cultural heritage as their common possession.

Furthermore, he introduces the definition of some Arabic leaders stating that an Arab is someone who lives in their countries, is brought up in their culture and speaks their language (Lewis 2002).

Although both definitions stress the common language, culture as well as the Muslim faith, it needs to be emphasized that there is a considerable dissimilarity in the spoken and written Arabic language. Even if the general grammar is fairly uniform, 20 different spoken dialects can be found across all Arab countries (Kalliny 2010). With regard to a common culture, it would be false to assume that all Arabs behave in the same way or look similar, since every Arab country is characterized by a different historical, political, and economic context (Harris, Moran & Moran 2004). When talking about religion, it needs to be considered that not all Arabs believe in Islam. Whereas Egypt is to 90% Muslim, in Lebanon only half of the population follow Allah (Kalliny 2010).

3.1.2 Arab Culture Meets Islam

It was found that in total Arab people have a Muslim majority, which also explains why Islam is considered as a dominant component of the Arab culture. Since there is a fine line between culture and religion, the two are often mixed up. The Shari’a (Islamic law), for instance, has a significant influence on Arabs’ or rather Muslims’ daily activities. It represents a guide to action by communicating moral values, such as truth and justice, duties and expected behaviour (Kalliny 2010). The Shari’a is based on the Quran, the single divine book for Muslims, and the Sunnah of the

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prophet Muhammad, which includes his habits, practices, values, and behaviour, and serves as a path to follow for Muslims (Ahmed 2002). Thus, Kalliny (2010) agrees with Harris, Moran and Moran (2004) stating that the culture system of Arabs is mainly based on Islamic beliefs and religious practices stated in the Quran.

Important values of the Arab culture are loyalty to family, dignity, and honour. Therefore, it is considered as impolite to make an Arab lose face or to be shamed. Moreover, Arabs are said to highly value respecting elderly people, interdependence, such as the need for affiliation, and harmony with others. Since they are characterized as very warm and expressive, they tend to prefer close relationships without intermediaries. However, they do not necessarily seek the close contact to foreigners. Arabs are assumed to focus on ‘being’ rather than on ‘doing’, meaning family, rank, and position are more valued than visible achievements. Talking about accomplishments, the collective goal has priority over individual goals, which makes the Arab culture fairly collectivistic. Collectivistic cultures are often linked to high-context cultures, meaning messages are indirectly stated. Individuals tend to express themselves in an imagery way based on exaggerations and symbols. Furthermore, the Arab culture may be described as non-linear. Hence, time is less important and events are not taking place in a sequential order (Harris, Moran & Moran 2004; Kalliny 2010; Zaharna 1995).

Although the findings of several scholars (Harris, Moran & Moran 2004; Kalliny 2010; Zaharna 1995) in the field of Arab culture seem to be in agreement, the transferability of these findings needs to be considered with caution. Sackmann and Phillips (2004) emphasize that culture does not solely refer to nationality or religion as a source of identification, but rather to cultural groups that evolve within different contexts. They claim that individuals have quite complex identities, which allow for simultaneous memberships in different groups as well as for changes of memberships over time. This interpretative approach is called the Multi Cultures Perspective which challenges the cross-national comparison – a positivistic approach claiming that culture equals nation/religion.

In the end, it is suggested that the perception of culture depends on the theoretical glasses worn by the observers as well as their basic assumptions. With regard to our theoretical glasses, we deny the categorization of human beings on the basis of nationality and culture. Moreover, we think that culture is not rigid or stable but rather subject to change. However, we think that in order to come up with findings concerning our research aim some generalizations have to be made.

### 3.1.3 Role Allocation

Kaya (2000) claims that in the Arab culture men represent the head of the family and are the ones who participate in public life, whereas women are expected to be fairly passive and to focus on the private realm, such as family.
With regard to the concept of equality, it needs to be pointed out that the second-class status of women in some countries does not have its origin in the Quran, since there it is stated that ‘God created you from a single being’, meaning that all people should be treated as the children of god and therefore equally (Mohammadi 2002). It is assumed that the unequal status is rooted in different interpretations of the Quran and the Shari’a by religious clerics, the so-called Mullahs or Ulamas. According to them, men are allowed to have more than one wife. Moreover, they may divorce without stating reasons, whereas women have to indicate grounds (Kalliny 2010). Furthermore, they argue that women have to be veiled in order not to provoke men and not to endanger moral behaviour (Kaya 2000).

Nevertheless, it needs to be emphasized that the Arab culture cannot be stereotyped. In some Arab countries women are well-educated and hold jobs, whilst in others they are illiterate and not even allowed to drive a car. Whereas more traditional countries, such as Saudi Arabia, require women to cover from crown to ankle, more tolerant countries do not have legal dress restrictions, for instance Egypt, Tunisia, and Morocco (Harris, Moran & Moran 2004).

Having a closer look at North African countries, it was found that a non-discriminatory legal framework has enabled women to gain increased access to education, employment and therefore to public space in recent years (UNECA 2005). Moreover, family regulations, such as laws on the status of women in marriage, as well as their rights in divorce, have been reformed. Nevertheless, it is claimed that legal regulations do not necessarily change social practice. For instance, women divorcing their men run the risk of losing their dowry, alimony and other gifts, and therefore to face serious financial problems. In addition, women are still placed under male guardianship, meaning under legal control of their fathers, husbands or brothers (Kimani 2008).

### 3.2 Arabic Leadership Style

According to Silverthorne (2005) there is little research available on leadership in Arab countries. Slightly increased interest in the Arab culture was noted when the Arab economies were transformed from being agrarian into becoming industrial and when some Arab countries became involved in the oil business in the 1970’s. Before, even less was known about the Arabic world, the culture, and the business behaviour (Bjerke 1999). Nowadays, research on Arab culture has been subdivided into Westernized, Arabized, and Isalmicized studies depending on the angle of research and the underlying viewpoint (Silverthorne 2005).

Bjerke (1999) has probed into Arab leadership from a general Arabic viewpoint, which does not disregard religious principles and the impact of Islam on culture. He emphasizes that religion influences the daily life of Muslims and therefore Arab thinking and the way they lead. Hofstede
Cultural Environment of the Study

Gelhard & Neulinger

(1984 cited in Bjerke 1999) claims that religion often plays a crucial role in uncertainty-averse societies. People tend to fall back on religion in order to cope with future uncertainty and to feel secure. Arabs’ high intolerance for uncertainty is also believed to be the cause for emotional resistance and fear towards change in professional life. Besides involving a very slow pace of change, it keeps them from trying out new processes and makes them adapt obsolete problem-solving procedures to new situations (Hofstede 1984 cited in Bjerke 1999).

With regard to decision-making in working life, it needs to be distinguished between horizontal relationships, e.g. colleagues, and vertical relationships, e.g. subordinates and supervisors. On the horizontal level, Arabs are said to prefer group decisions to individual decisions and want to be consulted (Trompenaars 1995 cited in Bjerke 1999). On the vertical level, superiors are considered as dominant and authoritarian, who exert power and make decisions autocratically. The organizational pyramid is steep and characterized by a long power distance and central top-down communication. Since Arabs are very rank-conscious, others are assumed to be seen as a threat to one’s power and should not be trusted. Moreover, letting subordinates participate in the decision-making process is said to be a weakness of the leader (Bjerke 1999).

Since Arabs form part of a high-context culture, communication depends on contextual cues, such as non-verbal behaviour and interpersonal relationships. Moreover, they are said to be very proud, therefore the most effective motivation is to give them pride. With regard to rewards, tangible and direct benefits are preferred over future benefits. In addition, focusing only on the verbal channels of feedback in a working relationship is seen as insufficient. As already mentioned before, they value ‘being’ over ‘doing’, meaning the status of an individual depends primarily on his/her family status rather than on accomplishments (Bjerke 1999).

Dorfmann (1996) agrees with Bjerke (1999) that employers are expected to take care of their employees by providing security and expertise. Metaphorically speaking, leaders are supposed to act as father figures, who care for their employees in a personal way.

In 1991, Robert J. House, a professor at the Wharton University Pennsylvania (USA) initiated a cross-cultural research program, the so-called Globe study, which has investigated on leadership in different countries from a fairly westernized viewpoint, and lasts until today. The survey was conducted among 17,370 middle managers from 951 companies, which form part of food processing, financial service or telecommunication industry, in 62 countries. The overall aim of the study was to probe into interrelations between organizational culture, regional culture, and leadership as well as to identify the specific leadership styles of each country or cultural cluster. Each middle manager was required to fill out one questionnaire about organisational culture and one about regional culture. Both versions also contained 112 questions about leadership attributes, which
Cultural Environment of the Study

were measured on the basis of a likert scale (1 = a certain behaviour hinders effective leadership, 7 = a certain behaviour supports effective leadership). In addition, qualitative methods, such as discussions, interviews, and focus groups were conducted (Buchegger 2006).

In agreement with Hofstede (2005), House (1996 cited in Buchegger 2006) revealed that the regional culture has a considerable impact on the organizational culture. It is suggested that especially social cultural values of a region, such as gender equality, a high or low power distance or uncertainty-aversion, shape the value system of an organization. This can be partly ascribed to the fact that founders of a business, who are primarily influenced by their regional identity, tend to employ managers who share their attitudes and beliefs and who build an organizational environment that mirrors the founders’ values. The effectiveness of specific leader attributes, however, cannot be attributed to regional culture. Whereas leader characteristics, such as conflict-aversion or individualistic behaviour, are rated as effective in only some cultures, other leader attributes, such as trustworthiness, honesty, and team integration, seem to be widely valued regardless of the regional culture. Besides examining the correlation between national culture and organizational culture, the influence of industry culture was also studied. Here, no correlation was found, meaning that industry culture does not seem to have an impact on the organizational value system.

With regard to the investigations on leadership, six categories were determined, namely transformational-charismatic leaders, team-oriented leaders, humane leaders, participative leaders, self-protective leaders, and autonomous leaders (House 1996 cited in Buchegger 2006). It was found that in the Arabic cluster (Qatar, Morocco, Turkey, Egypt, and Kuwait) team-oriented leadership as well as transformational-charismatic leadership were rated the highest. However, since no approach was preferred over another at an extreme level, it is concluded that Arabs rather favour a middle-of-the-road approach. Within this study, team-oriented leaders are defined as team-builders while being collaborative and diplomatic, whereas transformational-charismatic leaders are said to be visionary, inspirational, decisive, and that they highly value personal integrity (Silverthorne 2005). It is observed that societies with high uncertainty-aversion as well as in-group-collectivism generally prefer team-oriented leadership to participative leadership. This goes hand in hand with the findings of Bjerke (1999) regarding horizontal and vertical relationships. On the horizontal level, employees have a preference for common decision-making and want to be a part of it. In addition, they do not want to be left alone with a task. On the vertical level, subordinates are not involved in the decision-making process.

With regard to transformational-charismatic leadership, it is noted that especially societies, which value in-group-collectivism and gender equality, rated high on this leadership style (House 1996 cited in Buchegger 2006). This contradicts the fact that the Arab culture is fairly male-dominated and that
many Arab countries still lack gender equality (Kimani 2008). Moreover, the high ratings on transformational leadership challenge the findings of Bjerke (1999) on the vertical level, arguing that supervisors are very autocratic and dominant rather than empowering and supportive. Additionally, Arabs are characterized as resistant and sceptical towards change instead of future-oriented and visionary.

A possible explanation for the inconsistent results of Bjerke (1999) and House (1996 cited in Buchegger 2006) might be the use of different methods. Whereas Bjerke (1999) mainly relies on personal experience and observations topped up with theoretical findings of Hofstede (1984) and Trompenaars (1995), the Globe study primarily refers to self-descriptions of leaders. Schein (2004) emphasizes that one has to differentiate between what people say and how they finally act. According to the espoused theory, individuals tend to opt for the ideal answer within a questionnaire, meaning they pretend to have certain attitudes or beliefs which they would like others to think they have (Argyris & Schön 1974). In addition, we have to consider that the Globe study investigates on middle managers of only three branches of industry.
4  EMPIRICAL STUDY – SURVEY

After having probed into the cultural environment, the next chapter deals with the findings from our survey conducted among Arabic employees in an international five star hotel in Taba, Egypt. The first part clarifies the aim of the study and justifies the structure of the questionnaire. Then we provide theoretical knowledge about the single concepts used in the questionnaire. This is followed by the presentation and analysis of the survey results. Our analysis did not show any significant correlations, which made us critically review our study in the last part of this chapter.

4.1  Background

4.1.1  Aim of the Survey

Since the core theme of our master’s thesis considers female western leadership in the Arabic world, the survey was mainly based on these two concepts. On the one hand it aimed to investigate on the attitudes of Arabic employees towards females and foreigners. On the other hand it intended to probe into their underlying assumptions as well as notions of relationships, motivation and aspiration, responsibility and engagement, respect, and trust in their working life. In addition, we planned to ask the respondents how they would define a good manager. In our opinion, knowing these attitudes and notions is crucial to become an effective (female) leader in the Arab culture. By going beyond the surface, we hoped to gain valuable insights as well as to improve our cultural understanding. The survey was considered as an important contribution to answer our research questions about barriers and critical success factors for female western leaders in hotels in North Africa.

4.1.2  General Content of the Survey

With regard to the development of the questionnaire we first fell back on our knowledge gained throughout the master’s program as well as on the professional advice from our tutor. We looked at the term leadership and what it actually means to us. Thereby, we found that it might be important to probe into the above mentioned notions, such as relationships, motivation and aspiration, responsibility and engagement, respect, and trust since they are connected to leadership and might differ from culture to culture. After having drawn the rough structure we went back to the literature to elaborate the single items of the questionnaire. A copy of the questionnaire is attached in Appendix A.

Several scholars argue that leadership is about influencing and guiding other people to work towards a shared vision. A successful leader can be seen as a manager of meaning, who is creating a point of reference for the follower’s and enhances their understanding of the company’s values and culture. It is claimed that leadership is a cognitive process which primarily occurs in the human minds of the leader and his/her followers. On the one hand the leader has to find solutions for problems and
create a vision within his/her own mind. On the other hand it is crucial that s/he is able to alter the followers’ cognitive processes to reach the desired outcomes. In order for this interdependent relationship between leader and followers to be effective mutual trust and respect are crucial. Hence, the leader should be aware of the followers’ cultural background to build up trust and relationships in order to be able to successfully convey a message (Bennis & Nanus 2005; Gardner 1996; Smircich & Morgan 1982).

It should be noted that we as researchers are to some extend biased and see leadership from a rather western perspective. However, we are aware that when operating in different cultures it is important to adapt and familiarize with the local conditions. An effective leader needs to be responsive to the cultural characteristics and not just assume that what works at home can easily be applied in a different cultural setting (Schneider & Barsoux 2003).

This implies that a leader should be familiar with the employees’ attitudes towards colleagues, supervisors, foreigners and the other sex. For instance, the Arab culture is fairly male-dominated; therefore employees’ attitudes towards females are central to understand their behaviour. In addition, it is crucial to understand their stance towards underlying notions of trust, relationships, motivation and aspiration, responsibility and engagement, and respect.

Based on what we consider as leadership and on how we intend to gain cultural understanding we formulated the questionnaire. In order to better comprehend the interrelations figure 4.1 depicts all five aspects used, which will be described in more detail in chapter 4.1.3 (p. 18).

![Interrelation of Leadership Elements](image)

Figure 4.1: Interrelation of Leadership Elements
Source: Adapted from Bennis & Nanus 2005; Gardner 1996
4.1.3 Individual Concepts of the Survey

In our point of view, it is essential to investigate on the notion of trust since it is, metaphorically speaking, the glue that keeps the whole organization together (Bennis & Nanus 2005). Especially since Arabs are said not to trust others easily, it is important to find out about their underlying attitudes towards trusting females and foreigners (Bjerke 1999). Trust is regarded as a prerequisite for an effective work relationship and to manage meaning between leader and followers. This basic ingredient cannot easily be purchased but must be built up over time. Studies claim that a positive relation between workplace satisfaction, relationships, commitment, and trust is evident. Besides trust, respect also is a precondition to establish good relationships. Since leadership is also seen as a transaction between leader and followers those relationships are essential (Bennis & Nanus 2005; Chen, Hwang & Liu 2009).

Workplace relationships are handled differently in different cultures. Since the western culture is rather task-oriented the relations at work are usually formal. In contrast, the Arab culture values personal and cordial relationships also in business life. Thus, leaders should be aware of this fact in order to act accordingly without snubbing others (Bjerke 1999). The quality of the different relationships between leader and follower, also called leader-member-exchange (LMX), has a strong influence on trust, interaction as well as mutual support. Furthermore, it was found that workplace performance, satisfaction, commitment, and exhibited citizenship behaviour are strongly depending on the different leader follower relationships (Kim, Lee & Carlson 2010; Nahrgang, Morgeson & Ilies 2009).

The third notion to be probed is motivation and aspiration. Gordon (2010) suggests that leaders have to develop meaningful relationships with their followers as one way of motivating them better. It is regarded as a crucial soft skill for successful leaders to be able to motivate their subordinates. Besides establishing relationships, the leader has to transfer optimism about achieving goals and share a common vision in order to increase the motivation. According to Kark and van Dijk (2007) people in general are motivated either through promotion or prevention. Promotion is linked to achieving rewards, whereas prevention aims to avoid punishments. However, we assume that effective motivation, such as promotion or prevention, might differ from culture to culture. Therefore, the questionnaire also aims to investigate on motivating forces in the Arab culture.

The aspect of an optimistic leadership style and clearly communicated goals is also closely linked to responsibility and engagement. Work engagement is defined as a positive motivator whereby the employee exhibits a high energy level, strong dedication to the task, and completely concentrates on achieving goals (Tims, Bakker & Xanthopoulou 2011). Since an engaged work force is believed to be more involved and committed it can be regarded as a competitive advantage. A leader can boost this
sense of responsibility by building relationships, clearly conveying a vision, and showing the followers how they can contribute to the overall goal (Seijts & Crim 2006).

The last aspect considers respect. Particularly the Arab culture is said to highly value seniority. ‘Being’ is more important than ‘doing’, meaning status and position are more respected than individual achievements. Vice versa, the western culture prefers accomplishments over status, which leads to different views of respect (Kalliny 2010). Since respect is closely linked to trust and relationships, it is essential to know how individuals in North Africa perceive and value respect.

4.2 Results and Analysis

4.2.1 Findings of the Survey

This subchapter aims to present the results of the survey as well as the analysis of the collected data. First of all, general information about the respondents is provided. Of the total study population, all 70 subjects completed and returned the questionnaire. All of those surveyed were males. Hence, the study is limited since we did not get insights about attitudes and opinions held by females. The majority (95.7%) of the respondents is between 18 and 35 years old. We were able to stick to our initial quota ratio, namely 50% food and beverage staff (e.g. restaurants, room service, hotel bar), 20% housekeeping staff, 15% administrative staff as well as 15% front office staff. Almost two thirds (64.3%) of the participants do not hold a managerial position and are labeled as team member. 27.1% are employed as supervisors and the remaining 8.6% work in middle and top management. With regard to work experience outside an Arab country only three employees (4.3%) reported that they had previously worked in North America and Europe.

The first three items of the questionnaire aimed to probe the notion of relationships. The respondents were asked to evaluate their relationship with their supervisors, their subordinates as well as with their colleagues. Three answers were given ranging from a mainly cordial relationship to a fairly impersonal relationship. Only non team members (n = 25) were supposed to evaluate the relationship with their subordinates. Figure 4.2 (p. 20) presents the results of all three dimensions, namely supervisors, colleagues, and subordinates, in relative numbers.²

² All figures show results in relative numbers, except when indicated differently as in figure 4.6
Comparing the data on relationships with supervisors with the data on relationships with subordinates, some variations become apparent. On the one hand, only 39.1% of the participants described the relationship with their supervisor as personal and cordial. Whereas over half of the employees (56.5%) perceived the leader-follower relationship as formal and fair, a small proportion (4.3%) ranked it as impersonal and fair. On the other hand, a majority of non team members (62.5%) described their relationship with subordinates as rather personal and cordial, one quarter (25%) as formal and fair, and the remaining 12.5% as impersonal and fair. These variations could be ascribed to a dissimilar perception of the relationship due to different hierarchical levels as well as to an idealized self-assessment on the part of the supervisor. Individuals often tend to opt for the ideal answer within a questionnaire, meaning they pretend to have a certain behaviour which they would like others to think they have. This phenomenon will be described in detail in chapter 4.3 (p. 35).

With regard to the relationships among colleagues the result was fairly balanced. The answers were almost equally divided into personal and cordial relationships (50%) and formal and fair relationships (47.1%). Only a small number of participants (2.9%) reported impersonal and fair relationships with their colleagues. It is assumed that relationships with colleagues from other departments might probably not be as personal as relationships with colleagues from the own department. Thus, we suppose that the frequency of interaction influences the relationship’s nature and therefore the study results.

Nevertheless, it needs to be emphasized that in total only a small number of the respondents characterized their relationships with colleagues, supervisors, and subordinates as impersonal and
fair. This supports the findings of Bjerke (1999) and Harris, Moran and Moran (2004) that Arabs tend to prefer personal and close relationships at their work place.

The next items of the questionnaire aimed to assess the respondents’ attitudes towards motivation and aspiration. Hereby, the questions were designed to look at short and long term motivation. From figure 4.3 we can derive what motivates the respondents in their daily work and therefore on a short-term basis. The motivating factors were evaluated on the basis of a three point likert scale (1 = absolutely essential, 3 = somewhat/not important).

According to our findings, monetary rewards are the second most important motivators, since 75.7% considered them as absolutely essential, 22.9% as very important, and only 1.4% as somewhat/not important. The most effective motivating force is recognition by supervisors and colleagues. The majority of participants (77.1%) regarded this as absolutely essential, whilst the remaining 22.9% ranked it as very important. Almost two-thirds (61.4%) considered “getting more responsibility” as absolutely essential and the remaining 38.5% rated it as very important. Almost one half of the respondents (48.6%) graded future rewards as absolutely essential for being motivated. 50% regarded it as very important and a small number (1.4%) thought that future rewards are somewhat/not important for motivation. In brief, we may summarize that the most valued motivating factors on a short-term basis are recognition by supervisors and colleagues as well as monetary rewards. These findings are consistent with what we learnt about the Arab culture, namely that pride and tangible rewards are more effective motivators than future benefits (Bjerke 1999).
Figure 4.4 illustrates the results of question 5 (“You aspire to be promoted if you have...”). With regard to motivation on a long-term basis and aspiration to be promoted in the future, the survey found that a clear promotion plan is absolutely essential for the majority (71.4%) and very important for about one quarter of the respondents (25.7%). Only a minority of participants (2.9%) indicated that this factor is somewhat/not important. These results are in agreement with Bjerke’s (1999) findings, which showed that Arabs have a high intolerance for uncertainty and prefer therefore clear prospects. The motivating factors “possibility for personal development” and “increased respect from others” are almost equally distributed. Almost two-thirds of the participants (60%) regarded personal development as absolutely essential, 38.6% as very important, and only a low percentage (1.4%) as somewhat/not important. Similar, more than half of the employees (58.6%) considered increased respect as absolutely essential, 38.6% as very important, and 2.8% as somewhat/not important. We assume that these attitudes reflect the importance of status and respect present in the Arab culture (Bjerke 1999). Compared to the previous motivating forces to be promoted, getting more responsibility was considered as absolutely essential by only half of the participants (50%), as very important by 42.9% and as somewhat/not important by 7.1%.

Even though, monetary rewards were regarded as an important aspect for motivation in daily work, such financial incentives do not necessarily push employees towards promotion. Only half of the participants (51.4%) graded this factor as absolutely essential, 44.3% as very important, and 4.3% as somewhat/not important. The fact that financial incentives are besides more responsibility the least motivating forces for future promotion leads to the assumption that in the long run, pride, respect, and personal development are more appreciated than tangible rewards.
The next items of the questionnaire were supposed to probe the notion of responsibility. We asked the respondents about their attitude towards responsibility and engagement at work. Over half of those surveyed (51.4%) reported that responsibility is good for their career. 28.6% of the respondents stated that responsibility means a lot of work, whilst one-fifth (20%) claimed that responsibility increases respect of others. The results indicate that the respondents are very concerned about their career as well as their personal development, which goes hand in hand with the previous findings. However, responsibility is not necessarily considered as something positive since almost one-third of those surveyed associated an increased workload with it. Moreover, responsibility does not seem to be related to respect, since only one-fifth opted for this answer. This can be ascribed to the fact that Arabs value position and status over personal achievements and having more responsibility at work does not necessarily imply having a superior position.

In addition, we asked the participants to state their contribution to the hotel’s daily business. A large number of respondents (90%) reported that they want to contribute to the hotel's overall success. 10% stated that they rather contribute to their department's success and nobody claimed that he only contributes to his own tasks. These findings indicate that the majority of the respondents feel responsible for the hotel's success and therefore are loyal to their employer. This confirms the finding of Zaharna (1995) who argues that the Arab culture is fairly collectivistic, meaning the collective goal has priority over individual goals.

After having investigated on responsibility, we directed the survey towards the notion of respect. Figure 4.5 below shows the given reasons for respecting others at work. The respondents were asked to choose three answers.

**Figure 4.5: Reasons for Respecting Others**

Source: Based on Survey – created by the authors
It was found that those questioned respect others more when they are knowledgeable and skilled (75.5%) and when they are older than them (80%), the same age or younger (60%). In addition, 11.4% of the participants stated that sharing the same religious belief is important to respect others. With regard to gender, only a small number of respondents indicated that they respect others more because they are male (8.6%) or because they are female (8.6%).

Further statistical tests revealed (as shown in figure 4.6) that 56 respondents reported that they respect others because they are older than them. However, 35 out of these 56 participants also claimed that they respect others because they are the same age or younger than them. This leads to the assumption that the impact of age should not be overestimated, since the chosen answers seem to cancel each other out. In brief, it is concluded that the most respected are those who are knowledgeable and skilled. Age, gender, and religion seem to be less decisive.

Figure 4.6: Correlation Age – Respect
Source: Based on Survey – created by the authors

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3 Figure showing absolute numbers
Figure 4.7 below illustrates who, according to gender, origin, and age, is respected the most in working life by the respondents. Here, they were asked to opt for only one answer.

Almost half of those participating (48.6%) stated that they highly value Arabic males, who are a bit elder. This is compatible with the findings of Bjerke (1999) saying that Arabs appreciate seniority and prefer locals over foreigners. However, the least respected are Arabic males, who are younger or same age (2.9%), Arabic females, who are elder (2.9%), and Western females, who are younger or same age (2.9%). 11.4% of those questioned did not respond. Some of them commented that everyone should be respected to the same extend. Interestingly, Western females, who are elder (5.7%), seem to be more respected than Arabic females, who are elder, in working life. This could be explained by the fact that Arabic men probably expect Arabic women to be passive in public sphere as well as in working life and to be primarily responsible for the private realm, such as family (Kaya 2000). Another surprising result was the relatively high rating of Western males, who are elder (8.6%) and who are younger or same age (12.9%). In our opinion, this can be ascribed to the fact that the hotel is run by an English General Manager, who is again supported by an Austrian Management Trainee.
The next notion to be probed in the questionnaire was trust. Figure 4.8 below provides data about the participants’ opinion about the importance of trusting colleagues, supervisors, and employees from other departments. This was measured on the basis of a three point likert scale (1 = absolutely essential, 3 = somewhat/not important).

![Trust Chart]

The majority of those surveyed (81.4%) felt that trusting their colleagues is absolutely essential and 18.6% rated it as very important. 80% of the participants indicated that trusting their supervisors is absolutely essential and 20% stated that it is very important. With regard to trusting employees from other departments, only a small number of respondents (4.3%) indicated that it is somewhat/not important. 40% of participants rated it as very important and 55.7% claimed that it is absolutely essential. In general, it can be concluded that trust plays a crucial role for the respondents, which is consistent with the findings of Bjerke (1999) saying that Arabs highly value personal and close relationships at their workplace. Trust is central to doing business and to working with others.

We assume that trusting colleagues and supervisors is higher rated than trusting employees from other departments since the respondents are in closer contact with the former ones. For instance, waiters and chambermaids barely see each other due to different working hours and departments, whereas colleagues and supervisors are constantly around.

The next figure (4.9, p. 27) presents data on the appreciation of male and female colleagues as well as on the willingness to collaborate with them. This was measured on the basis of a four point likert scale (1 = I strongly agree, 4 = I strongly disagree).
Over half of the study population (58.6%) strongly agreed that they appreciate and trust their male colleagues. 38.6% of the respondents agreed with this statement, whilst 2.8% expressed disagreement. With regard to appreciating and trusting female colleagues, over half of those questioned (54.3%) reported that they strongly agree with it. 40% of the participants stated that they agree, 4.3% claimed that they disagree and a very low percentage (1.4%) communicated strong disagreement. Moreover, one-third (32.9%) of the respondents strongly agreed that they prefer collaboration with only males. One quarter of those surveyed (25.7%) reported that they agree, whereas 34.3% showed disagreement and 7.1% even strong disagreement. With regard to the counter-statement “I prefer collaboration with only females”, 12.9% of the participants claimed that they strongly agree with it. 35.7% of the persons questioned stated that they agree, whilst 37.1% displayed disagreement. 12.9% of the participants expressed strong disagreement and one person (1.4%) even abstained. Over two-third of the participants (74.3%) strongly agreed with the last statement: “I prefer collaboration with males and females”. 22.9% of the respondents showed agreement and only a small number (2.8%) expressed disagreement/strong disagreement.

Having a closer look at the data, we may conclude that the results of the first two statements barely differ from each other and are roughly equal. It seems that the respondents do not make a distinction between males and females in terms of trust and appreciation. However, when analysing the results of the third and fourth statement (“I prefer collaboration with only males/females”), it
was found that the respondents tend to slightly prefer collaboration with men. 58.5% and therefore over half of those surveyed (strongly) agreed that they prefer collaboration with only men, whereas 48.6% (strongly) agreed that they prefer collaboration with only females. There was no significant correlation found between the two statements, meaning that respondents, who agreed that they prefer collaboration with only men, did not necessarily agree that they prefer collaboration with only women. Thus, the answers did not cancel each other out, which leads to the assumption that respondents would slightly prefer males over females concerning collaboration. Nevertheless, this should not be interpreted as an aversion towards women, which is reconfirmed by the data of statement five. The most striking result to emerge from this data is that 97.2% of the respondents (strongly) agreed that they prefer collaboration with males AND females. Hence, it could conceivably be hypothesized that those questioned do not make a clear difference between men and women in terms of cooperation. This in turn leads to the assumption that the participants do not attach great significance to gender in professional life. Moreover, it becomes apparent that they are not reluctant to collaborate with women.

Figure 4.10 above illustrates the results when asking “Whom do you collaborate best with” and “Whom do you rather trust in the hotel”. With regard to the first question, 75.5% of those surveyed opted for men, whereas 17.1% decided for women. 2.9% of the respondents marked both options with a cross and 4.3% abstained. With regard to the second question 84.3% of the participants opting for men, 11.4% for women, 1.4% marked both options with a cross, and 2.9% abstained. Here, it needs to be pointed out that the respondents were supposed to decide between males and
females. There was no optional answer stating “both”, although some marked both options with a cross. However, according to the previous findings, shown in figure 4.9 (p. 27), we have to admit that the results might be biased and not veracious and that they would have been different if there was a third optional answer stating “both”.

Figure 4.11 (p. 29) below provides data on the appreciation of Egyptian and foreign colleagues as well as on the willingness to collaborate with them, which was measured on the basis of a four point likert scale (1 = strongly agree, 4 = strongly disagree). The results refer to 73% of the study population and therefore only to those who have already worked with international colleagues.

![Collaboration with Egyptians & foreigners](image)

Two-third (62.7%) of those surveyed strongly agreed that they appreciate and trust Egyptian colleagues. 35.3% of the respondents agreed with this statement and 2% disagreed. With regard to the second statement “I appreciate and trust my foreign colleagues”, over half of those questioned (54.9%) showed strong agreement. Whereas 41.2% of the participants agreed, a low percentage (3.9%) disagreed. Almost one-third of the respondents (29.4%) strongly agreed on the third statement that they prefer collaboration with Egyptian colleagues, whilst half of the respondents (49%) only agreed and 21.6 % even disagreed. The fourth statement produced similar results. 27.5% of the participants strongly agreed that they prefer collaboration with foreign international colleagues, whereas 49% only agreed and 23.5% even disagreed.

Comparing the data of statement number one and two as well as statement number three and four, it can be seen that the results barely differ from each other and are roughly equal. It seems that the respondents do not make a distinction between Egyptian and foreign colleagues in terms of trust,

Figure 4.11: Collaboration with Egyptian and Foreigners
Source: Based on Survey – created by the authors
appreciation, and collaboration. These findings contradict the results of Bjerke (1999) saying that Arabs do not seek close distance to foreigners. However, we assume that these results can be ascribed to the fact that the respondents work for an international hotel chain and that they are already accustomed to contact with foreigners, either guests or colleagues.

Figure 4.12 illustrates some important attributes for cooperation with others as well as their significance for the respondents, which was measured on a three point likert scale (1 = absolutely essential, 3 = somewhat/not important).

The majority of the respondents (82.9%) felt that it is absolutely essential that the people they are cooperating with are knowledgeable and skilled. 15.7% of those surveyed regarded this as very important and only a minority of participants rated this as somewhat/not important. A large number of respondents (90%) considered being fair and honest as absolutely essential. 8.6% of the participants reported that they think it is very important, whereas a low percentage (1.4%) attached no significance to it. For over half of those questioned (52.9%) it is absolutely essential that the people they are cooperating with have a superior position. 37.1% of the respondents rated this as important and 10% regarded this as not important. Over one-third of those surveyed (35.7%) claimed that sharing the same religious belief is absolutely essential for cooperating with others. 30% of the respondents reported that it is very important and 34.3% did not attach any importance to it. With regard to gender, over one-third of those surveyed (40%) felt that it is absolutely essential that the people they are cooperating with are men. 42.9% of the participants indicated that it is very important, whereas 17.1% considered it as not important. One-fifth (21.4%) of the respondents
claimed that it is absolutely essential that people they are cooperating with are females. Over half of those questioned (58.6%) stated that it is very important, whilst 20% rated it as not important.

On the basis of the provided results, we may conclude that being knowledgeable and skilled as well as being fair and honest are the most important attributes for the respondents when cooperating with others. In addition, the participants felt that it is very important that the people they are cooperating with have a superior position. This also confirms the findings of Bjerke (1999) saying that Arabs value ‘being’ (status and position) over ‘doing’ (individual achievements). With regard to sharing religious beliefs, opinions differ on this point. For one-third it is absolutely essential, whereas for another third it is not important at all. According to the last two attributes, gender seems to have a slight impact on cooperation. At first sight, we could summarize that in both cases one-fifth of the respondents seems to place no importance on it, whereas four-fifth claim that it is important. However, having a closer look, we may notice that twice as many people feel that it is absolutely essential that the person they are cooperating with is male rather than female. It is assumed that there is a slight preference for collaborating and cooperating with men rather than with women, even if there is no significant aversion towards females.

After having investigated on the notions of relationships, motivation and aspiration, responsibility and engagement, respect, and trust, we asked the respondents how they would define a good manager. This was again measured on the basis of a three point likert scale (1 = absolutely essential, 3 = somewhat/not important). The suggested traits as shown in figure 4.13 (p. 32) refer to different leadership styles. Therefore, the first four traits lay the foundation of transformational leadership. Statement number five and six stand for transactional leadership (Bass, Avolio & Atwater 1996) and the last three statements support an authoritarian leadership style (Bjerke 1999).
Figure 4.13: Leader Attributes
Source: Based on Survey – constructed by the authors
The majority of the respondents (85.7%) felt that it is absolutely essential that a good manager asks for their opinion in professional matters and lets them participate in decision-making. The remaining 14.3% of the participants stated that it is very important. A large number of those surveyed (74.3%) considered it as absolutely essential that a good manager places importance on their feelings and emotions as well as on their personal life. 21.4% of the respondents reported that it is very important, whilst a minority of the participants (4.3%) claimed that it is not important. Two-thirds of the study population (67.1%) graded it as absolutely essential that a good manager motivates and empowers them to get the best out of them and the remaining 32.9% ranked it as very important. In addition, two-thirds of the respondents (67.1%) considered it as absolutely essential that a good manager is charismatic and inspiring. Whilst 30% reported that it is important, a low percentage (2.9%) attached no significance to it.

A large number of those surveyed (68.6%) felt that it is absolutely essential that a good manager rewards good work and punishes bad work. 28.6% of the participants stated that it is very important and a small number (2.8%) did not place any importance on it. The majority of those questioned (65.7%) graded it as absolutely essential that a good manager treats everybody equally. 30% of the study population ranked it as very important, whereas 4.3% said that it is not important for them.

Three-quarters of the respondents (75.7%) claimed that it is absolutely essential that a good manager is more knowledgeable than his/her subordinates and the remaining quarter (24.3%) graded it as very important. A minority of participants (1.4%) reported that it is absolutely essential that a good manager takes all the decisions without consulting others and delegates work. 11.4% of those surveyed considered it as very important and 87.2% found that it is not important at all. Almost two-thirds of the respondents felt that it is absolutely essential that a good manager directs and controls all the activities. 34.3% of the participants stated that it is very important, whilst a small number of those questioned (2.8%) did not attach any significance to it.

According to the obtained results shown in figure 4.13 (p. 32), we may conclude that the respondents do not explicitly prefer one leadership approach over another. Thus, we agree with Silverthorne (2005) that Arabs show preference for a more balanced middle-of-the-road approach. However, three of the nine attributes should be stressed, since more than 70% ranked them as absolutely essential. First, it becomes apparent that the respondents want to be asked for their opinion and want to participate in decision-making (transformational leadership). This is also reinforced by the fact that 87.2% claimed that it is not important that a good manager takes all the decisions without consulting others. The described results contradict the findings of Bjerke (1999) saying that Arabs want to be involved in decision-making only on the horizontal level and not on the vertical level. Second, the respondents highly value if the manager places importance on their
feelings and emotions as well as on their personal life (transformational leadership). This goes hand in hand with the findings of Bjerke (1999) and Dorfmann (1996) stating that leaders are supposed to act as father figures who care for their employees in a personal way. Thirdly, it was found that the participants expect a good manager to be more knowledgeable than his/her subordinates (transactional leadership). This could be attributed to Arabs’ high uncertainty aversion (Bjerke 1999) and that they feel more secure if someone seems to know more than they do. Although the participants do not show preference for one approach at an extreme level, these findings suggest that they there is a slight preference for transformational leadership.

4.2.2 Correlations?

With the intention to assess the interdependency of different variables, some correlations were tested. Via SPSS, a correlation coefficient was computed to analyse the relationship between the different notions, e.g. trust and motivation, or between the single items of a notion, e.g. “I prefer collaboration with males” and “I prefer collaboration with females”. In Appendix B, a list of all the tested correlations can be found. Nevertheless, not even one significant correlation has been identified. According to definition, a correlation is significant when the correlation coefficient is close to -1 (strong negative linear relationship) or close to +1 (strong positive linear relationship) (Anderson, Sweeney, Williams, Freeman & Shoesmith 2007). In chapter 4.3 (p. 35) we provide possible explanations for the non-existence of correlations.

4.2.3 Wrap Up

In the end, we would like to summarize the main findings of our survey. In agreement with earlier findings (Bjerke 1999; Harris, Moran & Moran 2004), the respondents seem to prefer close relationships over impersonal relationships with their supervisors, subordinates, and colleagues. Trust in colleagues, supervisors, and employees from other departments plays a crucial role in working life since the majority of respondents ranked it as absolutely essential. With regard to motivation, it is distinguished between motivation in daily work and therefore on a short-term basis and motivation on a long-term basis, such as the aspiration to be promoted. The most valued motivating factors in the short run comprise recognition by supervisors and colleagues as well as monetary rewards. In the long run, a clear promotion plan, the possibility for personal development as well as more respect from others seem to be the most promising motivating forces. Thus, the most effective motivation seems to be pride, respect, and recognition, which is in the long run even more valued than financial incentives. When investigating on the notion of responsibility, it was found that the participants feel responsible for the hotel’s overall success. This can be explained by the fact that for Arabs the collective goal has priority over the individual goal.
With regard to respect, it was found that the most respected are those who are knowledgeable and skilled. In contrast to previous findings (Bjerke 1999; Harris, Moran & Moran 2004; Kaya 2000) age, gender, and religion seem to be less decisive. Half of those surveyed stated that if they had to decide whom they respect the most, they would choose a male Arab, who is elder. Surprisingly, the second most respected are Western males, who are younger or same age, and Western males, who are elder.

In addition, it was found that the respondents do not make a distinction between Egyptian and international colleagues in terms of trust, appreciation, and collaboration, which indicates a fairly open-minded attitude towards foreigners. With regard to cooperation, respondents feel that it is absolutely essential that the people they are cooperating with are knowledgeable and skilled, fair and honest, and hold a superior position. Religion and gender appear to be less decisive. Having a closer look at gender, we found that respondents do not distinguish between males and females in terms of trust and appreciation. However, it became apparent that the respondents slightly prefer males over females concerning collaboration and cooperation. Nevertheless, this should not be interpreted as an aversion towards women, since in the end 97.2% of the respondents agreed that they prefer collaboration with males AND females. Hence, it could conceivably be hypothesised that the attitudes towards women are fairly liberal and broad-minded.

With regard to leadership styles, the respondents did not clearly prefer one approach over another. Nevertheless, a significant number of those surveyed reported that it is absolutely essential that a good manager asks for their opinion and lets them participate in decision-making, that s/he places importance on their emotions and feelings, and that s/he is more knowledgeable than his/her subordinates. Although the participants do not show preference for one approach at an extreme level, these findings suggest that there is a slight preference for transformational leadership.

4.3 Problematizing of Non-Existing Correlations

4.3.1 Survey-Related Influences

Due to the pre-consulted literature about Arab culture and leadership (see chapter 3), it cannot be denied that our minds were slightly preconceived and we were expecting conservative attitudes towards women and foreigners rather than open-minded thoughts. Hence, we were even more surprised by the relatively liberal results of the study. Unfortunately, we were not able to identify significant correlations between the different variables and therefore no cause-effect relations could have been determined. The surprisingly liberal results as well as the non-existence of correlations made us critically review our study in order to be aware of internal as well as external factors that could have biased the results.
With regard to survey-related influences, we have to think about possible misunderstandings due to inappropriate phrasing of the questions. Since we are from a low-context culture, meaning we are communicating in a fairly direct way, the wording of our questions might have been misleading for the Arabic employees, who belong to a high-context culture (Bjerke 1999). In addition, the type and content of the questions might not have been appropriate in order to investigate on attitudes towards females and foreigners as well as on notions about trust, relationships, and respect. Besides, also language barriers need to be taken into account. Although the participants were said to have proficient English skills, the Assistant Human Resources Manager stood at their side to help out with Arabic interpretations of the content. However, it is not beyond the bounds of possibility that parts of the content were misunderstood.

When analysing quantitative data, we also need to be aware of possible dissonances between the theory-in-use and the espoused theory. The theory-in-use governs our actual behaviour and shows how we act in reality. The espoused theory rather refers to our idealized behaviour, meaning how we would like to act in reality. It was found that the theory-in-use, which guides people's action, is not always consistent with their espoused theory (Argyris & Schön 1974). Thus, individuals often tend to opt for the ideal answer within a questionnaire, meaning they pretend to have certain attitudes or beliefs which they would like others to think they have.

Another aspect that has to be considered is the context of the survey. First of all, it needs to be emphasized that the survey was conducted in only one hotel in Egypt. It was carried out by the Assistant Human Resources Manager, whom we have personally known before. Although we did not provide any information about us or the exact purpose of the study, it is not guaranteed that the employees were to 100% objective and unbiased. Moreover, not telling the exact reason of the study might have created space for rumours and speculations. For instance the employees might have suspected that the survey is linked to possible promotion, which made them opt for the ideal answers rather than the veracious ones. The Assistant Human Resources Manager assured the participants that the questionnaire remains anonymous; however mistrust and scepticism should not be disregarded.

We assume that the setting of the survey, which slightly resembled a written class test, has also had an impact on the results. It is to suppose that those questioned felt observed and irritated by the presence of the Assistant Human Resources Manager, which led to biased results. Moreover, it is known that Arabs are very loyal towards their employers and emotionally tied to their working place (Bjerke 1999). The fact that the General Manager as well as the Management Trainee of the hotel are both Europeans might have had an impact on answering several questions, such as “I appreciate and
trust my foreign international colleagues”, “I prefer collaboration with foreign international colleagues” and “I prefer collaboration with Egyptian colleagues”.

4.3.2 External Influences

Further explanations for the fairly liberal results as well as the non-existence of correlations between the variables could also be ascribed to the external environment of those questioned. For instance, we have to consider that the hotel employees are probably living in a ‘Western Bubble’. The hotel belongs to an international hotel chain and is run by a European manager. Moreover, the Director of Human Resources of the area Middle East/Africa is also western, namely an American female. Therefore, it can be suspected that employees are constantly confronted with western values and attitudes expressed in policies, memorandums, and quality standards, which has an impact on their thoughts and therefore on the survey. Here, it would be interesting to know if survey results conducted in a hotel run by an Egyptian hotel group would differ from the collected data.

Moreover, we have to consider that the majority of those questioned is between 18 and 35. Taking into account the recent political unrest in Cairo, where in particular the young generation called for democracy in Egypt and made the former President Mubarak retire from office, it can be assumed that shared attitudes and ideals have changed over time (von Rohr, von Mittelstaedt & Windfuhr 2011). This is named the optimistic interpretation, which refers to an on-going value change from rather conservative values to liberal values in the Arab culture due to socio-economic, technological, and political developments. Chapter 5 aims to investigate in detail on this issue by probing into modernity and postmodernity and its consequences also on gender equality in Islamic countries.
5 OPTIMISTIC INTERPRETATION

The following chapter aims to investigate in more detail on the optimistic interpretation, namely a value change in the Arab culture as a possible explanation for the survey results. In the beginning the phenomenon of changing cultural values and its driving forces are discussed. This is followed by a subchapter dealing with modernity and postmodernity, which describes the different value systems and also shows evidence from the World Values Survey. In the third part of the chapter gained knowledge is applied to North Africa. Modernity and postmodernity in Islam are examined. In addition, driving forces that contributed to a value change in the Arab culture as well as to the emergence of multiple identities are explained.

5.1 Changing Cultural Values in General

The interval between the decay of the old and the formation and establishment of the new, constitutes a period of transition, which must always necessarily be one of uncertainty, confusion, error, and wild and fierce fanaticism. (Calhoun n.d. cited in Harvey 1990 p. 119)

This quote supports the assumption that societies are exposed to an on-going change of values, which is difficult to predict but seen as a necessity for development. According to Inglehart and Welzel (2005) value changes within a culture are driven by socio-economic, political, and technological forces. Since all the norms and values of a society are learnt and internalized in early childhood an intergenerational population replacement is necessary for a shift of basic values. The young generation decides which previous elements are worth to preserve. This value perception generally causes conflicts and misunderstandings between the generations.

The theory of intergenerational change is based on two hypotheses, namely scarcity and socialization. The first one, scarcity, claims that people generally want freedom and autonomy, but socio-economic conditions influence priority ascribed to needs and wants. The most pressing need gets the highest subjective value. This means that when basic goods and physical security are scarce, people place more importance on materialistic goals, like fighting rising prices, maintaining order in the nation and a stable economy. Wealth on the other hand leads to a stronger priority for postmaterialistic goals and self-expression values, such as freedom of speech and participating in governmental decisions. In addition, the socialization hypothesis states that the relationship between material scarcity and shifting value priorities requires a certain time lag since the value systems are rather stable and shaped in early life (Inglehart 1990; Inglehart & Welzel 2005).

Due to the socio-economic development in the last few decades, including emerging welfare states, scientific and technological advancements, and increasing educational standards, values regarding politics, working conditions, religion, and gender roles have been shifting. These days, we may observe a shift away from traditional values towards secular-rational values particularly in developed countries. Rather traditional societies reflect religious beliefs in their value system and show a high
respect of authority and national pride. On the other hand secular-rational values refer to relative, non-religious standards, which value reason, logic, and science and also respect gender equality. Besides, a shift from survival to self-expression values has been noticed. Survival values refer to human’s basic needs for physical safety and food, whereas self-expression values are concerned with human choice, autonomy, and creativity. This shift from traditional to secular-rational values as well as from survival to self-expression values is linked to the so-called postmodern value system, which will be described in more detail in chapter 5.2 (p. 39) (Inglehart 1990; Inglehart & Welzel 2005).

5.2 Understanding Modernity and Postmodernity

5.2.1 Modern and Postmodern Value Systems

To begin with we have to clarify the perspective from which we investigate on modernity and postmodernity. We are aware that these concepts originate in a grand philosophical aspect and are based on ideas from Friedrich Nietzsche and coined by great thinkers like Jean-Francois Lyotard. The original value of these words is placed exclusively in the context of ideology, philosophy, and science; however scholars of other disciplines like marketing or sociology have implemented the ideas in some way in their fields (Daudi 1990). For the purpose of our study we discuss the phenomenon of modernity and postmodernity from a rather sociological perspective. However, we are aware that we do not tackle the original philosophical and ideological meaning but only a small fragment of the concept.

It is argued that a general value change process has been taking place in three waves. The first one started with the development of agricultural societies and ended with the industrial revolution in the end of the 18th century, this period is also referred to as Enlightenment era. Enlightenment and the French Revolution in 1789 started the second wave towards modern industrial societies. Hereby, religion was regarded as less important and societies valued science, reason, and technology (Burke 2000; Hulten, Broweus & van Dijk 2009; Inglehart & Welzel 2005). During modernity political systems were created, which put emphasis on the independence of businesses, the emergence of a middle and working class and a strict separation between religion and politics (Amineh 2007). Some scholars even argue that this shift makes religion obsolete. However, opponents of this idea state that cultural differences will always exist and are mainly rooted in religious traditions (Burke 2000; Hulten, Broweus & van Dijk 2009; Inglehart & Welzel 2005).

In the late 1970’s particularly French intellectuals began to question modernity and its ideas (Burke 2000, p. 2 of 12), which is considered as the start of the third, and most current, wave, called postmodernity. The period of postmodernity is strongly shaped by an on-going cultural value shift towards emphasising human values and is driven by globalization, diversity, and the rapid improvements of digital technology (Hulten, Broweus & van Dijk 2009).
Postmodernity deals with accepting otherness regarding gender, race, class, and sexuality as well as values these multiple forms of reality. This phenomenon can be seen as a somewhat chaotic movement in order to overcome the negative aspects of modernity (Harvey 1990, p. 113 & 115). Foucault (1983 cited in Harvey 1990, p. 44) suggests that people should develop actions and thoughts, which prefer what is positive and multiple as well as favour difference over uniformity, flows over unities, and mobile settings over systems. It should be stressed that postmodernity does not want to replace one truth or value system with another, but rather avoids truths, standards, and ideals and considers as many ideas as possible (Burke 2000).

Summing up these different waves of value change we can state that industrialization sets off a shift from traditional to secular-rational values, whilst rising postindustrial societies are characterized by a significant change from survival to self-expression values and emphasis on individual autonomy. This is also linked to an increasing rejection of external authority since people become more active in standing up for individual rights. A shift away from traditional to secular-rational values is often associated with modernity, whereas a shift away from survival to self-expression values is rather linked to postmodernity (Inglehart & Welzel 2005). Ahmed and Donnan (1994) claim that the border between modernity and postmodernity is rather blurry; both are implicated with each other.

With regard to facts and knowledge the modern value system places emphasis on objective generalizations, positivism and science, and finding out about the one possible truth about the ‘real’ world. In contrast, postmodern values see the world as ‘symbolic’, consisting of biased realities, and a diversity of subjective knowledge. A postmodern learning economy is characterized by global competition, service production, and a knowledge workforce. On the other hand the modern industrial economy values domestic competition, manufacturing of goods, and manual labour. Furthermore, the human is regarded as an object not a subject, and a universal outlook is more important than a personal one in the modern value system compared to the postmodern approach. Concluding it can be said that postmodernity is more individualistic than collectivistic and appreciates all different perspectives (Hulten, Broweus & van Dijk 2009, p. 27-28).

5.2.2 Evidence from the World Values Survey

Shifting values and belief systems are evident and the World Values Survey (WVS) in collaboration with European Values Study (EVS) aims to monitor these pervasive changes. From 1981 to 2007 five waves of surveys, using standardized questionnaires, have been conducted to shed light on shifting values regarding religion, gender roles, work motivations, subjective wellbeing, democracy, tolerance of other groups, and political participation. This global study encompasses data from 97 societies and hence covers the attitudes from almost 90% of the world population. The WVS claims that a close linkage between people’s beliefs and economic development, emergence and success of
A positive socio-economic development is necessary for shifting values and influences the speed of intergenerational change. The study showed that the strongest shift towards postmodern values is within Europe and rich economies, which are mainly located in the upper right quadrant. Furthermore, it was found that these societies show the strongest emphasis on gender equality. The intergenerational value shift in countries like Egypt, Morocco, or Algeria, located in the lower left quadrant, is less drastic (Inglehart & Welzel 2005).
The current shift towards self-expression values also indicates an increasing demand for democracy and more responsive behavior of influential institutions. Political participation in industrial societies is rather passive and somewhat limited to voting. Whereas, people in postindustrial countries are more active by challenging political decisions and demonstrating for specific causes (Inglehart & Welzel 2005). Societies with increasing emphasis on self-expression values tend to show lower corruption rates and also inclusion of females and other underprivileged groups in political and other decision making processes. In addition to this a more liberal religion, previous democratic experience, and positive economic developments influence the successful implementation of a democratic system (Welzel 2003).

5.3 Value Change in North African Countries

5.3.1 From Premodernity to Modernity

Before investigating on modernity and postmodernity in Islam, it needs to be emphasized that we are aware of the original meaning of these terms. As already explained in chapter 5.2.1 (p. 39) both concepts basically stand for ideologies and philosophies of life. Whereas, the notion of modernity refers to the belief in one truth, the notion of postmodernity challenges the existence of one single over-explanatory theory and the belief in grand narratives that totalize the world. However, the notions of these terms have travelled far and have been elaborated by scholars in different fields, such as marketing or sociology (Daudi 1990). Within the restricted context of our thesis, we aim to probe into modernity and postmodernity from a sociological angle. Hence, when using these terms we refer to a social value perspective rather than to the philosophical, scientific or chronological background. This implies that only fragmented ideas of these concepts are touched.

Examining modernity and postmodernity within a culture also involves a critical reflection on tradition. Scholars in the field of Islam emphasize that tradition is not the opposite of modernity. It is defined as a set of practices that strengthen social bonds and reinforce communal ties (Salvatore 2009). Tradition is neither static nor primordial. Since it is socially constructed, it is also subject to change and needs to be reconsidered over time (Amineh 2007; Monshipouri 2002). Thus, with regard to social sciences, the notions of modernity and postmodernity do not necessarily contradict tradition (Salvatore 2009).

According to Moosa (2009), looking back on the politics in the Ottoman Empire⁴, it was found that at this time the state was less influential, since communities were norm-based and religious clerics, such as mullahs, were the ones pulling the strings (Moosa 2009). Mosques represented the stage for

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⁴ The Ottomane Empire (1301-1922) was the longest lasting Empire inspired by Islam. At its peak it controlled Southeastern Europe, Middle East and North Africa (BBC 2009b).
public sphere and dialogue, and traditional values, such as religion, were central. Secular-rational as well as self-expression values were minor and not present in everyday life (Zubaida 2009). Hence, from a sociological perspective, we may hypothesise that this epoch refers to Islamic premodernity.

In the late 19th and early 20th century, colonization took over and the era of Islamic modernity began. This entailed the creation of nation-states with centralized state power as well as education and legal systems organized by the state and not anymore by clerics and mullahs (Masud 2009). As mentioned in chapter 5.2.1 (p. 39), these secular nations strictly separated religion and politics. Consequently, a modern-educated middle class emerged. Moreover, Islamic modernity was characterized by significant scientific discoveries, knowledge creation, increased movements for national identity, but also movements for liberation and constitutionalism in order to limit the power of monarchs, such as sultans (Masud 2009; Salvatore 2009). Islamic modernity also involved certain paradoxes. On the one hand, freedom movements took place to express criticism towards the west but on the other hand western concepts of liberty, democracy, and constitutionalism were admired (Masud 2009).

5.3.2 From Modernity to Postmodernity

5.3.2.1 Where Are They Today?

Over time, it has become increasingly difficult to consider Islam as a fixed entity, which can be partly ascribed to the socio-economic, political, and technological development. Scholars have realized that the Islam consists of multiple identities and that there is more than one ultimate principle, this is called pluralism (Schaebler & Stenberg 2005). These findings further support the idea of Stone (2002) who claims that from a sociological viewpoint postmodernity involves, among other values and ideas, respect for local culture, regional culture, and other subcultures, whereas modernity involves respect for the nation state. Nowadays, studies on Islam are marked by a deeper understanding of what reality is, which also led to a relaxation in research on this field. It is suggested that subjectivism as well as self-knowledge have become the focus of discussions about Islam (Masud 2009).

Even though the intergenerational value shift is said to be slower in low-income societies like Egypt, Morocco, or Algeria than in postindustrial countries, such as Sweden, data from the WVS indicates a tendency away from survival towards self-expression values in the Arab culture. Therefore, especially the younger generation seems to increasingly prefer self-expression values, such as autonomy and freedom of thought, over survival values. It is assumed that a shift away from survival to self-expression values is associated with a trend towards postmodern values (Inglehart & Welzel 2005). Here again, it needs to be stressed that we look at postmodernity from a social value perspective rather than from a philosophical or scientific angle.

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5 subjectivism: knowledge is only subjective and there is no objective truth (Oxford Dictionaries 2011)
In the end, it is suggested that the trend towards self-expression values can be partly ascribed to the process of globalization, the rise in information technology, the creation of a virtual Ummah, and most certainly to the socio-economic development in North African countries (Featherstone 2002).

5.3.2.2 Globalization

Globalization is defined as ‘An evolutionary process of change driven by technological and scientific progress in the postmodern era’ (Monshipouri, 2002, p. 91). On the basis of Mandaville (2002, p. 67)

Globalization refers to an ongoing process (or set of processes) in which economic, political, and cultural structures become increasingly transnational and interdependent (or integrated). Globalization also involves the geographical dispersal of systems, people’s ideas, technologies, cultures, and information, all of which are defining characteristics of late modernity.

According to these definitions, it is suggested that globalization is related to postmodern social values. Moreover, globalization stands for the emergence of a global society with a common economy that allows for a free flow of money, goods, and information across national borders. Besides, it involves a reconsideration of politics, religion and cultural values, such as gender equality (Mandaville 2002; Monshipouri 2002). Although Muslims are very sceptical about foreign influences and afraid to become uprooted or westernized (Bjerke 1999), the majority of North African countries opened up to globalization by relaxing laws on foreign investment (Economy Watch 2011c; Economy Watch 2011g; Economy Watch 2011h) and by recognizing the international human rights (Monshipouri 2002). Nevertheless, these countries are still lacking a basic requirement for becoming global, namely democracy (Monshipouri 2002). According to the democracy index 2008, which evaluates political participation, political culture, and electoral processes in 167 countries, all North African countries were rated as authoritarian regimes (The Economist 2008).

5.3.2.3 The Global Babble

Besides a global society and the interconnection of economies, globalization is believed to be closely linked to a rise in information technology. Communication has been intensified due to inexpensive telecommunication, the development of satellite television as well as the expansion of internet and new media. The phenomenon of more voices talking is also described as the global babble (Featherstone 2002).
As shown in figure 5.2, it was found that between 2000 and 2008 the number of internet users in Middle East/North Africa increased from about two million up to 61 million. This implies a growth rate of approximately 2,700% (Trading Economics 2011a). Karim (2002) agrees on this development stating that the Arab countries are undergoing a boom in growth rates for internet use. Nevertheless, it needs to be stressed that there is still a lot of space for improvement. So far, 61 million internet users represent 19% of the total population in North Africa and Middle East\(^6\) (Trading Economics 2011b).

![Internet User in Middle East / North Africa](image)

**Figure 5.2: Internet User in Middle East/North Africa in Absolute Numbers**

Source: Adapted from Trading Economics 2011a

Thompson (1995 cited in Karim 2002) claims that media often changes tradition. Due to the creation of new points of reference, which are not local anymore but rather national and global, people become more de-ritualised. This does not necessarily imply that tradition gets lost but that it has to be reconsidered in a new way.

For instance, it was found that the rapid development of internet use in Middle East/North Africa has had a considerable impact on the fragmentation of traditional sources of authority. Whereas in the past, religious clerics were responsible to spread Islam, core texts, such as parts of the Quran, have become available for everyone due to the new media. The improved access to information has allowed for individual interpretation of religious issues as well as provided space for critical dialogue (Featherstone 2002; Mandaville 2002). People turned from consumers into producers of information and therefore into real actors within the knowledge industry (Mazrui & Mazrui 2001). According to

\(^6\) Middle East is defined as the region of southwest Asia and comprises 18 countries (Economy Watch 2011e)
Inglehart (1990) this technological development is likely to be a main driver for value change within a culture.

5.3.2.4 Creation of a Virtual Ummah

Due to rising information technology physical proximity has become less important. Postnational communities, also called diasporic public spheres, emerged to connect people across national borders and allowed them to communicate over distance (Appadurai 1996 cited in Featherstone 2002). In the context of Islam, such a Diaspora is called Ummah. The Ummah refers to the whole Muslim community and aims to unite believers dispersed all over the world (Featherstone 2002). The virtual Ummah is based on electronic media and permits its members to share experience, strengthen social networks, and engage in political movements online. In addition, it provides space for critical discourses about Islam and therefore allows a great number of believers to take religion into their own hands (Mandaville 2002). According to the saying ‘When bodies travel so do cultures’ (Mandaville, 2002, p. 69), we assume that the virtual Ummah has a significant impact on the values and attitudes of its members, and therefore also on the Muslims in North Africa.

5.3.2.5 Socio-Economic Development

When talking about the socio-economic development in North Africa, it needs to be distinguished between the tourism states and the oil states. Libya and Algeria are considered as the oil states since their economy is mainly based on the oil industry and almost no tourism can be found. Both countries are characterized by a closed economy with strict control on foreign investment (Economy Watch 2011a; Economy Watch 2011d). Morocco, Tunisia, and Egypt are the tourism states. In these countries, the service industry accounts for about 50% of the gross domestic product (Economy Watch 2011b; Economy Watch 2011f; Economy Watch 2011h). In order to enhance the economic growth, these countries have opened up to foreign investment in recent times. Many sectors have been privatized in order to become accessible for private investors (Economy Watch 2011c; Economy Watch 2011g; Economy Watch 2011h). Consequently, many North Africans are either employed by international companies, report to a foreign manager, or work together with international colleagues. Especially in the tourism industry employees are permanently confronted with international guests. According to Inglehart (1990) these socio-economic forces, such as a more privatized economy as well as increased contact with foreigners, contribute to a value change within a culture.

5.3.3 Multiple Identities in Islam

It is hypothesized that in particular the above mentioned forces, such as globalization, the rise in information technology, the creation of a virtual Ummah as well as the socio-economic development, have somewhat influenced the Arab culture in North Africa as well as its underlying assumptions, attitudes, and beliefs. Nevertheless, this does not imply that Arabs have equally
undergone a change in values. Whereas some Arabs might have developed adaption and enthusiasm towards globalization, in others it might have provoked rejection and resistance to western influence and ideas. Therefore, scholars in the field of Islam widely agree on the emergence of different identities, roughly classified as traditionalists, fundamentalists, and liberals (Amineh 2007; Cesari 2005; Monshipouri 2002; Zubaida 2009).

Traditionalists, also called conservatives, generally refuse western influence and ideas. In their opinion, Islam represents the perfect religion. A state ruled according to the Shari’a and a government based on religious codes are preferred. They deny gender equality and favour the segregation of sexes as well as the legal obligation for women to veil (Monshipouri 2002; Zubaida 2009).

Fundamentalists pursue similar objectives but in a more radical and violent way while advocating the mechanism of Jihad (Cesari 2005). In a religious context, Jihad invokes the struggle to maintain faith, to improve the society and to defend Islam. In the western culture, Jihad is often associated with ‘holy war’ (BBC 2009a). A classic example of Islamism is the Al-Qaeda organization in Afghanistan (Amineh 2007). However, during the political unrest in Egypt and Tunisia, it was found that these fundamentalist organizations are becoming increasingly insignificant among the Muslims in Arab countries (Musharbash 2011).

Nowadays, many Muslims in North Africa relate to liberal Islam and are therefore called Liberalists. Liberal Islam invokes globalization and is considered as a response to the autocratic regimes in the Arabic world. It puts emphasis on the concept of democracy, multi-party politics, and pluralism, meaning that there is not one ultimate principle. Moreover, freedom of thought, religious and cultural tolerance as well as gender equality are promoted. Liberal Islam does not necessarily involve a separation of religion and politics, but rather an adjustment of tradition (Amineh 2007; Aras 2004; Kurzmann 1999). According to Cesari (2005, p. 82) religion should not be considered as a counter force against postmodernity since it can reinforce social bonds in response to globalization and provides ‘resources for new forms of individualization and modernization’.

The findings on liberal Islam reinforce the results of the WVS, which indicate a slight shift away from traditional and survival values towards secular-rational and self-expression values. Meanwhile, especially younger Arabs seem to increasingly prefer autonomy and freedom of thought over, in their eyes, out-dated traditions, such as gender inequality and religion, as the only source of morality (Inglehart & Welzel 2005). Here, it needs to be emphasized that they still value religion but as they perceive tradition as socially constructed it is therefore also subject to change and needs to be reconsidered over time (Monshipouri 2002).
The on-going trend towards self-expression values is also reflected in the recent political unrest in Tunisia, Egypt, and Libya, where in particular the young generation went into the street and called for democracy (Aras 2004; von Rohr, von Mittelstaedt & Windfuhr 2011). However, it is to be considered that revolutions do not necessarily involve a change of behaviour on the part of the demonstrators. Often demonstrators aim to change the behaviour of the responsible, such as the government, according to their ideals, but they rarely modify their own behaviour (Daudi, P 2011, pers. comm., 31 March).

5.3.4 Lesson Learnt

In the end, it is suggested that the on-going value shift in the Arabic culture from conservative to rather liberal values might be a possible explanation for the fairly broadminded results of the survey as well as for the non-existence of correlations. Due to the mentioned forces, such as globalization, rise in information technology, creation of a virtual Ummah as well as socio-economic development, it is assumed that especially the younger generation in North Africa has become relatively open-minded towards foreigners and females. Religion and tradition are still central, but also the need for democracy, human rights, women rights as well as pluralism gained importance. However, it needs to be stressed that the on-going value shift indicates only a tendency towards a more liberal society. Even though legal frameworks and governmental systems become adjusted, it takes time to change social practices. Thus, it would be false to assume that by now younger Arabs share the same values than Europeans, which is also displayed in figure 5.1 (p. 41) by Inglehart and Welzel.
6 FEMALE LEADERS IN THE HOSPITALITY INDUSTRY

After having investigated in detail on the Arab culture as well as on the on-going value shift within the Islamic community, we decided to have conversations with female western leaders working in hotels in North Africa to fill knowledge gaps as well as to gain further insights. We assume that in order to properly answer our research questions, in-depth knowledge about the Arab culture as well as an extensive understanding of leadership approaches pursued by female western leaders are required. In the first part of this chapter, the need for conversations, our conversation partners as well as the limitations of this method are explained. In the second section, we give a brief overview of the hospitality industry in general and examine if there is a uniform leadership style. In the third chapter, we present the main findings of our conversations, namely the challenges faced by female managers in Arab countries as well as the applied leadership approaches to overcome these.

6.1 Study Background

6.1.1 Research Gap

When investigating on female western leaders in the hospitality industry in North Africa, we need to be aware that our study does not focus on how to break the glass ceiling but rather on how females, who already occupy a leading position, can effectively lead. Unfortunately so far there has been little research available, since most of the studies refer to the western culture and disregard interaction with other cultures. Thus, we decided to have conversations to fill knowledge gaps and to gain insights about women managers operating in Arab countries.

As outlined in chapter 2.4.3 (p. 9) conversations in a research context primarily serve to collect data of subjective kind and since it is fairly personal and private, it cannot be withdrawn from other information sources (Arbnor & Bjerke 1999). The overall goal of our conversations was to identify underlying opinions, impressions, feelings, and experience of those questioned in order to make out challenges faced by female western leaders in North Africa as well as applied leadership approaches to overcome these barriers.

6.1.2 Conversations

We decided to primarily interview female western leaders operating in North Africa. However, in order to gain different insights we also contacted a Human Resources Manager in this area as well as the Director of an employment agency. The guidelines used during these conversations are attached in Appendix C.

With regard to the female managers, we interviewed two German executives, namely Manuela Mühlbauer and Lisa Mathis, and the English manager Anita Markiewicz. Anita Markiewicz currently holds the position of the Vice President of Revenue Management Middle East & Asia at Mövenpick.
Hotels & Resorts⁷. Even though the regional head office where she is working is located in Dubai, a rather international emirate, she is constantly travelling around Middle East and North Africa to visit the different hotels. Manuela Mühlbauer, MBA is living in Cairo since 2007. She presently works as the Vice President of Finance and Controlling Africa at Mövenpick Hotels & Resorts. Lisa Mathis is currently employed at the Kempinski Hotel Soma Bay, Egypt. For two years she has occupied the position of the Assistant Food and Beverage Manager.

In addition, we contacted two female Management Trainees who just started a professional career at Hilton Hotels & Resorts⁹ in Middle East and Africa. Both are currently enrolled in the Hilton Elevator Programme, an 18-month management training programme that fast tracks participants to executive positions within a relatively short time span. While Victoire Binart from France completed the first half of the traineeship in Hurghada, Egypt, Nirwashi Ramduth-Thiemert was placed in Sharm-El-Sheik, Egypt. She was born in Mauritius, but gained most of her professional experience in the United Kingdom.

The contacted Human Resources Manager is Michael Wierling, Dipl-Kfm. (FH). He is also German and currently in charge of the people management at the Kempinski Hotel Bahrain. Before he took up this post, he gained professional experience in human resources management at the Kempinski Hotel Cairo and the Kempinski Hotel Dubai.

Lorenza Alessie is the Director at the London office of HVS Executive Search, a company specialized in executive search for the hospitality industry. She has gained recruitment experience throughout Europe and the Middle East during the last 10 years.

### 6.1.3 Limitations

Before discussing the findings of our conversations, several limitations need to be acknowledged. First, it is to be emphasized that our research focuses on western hotel chains operating in North Africa. It needs to be considered that managers and employees of international hotel groups are likely to interact in a so-called ‘Western Bubble’ as mentioned in chapter 4.3.2 (p. 37). Thus, it is suspected that Arabic employees are constantly confronted with western values and attitudes expressed in policies, memorandums, and quality standards, which has an impact on their attitudes and behaviour towards female western leaders. Hence, results might have differed if we would have investigated on female managers in hotels run by a local hotel group. Second, the conversations with

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⁷ Mövenpick is a Swiss group of companies, whose core competency lies in the hospitality business present in Europe, the Middle East, Africa, Asia, and North America (Mövenpick Group 2011).

⁸ Kempinski is Europe’s oldest luxury hotel group having properties in Europe, the Middle East, Africa, and Asia (Kempinski 2011).

⁹ Hilton Hotel & Resorts is the flagship brand of Hilton Worldwide and is described as a forward thinking global leader in the hospitality industry. Properties can be found in 76 countries across 6 continents (Hilton Worldwide 2011).
the female western leaders are based on self-descriptions. Self-descriptions need to be considered with caution, since they often display an idealized behaviour rather than the actual behaviour. It is argued that individuals tend to pretend to have certain attitudes, beliefs or behaviour, which they would like others to think they have (Argyris & Schön 1974). Thirdly, the conversations were by telephone and were recorded with the approval of the interviewees. However, it is assumed that being recorded might make people be very articulate rather than speak off-the-cuff. Besides, culture is believed to be a fairly sensible topic to discuss. For instance, the interviewees might have feared that when they are too critical about the Arab culture, others might have the impression that they are narrow-minded or prejudiced. Finally, with a fairly small sample size (n=7), caution must be applied, as the findings might not be transferable to other female western leaders.

6.2 Hospitality Industry in General – More Than Just Holidays

6.2.1 Is It All About People?

In general the hospitality industry is described as a people industry, which is fairly labour intense (Pittaway, Carmouche & Chell 1998). Hotels are often characterized by a steep hierarchy, where work is divided in functional areas and the employee’s position within the organization defines the ascribed authority. Decision-making is said to be centralized and based on a ‘system where things are often done the way they always have been done’ (Tracey & Hinkin 1994, p. 19). Since the lodging product does not only invoke the physical product, but rather the quality of service delivery (Dawson, Abbott & Shoemaker 2011), many hotel groups claim that ‘the human resource is their most valuable resource’ and that ‘it is all about people’ (Alexakis 2011, p. 708). Unfortunately, these statements are partly inconsistent with the experience of hotel employees (Alexakis 2011). The hospitality industry is often typified by long working hours, comparatively low wages, and little possibilities for personal development, which has also led to a high turnover rate (Dawson, Abbott & Shoemaker 2011).

6.2.2 Hotel Managers – Do They All Lead Similar?

Ayon and Moreo (2008) conducted a survey among American, Thai, Malaysian, and Turkish hotel managers (n=248) to examine if there exists a uniform leadership style within the lodging industry. According to their findings, they suggest that there is no common leadership style since the leaders’ approaches as well as strategic thoughts and actions are influenced by their national culture. Therefore, for instance western hotel managers, such as Americans, are believed to pursue a less participative approach and put little emphasis on social concerns when developing strategic goals. Besides, they are said to be more open to strategic change and thus less risk-averse. However, these findings need to be critically reviewed since they are exclusively based on self-descriptions and only refer to four countries.
According to our conversations with industry experts it is proposed that leadership approaches do not only depend on the national culture itself, but also on the hotel's classification. Lorenza Alessie (2011, pers. comm., 21 April) emphasizes that the leadership style within an upscale hotel might largely differ from the leadership approach within a low-cost hotel. This might be attributed to the different strategies pursued. Whereas for example five star hotels put emphasis on delivering high-quality service, low-cost hotels rather aim to satisfy the basic needs of their customers and to reduce costs.

Lorenza Alessie (2011, pers. comm., 21 April) goes even beyond suggesting that leadership approaches might already differ from one department to another. Operational departments, such as restaurant or front office, are often managed in a different manner than administrative departments, such as accounting or marketing, where guest contact is low and working hours are fairly regular. Michael Wierling (2011, pers. comm., 4 April) agrees that there is no distinctive leadership approach within the hospitality industry and that it fairly depends on each individual as well as on his/her position and ascribed authority. He underlines that his statement should be considered with caution since he has never worked in another industry before.

Despite these findings there are scholars who argue that there is a common leadership approach within the lodging industry. For instance, Alexakis (2011) suggests that in particular old-established hospitality managers might be characterized as autocratic leaders, who advocate that authority is determined by the rank in hierarchy. According to Tracey and Hinkin (1994, p. 18) ‘they were trained in the classical management style, which emphasized the functions of planning, organizing, leading, and controlling’.

Nevertheless, with the emergence of a new leader generation, namely the Millennials, who were born between 1980 and 2000, a slow shift from mainstream leadership to multistream leadership has been observed. Multistream leadership implies that leaders do not exclusively focus on financial profitability but also on values, ethics, ecological concerns, and social integrity. Millennial hotel managers are said to reject the traditional autocratic approach and tend to pursue a transformational leadership style in order to empower and support their subordinates and to create an environment, where followers are able to motivate themselves (Alexakis 2011). Here, it is to be emphasized that these findings are based on studies conducted in western countries. Hence, the transferability of the results to other cultures has to be considered with caution.

In general, successful hotel managers are assumed to share common characteristics, such as providing a high degree of mobility as well as being sociable and venturesome. But above all they are believed to be highly committed to their jobs and to the industry (Ladkin 1999). It is a matter of common knowledge that in the hotel industry working hours are long and salaries are relatively low.
(Alexakis 2011). Thus, we agree with Manuela Mühlbauer (2011, pers. comm., 8 April) stating that those who succeed in the hospitality industry are driven by passion and commitment rather than by financial concerns.

All things considered, we agree on the previous findings saying that there is a slow shift from autocratic leadership to transformational leadership within the hospitality industry. However, we suggest that the impact of social context, such as the national culture or the hotel group’s philosophy, as well as the personality and the individual character of the leader should not be disregarded and may involve variations in leadership.

6.3 Female Western Leaders in North Africa

6.3.1 Challenges and Bumps in the Road

6.3.1.1 Being Underestimated

At the outset of this part we would like to emphasize that the following results are based on experience reports. Since we refer to the subjective perception and experience of only some individuals the findings are not scientifically supported. Thus, the transferability of these findings needs to be treated with caution.

According to our conversations, we found that one of the main challenges faced by the questioned female managers considers lacking respect on the part of the Arabic employees. Michaela Mühlbauer (2011, pers. comm., 8 April) underlines that the Arab world is male-dominated and men do not hesitate to display chauvinistic behaviour towards women. According to her experience the professional expertise of women is often underestimated, thus, women have to prove their skills before being accepted in a leading position. However, she explains that this fairly chauvinistic behaviour is not only showed by Arabic males, but also by European men working in Arabic countries. Whilst in Europe they would not openly reveal these attitudes towards women, in Arabic countries they do not flinch from doing so. Furthermore, as a woman you are usually not expected to hold a leading position. She refers to one instance where she was treated as the secretary although she was the person responsible to finalize a contract. Since she was accompanied by her boss and assistant, both male, the business partner assumed her to be the secretary, because in his mindset a man rather than a woman is in charge of finalizing business contracts. However, the misunderstanding cleared out very quickly and the contract was signed.

In an email communication on 22 November 2010 Anita Markiewicz reports that she knows some female leaders operating in Arab countries, who struggle with disrespectful behaviour from their male colleagues. They first have to prove themselves before being respected.
Lisa Mathis (2011, pers. comm., 12 April) argues that it is not about earning respect at the beginning but rather about building trust in order to be respected in the long term. She suggests that female leaders should not overrate the displayed behaviour and should not take everything personally.

From a recruiter's perspective, Lorenza Alessie (2011, pers. comm., 21 April) states that at the beginning Arabic employees might show some resistance to respect a female superior. However, one must not generalize since respect heavily depends on each individual’s attitude and experience. For example, Anita Markiewicz (2011, pers. comm., 7 April) emphasizes that her employees respect her because of her position and her expertise. In her opinion being a woman does not influence the displayed respect. Furthermore, she claims that in public life women occasionally enjoy some benefits and get special treatment, such as separate waiting rooms and being serviced first.

A role model of a western woman succeeding in the Arab world is Pam Wilby. In 2000 she became the first female General Manager of a luxury hotel in Dubai and proved to lead successfully since then. She agrees with Anita Markiewicz stating that in her opinion Arabs show respect because of position and achievements and not because of gender (Eversham 2009).

6.3.1.2 Dealing with Suggestiveness

In a telephone conversation on 12 April 2011 Lisa Mathis explains that Soma Bay, where she is currently working, is a very isolated area that is mainly based on tourism. 99% of the employees are males who work three weeks in a row and go then back to Cairo to see their family for one week. Thus, for quite a while they are separated from their wives as well as their social life. In addition, an unmarried blond female manager is in any case an eye-catcher in Arab countries. Therefore, she suggests that female western managers should be prepared for suggestive glances, one or two ambiguous remarks (which are not necessarily meant as an offense) and nightly telephone calls. However, she argues that as long as you do not take it to heart and you set limits, there is nothing to fear. Furthermore, over time and after having set limits you start to assume the mother’s or sister’s role rather than being the eye-catcher. From then on, personal relations become very fulfilling and rewarding.

Nirwashi Ramduth-Thiemert (2011, pers. comm., 10 May) reports that outside the hotel in Sharm-El-Sheikh she often faces suggestive behaviour, such as persistent looking and smooth talking on the part of Arabic men. However, she assumes that in a surrounding where the work-population is predominantly male, the presence of a woman might be intriguing.

According to the personal experience of Sarah, one of the authors, it is suggested to differentiate between tourist destinations and cities. Sarah brings a relatively profound knowledge about the Arab world due to her pronounced interest in this culture, the theoretical investigation for the thesis as well as several trips to North Africa. When travelling in Egypt, she made the experience...
that in tourist destinations, such as Hurghada, Sharm-El-Sheikh or Taba, Arabs seemed to be less irritated by the appearance of western females. This may be partly ascribed to the fact that these resort villages are mainly populated by foreigners and Arabs working in the tourism industry. Although the tourism industry is often criticised since it may erode local traditions and cultures, it also serves as a powerful economic engine as well as a transmitter of cultural openness (UNESCO 2011). Therefore, Arabs working in the tourism industry are believed to be more open towards westerners and the other sex, since they are in permanent contact with them. Surprisingly, Sarah reported that in Cairo she felt the most uneasy. Especially when she was unaccompanied, she experienced intense leering and suggestive remarks. Even though she is brown-haired and was wearing a long-sleeved tunic, she could not evade the insinuating gazes. We agree with Nirwarshi Ramduth-Thiemert (2011, pers. comm., 10 May) that this behaviour can be attributed to the fact that the public sphere in Arab countries is fairly male-dominated and that thus the appearance of an unveiled woman might be irritating. Nevertheless, we assume that this suggestive behaviour might be an additional burden for female western leaders.

6.3.1.3 Understanding the Cultural Mindset

Another challenge that became apparent is the incomplete cultural understanding as well as the overcoming of preconceived ideas held by western females. Lorenza Alessie (2011, pers. comm., 21 April) highlights that it is difficult to find females who are willing to fill leading positions in the Middle East and North Africa, because many of them have stereotypic ideas about the culture. Although the hotel groups operating in Arab countries seem to be open for women managers, Alessie perceives little interest on the part of western females. This might be partly ascribed to the fact that there are not many female pioneers in this region, who lead the way and encourage future women managers to pursue a career in North Africa.

In a telephone conversation on 12 April 2011 Lisa Mathis reports that some women do not trust themselves to work in these countries since they are intimidated by stereotypes and prejudices. Besides, she observed that some western females working in North Africa tend to block themselves. They mistrust the Arabic employees and do not believe that those are capable of doing the work to their satisfaction. Hence, they waste a lot of energy by complaining and by finally doing the work on their own. We assume that the employees perceive this lack of confidence as well as the discontent about their work performance, which might have a negative impact on the leader-follower relationship.

Another critical aspect in terms of cultural understanding regards communication. Victoire Binart (2011, pers. comm., 7 May) states that many Arabic employees consider it as negative when the managers do not speak Arabic. Not mastering the local language involves that leaders are not able to
understand Arabic employees talking among each other, which in turn might slow down work processes.

Lisa Mathis (2011, pers. comm., 12 April) explains that the official working language in hotels in Egypt is English. However, since it is characterized as a very direct language, the way western managers communicate can be perceived as very harsh and rude and may lead to misinterpretations.

Michaela Mühlbauer (2011, pers. comm., 8 April) suggests that Arabic employees tend to accept a straightforward communication from men rather than from women. Female managers need to be careful when giving orders. Being too direct and authoritarian might be misperceived by the employees and might lead to increased resistance towards the manager.

Anita Markiewicz (2011, pers. comm., 7 April) recommends that female leaders should be respectful and considered when talking to Arabic subordinates. In the Arab culture men are not used to receive orders from women, which should be taken into account when communicating with them.

### 6.3.2 How Do They Lead?

#### 6.3.2.1 The Employees as the Focus of Attention

When looking at the leadership styles described by our industry experts, we find that there is no universal approach. However, there are some characteristics that are commonly shared by the questioned women managers. For instance, they state that having a personal connection with the employees plays a crucial role. Lisa Mathis (2011, pers. comm., 12 April) explains that in Germany leadership is very task-oriented, whereas in Arab countries the employee him/herself is the focus of attention. Managers are aware of the individual needs of their employees and show interest in their private life. This also implies that managers are well-informed about family issues. In case of illness, death or having a baby, the superior is expected to call the affected person.

In a telephone conversation on 07 May 2011 Victoire Binart reports that in order to make the employees support you, you have to find a way to get closer to them and to build trust. Therefore, it is central to pay attention to their private and family life and also to show understanding and sympathy for their life conditions. She characterizes Arabs as very friendly and warm-hearted people, who as soon as they feel related to someone are fully behind him/her.

Michael Wierling (2011, pers. comm., 4 April) agrees stating that in Arab countries, such as Egypt, leaders are more closely linked with their subordinates. In addition, he observes that in particular western managers serve as coaches and mentors. He emphasizes that Arabic employees usually do not have the same educational background as Europeans. For instance, in Germany or Switzerland there are apprentice programs as well as vocational schools, which teach common hospitality
practices. Thus, because of this educational gap, personal coaching and training is crucial in order to support the employees’ professional development.

Drawing a parallel to the theory, we suggest that those questioned seem to pursue a fairly transformational leadership style since they aim to build up relationships as well as to inspire and empower their employees. By being a coach they set the course and guide the employees towards achieving personal and professional goals. Nevertheless, they still leave space for self-actualization and personal development on the part of the followers (Bass & Riggio 2006). Transformational leadership also involves individual consideration. This implies that the leader focuses on the needs of each individual in terms of achievement, growth, and support. Knowing the employees’ feelings enables the leader to be more supportive and to motivate them in a more effective manner (Bass, Avolio & Atwater 1996; Bass & Riggio 2006; Tracey & Hinkin 1996). As outlined in chapter 6.2.2 (p. 51) the new generation of hotel managers, the so-called Millennials, are characterized as multistream leaders, who prefer transformational leadership over autocratic ruling. They are said to empower and support their subordinates as well as to create an environment, in which the employees are able to motivate themselves (Alexakis 2011).

Besides considering the employees’ needs, Michael Wierling (2011, pers. comm., 4 April) suggests that female managers often bring a pronounced interest in the Arab culture. They pay attention to the cultural context and take a closer look at local conditions. Some are even willing to learn Arabic. We assume that having a profound cultural understanding and being aware of cultural differences allows female managers to better frame and define the organizational reality for their members. Being familiar with the subordinates’ frames of reference might make it easier for women managers to create meaning, to give sense and to therefore gain the employees’ support and assistance.

6.3.2.2 We Are Stronger As a Team

Michaela Mühlbauer (2011, pers. comm., 8 April) describes her leadership approach as participative and team-oriented. She prefers to openly discuss problems and to look together for solutions over being autocratic and delegating work. In her opinion, it is essential that she as well as her subordinates are contributing in order to reach the best outcome. Moreover, she claims that team work is crucial, since otherwise decisions might be rejected and changes not accepted.

A similar approach is pursued by Anita Markiewicz (2011, pers. comm., 7 April), who fosters discussions within the team in order to gain different insights. Besides, she does not mind to be on hand with help and advice in order to solve problems. In her opinion employees are more likely to accept decisions when they are actively involved in the decision-making process. Only in rare occasions she has to take decisions without consulting her team and to enforce the implementation by being autocratic.
Victoire Binart (2011, pers. comm., 7 May) emphasizes that employee-involvement is a must. She observed that her Arabic subordinates are the most supportive when they are encouraged to contribute and involved in decision-making. She explains that involving the employees makes them feel honoured and personally recognized, which in turn enhances their self-esteem. This also has a positive influence on their work performance. According to her experience she argues that especially for female superiors it is essential to encourage their subordinates to participate in order to be accepted and supported by them.

With regard to the theory, we assume that those questioned apply a rather participative leadership approach. This means that the leader asks for and values ideas from his/her employees (House 1996). Given our conversations, we agree with Rosener (1990) stating that women managers encourage participation on the part of their employees and promote information sharing. In addition, she found that many female leaders hold the opinion that employees perform better when they feel good. Therefore, they try to enhance their sense of self-esteem by making them part of the organization, by establishing relationships, and by empowering them. This is also referred to as interactive leadership.

Grisoni and Beeby (2007) argue that female managers are team-based leaders, who are open for inputs and suggestions of their followers, which is consistent with the findings of our conversations. Thus, it can be assumed that the system of shared meaning is commonly created by leader and follower and not only by the leader herself. This might involve that the created framework appears more comprehensive to the subordinates, which might make them more willing to surrender power and to adapt to this leader. By sharing information, women managers properly communicate their own framework and reduce therefore the risk of misinterpretations or contradictory perceptions of reality on the part of their employees (Smircich & Morgan 1982).

6.3.2.3 How to Keep the Team Motivated?

Nirwarshi Ramduth-Thiemert (2011, pers. comm., 10 May) reports that personal recognition is very important to encourage Arabic employees, especially when it comes from the head of department or even the General Manager. A common motivation tool is to issue certifications for outstanding accomplishments, since Arabic employees feel very honoured by these proofs of achievement and like to display them on the wall in their office.

Victoire Binart (2011, pers. comm., 7 May) emphasizes that the motivation procedures should be simple and easy to understand for the employees. If the motivation systems are too complex and too difficult to follow, employees might lose their interest in being rewarded. She agrees with Nirwarshi Ramduth-Thiemert (2011, pers. comm., 10 May) that employees might be equally motivated by a good salary, including financial incentives and personalised gifts. However, in the majority of cases
the heads of department and managing directors do not allow for financial incentives due to a budget shortage.

Lisa Mathis (2011, pers. comm., 12 April) states that as long as the employees earn enough money to cover their basic needs, personal development and gaining knowledge are the most promising motivating forces. Whereas in Germany managers are not expected to know everything, in Arabic countries a lack in knowledge is considered as a sign of weakness. In order to earn the employees’ respect and to motivate them displaying and transferring knowledge is crucial. Therefore, she suggests offering cross trainings in other departments, language courses, and workshops, such as excursions to local breweries or vineyards for food and beverage attendants.

Drawing a parallel to the theory, we suggest that those questioned pursue a contingent reward approach. It is a positive approach to transactional leadership, which basically invokes recompensing employees for doing a good job. Transactional leadership is associated with tangible rewards, such as financial incentives, gifts or bonuses, to motivate employees. Intangible benefits, like personal recognition, praise, and acknowledgement, are rather ascribed to transformational leadership behaviour (Bass, Avolio & Atwater 1996; Bass & Riggio 2006; Burke & Collins 2001).

According to Kark and van Dijk (2007) people in general are motivated either through promotion or prevention. Promotion is linked to achieving rewards, whereas prevention aims to avoid punishments. Given our conversations, we suggest that those questioned do not focus on punishment to motivate their employees. Thus, we assume that they make use of reward as well as referent power rather than coercive power. Reward power implies that a leader offers something of value to an employee in return for fulfilment, such as financial incentives, promotion or giving praise. Referent power refers to a leader’s charismatic appeal and his/her power to exert influence through persuasiveness, likeableness, expertise, and other attributes (De Wit & Meyer 2010).
7 DISCUSSION

The next chapter aims to discuss the general findings of our thesis. The first part serves to answer our research question regarding possible barriers for female western leaders to succeed in the hospitality industry in North Africa. The second section seeks to develop critical success factors for women managers to overcome these barriers. In the end we suggest general implications for women working in seemingly hostile environments, such as male-dominated industries or unfamiliar cultural contexts.

7.1 Are There Barriers for Female Western Managers to Succeed in the Hospitality Industry in North Africa?

The results of our survey conducted among 70 male employees in an international five star hotel in Taba, Egypt indicate that the Arabic respondents seem to have a fairly open-minded attitude towards foreigners. With regard to gender, it appears that those surveyed are not ill-disposed towards women since more than 95% of the participants agree that they prefer collaboration with males and females. In addition, it was found that the most respected are those who are knowledgeable and skilled. With regard to cooperation, respondents show preference for people who are knowledgeable and skilled, fair and honest, and hold a superior position. It can thus be suggested that the respondents do not attach great significance to gender in professional life and that they are not reluctant to collaborate with the other sex. Moreover, the survey results suggest that those surveyed do not have a clear preference for a specific leadership approach. This in turn might provide an opportunity for female western leaders, since they do not have to adapt to prototyped leadership behaviour, but can be themselves. The presented findings, however, need to be interpreted with caution, since our survey faced several limitations, which are acknowledged in chapter 4.3 (p. 35).

A possible explanation for the fairly broad-minded results might be the on-going value shift in the Arab culture from modern to postmodern values. Globalization, the rise of information technology, the creation of a virtual Ummah, the economic opening up as well as the steep tourism development in North Africa might be considered as driving forces for liberalising values. As mentioned in the literature review, many young Muslims in North Africa increasingly follow the ideas of liberal Islam, which include among others democracy, self-expression, religious and cultural tolerance as well as gender equality (Amineh 2007; Aras 2004; Kurzmann 1999) From a sociological angle, this implies a fairly postmodern attitude towards Islam.

The on-going trend towards postmodern values, such as self-expression and liberalism, is also reflected in the recent political unrest in Tunisia, Egypt, and Libya, where in particular the young generation went into the street and called for democracy (von Rohr, von Mittelstaedt & Windfuhr 2011). In Tunisia and Egypt the protests even made the former presidents retire from office, which
has been described as a dramatic victory and a historic moment for the people (Human Rights Watch 2011b). Even though critics fear that the revolutions might create a power vacuum for fundamentalist organizations, such as the Muslim Brotherhood\textsuperscript{10}, it was found that these radical alignments have become increasingly insignificant among Muslims in North Africa (Musharbash 2011).

However, recent fights between Muslims and Copts in Egypt casted a cloud over the promising political development. Besides the bomb attempt on a Coptic church in the night of New Year’s Eve in Alexandria, the number of outrages between Copts and Muslims has increased alarmingly, since the downfall of the government (Spiegel 2011). Here, it is to be emphasized that religious intolerance contradicts liberal thinking.

Besides religious intolerance, critics also claim that gender equality, which is also considered as a liberal value, is currently disregarded in Egypt. Even though women participated in the pro-democracy demonstrations ‘there are real risks that women will be left on the sidelines, without a voice and unable to help shape a transition to a democratic Egypt’ (Khalife 2011, p. 1 of 3). Calling for democracy also involves that women may participate in political life, join parties, and express their view, which is so far not fulfilled in Egypt (Human Rights Watch 2011a; Khalife 2011). It is to be emphasized that Tunisia and Morocco are said to be more advanced in terms of gender equality, since they have already implemented policies supporting women rights and female participation in politics (Human Rights Watch 2011c).

Based on our empirical studies, the literature review as well as the current political developments, we assume that the on-going value shift indicates only a trend towards a more liberal Arabic society. Even though young people might have a more broad-minded thinking by now, we challenge that this already equals liberalism. The Arab culture is said to be mainly rooted in religion. Religion as well as tradition are central and have an impact on people’s daily life. Thus, it is suggested that although legal frameworks and governmental systems are adjusted, it takes a long time, possibly even generations, to change this inveterate value system and the resulting social practices. Hence, we conclude that even if there is a call for democracy, it would be false to assume that by now younger Arabs share the same moderate values as Europeans.

This in turn leads to the assumptions that there are still some barriers for female western leaders to succeed in hotels in North Africa, which is consistent with the findings of our conversations. The interviewed female managers report that they faced several challenges at the beginning, which can be

\textsuperscript{10} A conservative opposition group in Egypt which is led by religious clerics (Spiegel 2011)
mainly ascribed to their sex. Besides being underestimated, some reported a fairly chauvinistic
behaviour on the part of Arabs as well as suggestiveness displayed towards them.

7.2 What Are the Critical Success Factors for Western Women to
Overcome These Barriers and to Be Effective Leaders

7.2.1 Be Cultural Intelligent

In the following, we would like to present four critical success factors for female western leaders to
succeed in hotels in North Africa. Even though our findings might not appear ground-breaking and
are mainly based on common sense, we found that some female western managers are not fully
aware of these aspects. Therefore, we think that it is crucial to stress the necessity as well as the
importance of these success factors in order to make future women managers in Arab countries
succeed.

The first critical success factor considers to be cultural intelligent. In our point of view, a manager
has to show respect in order to earn respect. Therefore, displaying respect towards Arabic
employees is central, but requires a certain cultural understanding. Our survey shows that those
questioned highly value trust in their colleagues and supervisors in working life. In order to be able
to build trust, it is important to know the person opposite, his/her attitudes, beliefs, and values.
Hence, cultural intelligence is essential for female western managers to inspire confidence, to
demonstrate respect, and to understand the behaviour of their Arabic employees.

Cultural intelligence can be subdivided in three dimensions, namely intercultural engagement,
cultural understanding, and action. Intercultural engagement refers to our internal values, such as
respect and tolerance, our attitudes towards difference, and our willingness to change during an
intercultural encounter. In brief, the degree of intercultural engagement implies the motivation
female managers have, to attain a rewarding collaboration with their Arabic employees (Plum 2007).
For instance, it was found that some female western managers in North Africa waste a lot of energy
by complaining about Arabs’ attitude to work. According to the saying ‘When in Rome, do as the
Romans do’, we recommend that instead of doing the work on their own, female managers should
be more patient and should not prejudge the work performance of their Arabic subordinates. It is
assumed that this fairly ethnocentric behaviour might negatively impact the leader-follower
relationship and discourage the subordinates. Female western leaders are therefore suggested to have
faith in their employees, to be open to their inputs, and to encourage them to contribute.

The second component, namely cultural understanding can be defined as the knowledge about our
own and others’ cultures. In this case, it stands for the familiarity with the Arab value system,
underlying assumptions and attitudes, which is crucial for female western managers in order to
understand the behaviour of Arabic employees (Plum 2007). For example, some female managers
complain about chauvinistic behaviour displayed towards them. Hereby, they should consider the cultural context, such as that the Muslim culture is all male-dominated and that Arabic men are not used to receive orders from females. It is suggested that although this behaviour might appear disrespectful it is not necessarily meant as an offense, but is rather out of resistance and mistrust. We agree with Lisa Mathis (2011, pers. comm., 12 April) suggesting that female managers should neither take everything to heart nor too personally, but rather allow time for the employees to accustom themselves to a female superior.

However, this does not mean that every kind of behaviour is to be accepted. With regard to suggestiveness towards female managers, Nirwarshi Ramduth-Thiemert (2011, pers. comm., 10 May) recommends to set clear limits by establishing oneself as a respectable person and by making sure that one as a female does not display any suggestive behaviour. Nevertheless, she agrees with Lisa Mathis (2011, pers. comm., 12 April) stating that Arabs mean no harm when being suggestive. The presence of women is believed to be very intriguing for them since they are used to a fairly male-dominated surrounding.

In the end, an individual’s intercultural engagement and cultural understanding influence the third component of cultural intelligence, namely action. The action dimension refers to the real intercultural encounter, to the action taken by the female manager at this point of time and her way to communicate (Plum 2007).

All things considered, we propose that in order to build trust, to achieve a fruitful collaboration with Arabic employees, and to manage them effectively, western female leaders should bring an extensive cultural understanding, but above all a high level of motivation and willingness to also change themselves.

### 7.2.2 Be Interested in Your Employees

Victoire Binart (2011, pers. comm., 07 May) claims that women managers may face difficulties in the beginning to be accepted by Arabic employees. Since for many Arabs reporting to a female superior is quite unusual and new, female leaders have to first build trust in order to earn their respect and to gain their support – but how to build trust?

In agreement with earlier findings on the Arab culture, our conducted survey shows that those questioned prefer close relationships over impersonal relationships with their supervisors, subordinates, and colleagues. In addition, trust and respect appear to be indispensable in working life. With regard to the preferred leadership approaches, the participants reported that it is absolutely essential that a good manager places importance on their emotions and feelings. Our conversation partners agree with these findings suggesting that the leadership behaviour in Arab countries needs to be much more personal and relationship-oriented than for instance in European countries. Thus,
we conclude that female western managers operating in Arab countries should not only be cultural intelligent, but also emotional intelligent. Hereby, we refer to social competence, meaning the capability of an individual to be aware of others’ feelings, to recognize their impact and to manage them effectively - in brief the ability to put oneself in somebody’s shoes (Goleman, Boyatzis & McKee 2002).

Being social competent requires that female western managers are interested in their employees in order to identify individual needs and feelings. Whereas in Europe professional life is strictly separated from private life, in Arab countries business and privacy is often interlinked (Bjerke 1999). Thus, in order to establish a personal relation and to build trust, female western managers are recommended to be well-informed about their employees’ family issues and to take an active part in their private life, like showing concern in case of illness or bereavement. In addition, they should always be open to suggestions and show understanding and sympathy for their employees’ life conditions.

This of course should be mutual, meaning female western managers should also open up to their employees by telling them about their own family, their interests and preferences. Here, it depends on the person how much she finally wants to reveal about herself. However, we assume that involving the employees in one’s private life might contribute to a closer connection and therefore to a more rewarding collaboration.

7.2.3 Be a Coach and a Team Player

We believe that being a coach involves leading from behind rather than from the front. For instance, in a soccer game it is not the coach who scores, s/he rather stays on the sideline. However, it is the coach’s responsibility to take care of the team selection, to know each player’s strengths and weaknesses, to motivate and train the players, and to support them in order to lead them towards common ends. In our case, this implies that female managers are aware of their employees’ skills and help them to overcome weaknesses by offering training and education. Here, we have to keep in mind that Arabic hotel employees usually do not have the same educational background as Europeans, thus the aspect of coaching is even more important.

In general, coaches are expected to be more experienced than their team members in order to be able to train them properly. Our survey shows that the Arabic respondents highly value managers, who are knowledgeable and experienced. In their opinion, lacking knowledge is a sign of weakness, which may lead to less respect and no confidence in the manager. Especially in the beginning female leaders are often subject to a mild oppression, meaning their opinion is not taken seriously and often disregarded. We propose in order to appear trustworthy, reliable, and skilled; women managers should not hesitate to openly display their knowledge and skills. It is crucial that they establish
themselves as a respectable person by ascertaining their point and providing strong arguments in briefings, discussions, and team meetings.

However, this does not mean that they should rule with an iron fist and autocratically delegate work. On the contrary, we assume that in order to reach the best possible outcome and to make the team succeed, female western managers need to be open for inputs and suggestions of their followers and to foster teamwork. During our conversations, we found that some western managers display fairly ethnocentric attitudes towards Arabic employees by underestimating their skills and their capability of doing the work to their satisfaction. It is assumed that the employees perceive the lack of confidence, which might negatively impact the leader-follower relationship and discourage them. Besides, we have to keep in mind that Arab men are not used to female superiors. Therefore, they might feel offended in their pride if they are not consulted and confronted with a fait accompli. This of course does not imply that female managers must not make decisions on their own, however in the majority of cases it is suggested to involve the employees in order to gain their support.

Probably the most challenging task of a coach is to motivate the team. According to our survey as well as our conversations, we found that Arabic employees place importance on their personal development. Hence, it is crucial to clearly define career prospects and to pinpoint their professional goals in order to show them their perspectives and to motivate them to climb up the job ladder. Besides, knowledge transfer, like workshops, language courses or excursions, is described as an effective motivating force, since it promotes their personal development and deepens their professional know-how.

In agreement with earlier findings, one of the most effective motivations is to give them pride. As such, personal recognition is very important, especially when it comes from the head of the department or even the General Manager. With regard to tangible benefits, Nirwarshi Ramduth-Thiemert (2011, pers. comm., 10 May) reports that line employees are equally motivated by a good salary, including incentives and personalised gifts. Nevertheless, we suggest putting emphasis on intangible benefits, such as pride, personal development, and recognition, since those seem to be the most promising motivating forces.

In brief, we conclude that being an effective female coach in Arab countries requires being knowledgeable in order to be trusted, having confidence in the team and fostering participation, and being aware of motivating forces to bring out the best in each member.

7.2.4 Trust Yourself

When talking about female leadership in Arab countries, we have to be aware of the aggravated conditions for women managers. The working population in hotels is mainly male, meaning that on average there are 90% male employees and 10% female employees. Apart from the displayed
scepticism, female western managers have to deal with mild oppression, lacking respect, and suggestiveness. Added to this, women managers perceive it as difficult to socialize and to find someone to share these burdens with, since the proportion of female colleagues is very low (Mühlbauer, M 2011, pers. comm., 8 April).

Thus, we suppose that in general female western managers in Arab countries have to have a thick skin, a willingness to adapt, but above all they need to be reasonably confident in order to assert themselves in such a male-dominated society and to gain acceptance. Being self-confident includes having faith in yourself, your knowledge and your skills; in particular in a surrounding where you constantly have to prove yourself. According to the literature on gender leadership, it was found that many women managers attempt to lead in a masculine way, since they do not have enough trust in their own leadership behaviour and fear that their feminine style would be less respected (Eagly & Karau 2002). However, they then run the risk that their managerial behaviour appears insincere and unauthentic, which might lead to lowered respect and mistrust on the part of the employees.

In the end, we conclude that the less confidence people have in you, the more confidence you need to have in yourself. Thus, it is central that female western leaders confide in themselves and stand behind their ideas in order to succeed. Gardner (1996) states that in order to achieve effectiveness, you do not only have to tell a story, but you have to embody it from the bottom of the heart. Therefore, we recommend female western leaders to be aware of cultural influences, but despite to be as authentic as possible in order to be convincing, to carry and inspire the followers, and to be respectable.

### 7.3 Implications for Other Seemingly Hostile Environments

Our previously gained findings are grounded in research on North Africa and the hospitality industry. Although our findings apply to this specific research area, we may use these insights as a springboard to develop a theoretical approach that is transferable to further contexts. In jargon, our substantive theory becomes the stepping stone to produce an adequate start toward formal theory (Glaser & Strauss 1967). Thus, the following part seeks to suggest implications for female leadership in further seemingly hostile environments.

In our opinion, seemingly hostile environments are characterized by a predominantly male work-population and by possible aggravated conditions for female leaders. The low proportion of females can be attributed to cultural and religious conditions as for instance in North Africa as well as to legal regulations, such as for example in Saudi Arabia where women can only carry out employment with the permission of their husbands (Human Rights Watch 2009). Apart from male-dominated
religions and cultures, further seemingly hostile environments may be ‘masculine’ industries, such as freight or mechanical engineering.

The evidence from this study suggests that female western managers should take the developed critical success factors, such as be cultural intelligent, be interested in your employees, be a coach and play in a team, and trust yourself, to heart in order to be able to succeed in the hospitality industry in North Africa. However, while discussing different scenarios of women managers in other specific contexts, like a female leader becomes the CEO of a logistics and freight company or a woman manager fills a leading position in a company in Afghanistan, we reached the decision that they might face similar challenges as women in North Africa, such as lacking respect, mild oppression, being underestimated, and suggestiveness.

We assume that such behaviour, however, is not necessarily meant as an offense, but rather out of pride and resistance on the part of the male employees. Thus, women managers are recommended to bring a certain cultural understanding about the nationality, religion, industry or organization in order to comprehend their employees’ attitudes and to retrace their thinking. Especially in environments, where followers might be less willing to surrender power and to adapt to the leaders, female managers have to know their frames of reference in order to successfully create meaning and to gain their trust (Smircich & Morgan 1982).

The second success factor ‘Be interested in your employees’ does not necessarily imply that female leaders have to take an active part in the employees’ private life. The degree to which private life and professional life is interlinked depends on the value system of the respective cultural group. With regard to seemingly hostile environments, we claim that being employee-focused rather involves that women managers are aware of the individual needs of their employees in order to act accordingly and to gain acceptance.

In a male-dominated work population, we have to consider that men might not be very delighted to have a female superior. In order to reduce their resistance, it is important not to offend them in their honour and not to pass over them in decision-making. Therefore, women managers need to be very team-oriented in order to involve the male employees, to encourage them to participate, and therefore to enhance their sense of self-esteem.

As we already mentioned before, when nobody has confidence in you, the more you have to trust in yourself. Thus, we conclude that female western leaders operating in seemingly hostile environments have to bring a high degree of self-confidence in order to deal with the aggravated conditions, to assert themselves, and to establish themselves as a respectable person.
In the end, we conceivably hypothesize that the findings of our survey might be transferable to even broader contexts, such as environments, where leaders in general face very low acceptance and rejection on the part of the employees.
8 CONCLUSION

After discussing our research findings this chapter aims to wrap up the complete study process. First of all the research aim and the proposed research questions are restated. Then the main findings are summarized and their implications are described. In the end, recommendations for future work as well as the significance of this study is pointed out.

This master’s thesis has investigated on how female western leaders can succeed in the hospitality industry in North Africa. The present study set out to determine if there are barriers for female western hospitality managers that hinder them to be successful in the Arab culture. In addition our investigation aimed to develop critical success factors; these should help western women to overcome barriers and to lead effectively. In order to answer our proposed research questions we applied three methods, namely conducting a survey, reviewing literature, and holding conversations with different industry representatives.

First of all we conducted a survey among hotel employees in Egypt in order to investigate on attitudes towards foreigners and females. Given the fairly broad-minded results, we probed into the on-going shift of cultural values in North African countries. In order to fill knowledge gaps and to get further insights into the hospitality industry we held conversations with seven industry experts. Their personal contribution was used to finalize our study and to complete the big picture of female western leaders in the hospitality industry in North Africa.

The findings of our study indicate a trend towards a more liberal Arabic society as well as certain openness towards foreigners and women, which could be ascribed to driving forces, such as globalization, a rise in information technology, and the socio-economic development in North Africa. However, there are still cases of gender inequality and religious intolerance, which shows that social practices have not yet completely changed. It is thus suggested that female western leaders still face barriers at the working place, such as chauvinistic behavior as well as suggestiveness. In order to be able to deal with these barriers, we developed critical success factors for future women managers, such as: Be cultural intelligent, Be interested in the employees, Be a coach and a team player, and Trust yourself.

Moreover, we used these insights as a springboard to develop a theoretical approach that is transferable to a broader context, such as female leadership in generally seemingly hostile environments. We found that the developed critical success factors are similar applicable to women managers in other male-dominated cultures. Moreover, we conceivably hypothesize that the results of our study might be even transferable to environments, where leaders in general are confronted with very low acceptance and rejection on the part of the employees.
A number of possible future studies using a similar experimental set up are apparent. With regard to research in the hospitality industry, we suggest to enlarge the sample size and to conduct the survey among more employees of internationally as well as locally run hotels in Egypt, but also in the remaining North African countries. Furthermore, it would be interesting to investigate in greater depth on variations between single departments, for example if challenges and leadership approaches differ between operations and administration.

In the broader sense, further research is needed to explore female leadership in other seemingly hostile environments, such as male-dominated subcultures (e.g. industries, religious persuasions, countries). In addition, it would be interesting to assess if the findings are applicable to leaders, who in general face low acceptance and lacking respect.

In the end, we would like to conclude that the study enhanced our personal understanding of the Arab culture as well as of female leadership in male-dominated environments. Besides we believe that it makes several noteworthy contributions for future women managers operating in Arab countries or further seemingly hostile environments.
9 EPILOGUE

This last chapter reflects on the overall study from a less academic and more entertaining perspective. Written in a diary form this epilogue describes the possible first impressions of Elisabeth, one of the authors, who gets settled in Cairo, Egypt. While working as a manager in a hotel, she gradually discovers how she can apply her knowledge gained through the master’s thesis in the real world. The aim of this section is to convey a more personal feeling about the situation of western female leaders in an Arab environment.

Dear diary, finally I found some time to tell you about my first impressions of Cairo - a multimillion city. I arrived last night and now I am sitting here in my room to tell you about starting this new chapter in my life. The first thing I noticed when I left the airport was the humidity and high temperature, despite the late hour. Packed with my suitcases I walked from the arrival hall to the taxi rank to get a ride to my new home. It felt a bit strange; it seemed as if I was the only unaccompanied woman walking around. I thought that in such a huge international city like Cairo I would blend in with the other people. I do not know if I am becoming paranoid, but when I was walking around I felt that people were leering at me from all sides. Frankly, have they never seen a blond blue-eyed woman before? Also the taxi driver kept staring at me in his rear mirror and scanned me from crown to ankle.

Even though I was still quite exhausted from the travel, I took the chance today to explore the city. I was surprised to see so many women completely veiled - I did not expect that. Although I took the advice from the travel guide and dressed moderately with long sleeves and long trousers, I felt somehow naked next to these women. Added to this, the men in the streets made me feel quite uneasy; they were giving me strange looks and winked at me – this never happened to me at home. Perhaps I should also start wearing a scarf; I am not very keen on permanently sticking out of the crowd. I am really curious how tomorrow my first day at work will be, how the people will react to me, and how I will get along with my team members. Sarah and I came up with some critical success factors, such as Be cultural intelligent, Be interested in your employees, Be a coach and a team player, and Trust yourself, while working on our master’s thesis about female western leaders in North Africa. In order to keep them in mind and to literally internalize them, I put them on post-its next to my bathroom mirror. Oh my god, I am so excited - I hope I will succeed.

I did it – the first day at work is over and it was great. When I entered the hotel the irritating looks, which I got on the streets, stopped and everybody gave me a very warm welcome. And yes, it is true, Arabs love their hierarchy. When my English General Manager introduced me as the new manager everybody showed respect. I am really grateful that he took the time to tell them a bit about my previous experience and highlighted my skills and expertise. By doing this he underlined that I am a person of authority and I felt that this was very important for a smooth start.
During the first team meeting I surprised everyone with my basic knowledge of Arabic. I was able to introduce myself in Arabic and to make some small talk. All the members seemed to be very nice; however I felt that some of my male colleagues were a bit sceptical towards me. It appeared to me that some did not really value my opinion and even disregarded me. Frankly speaking, this was very frustrating. Without showing off, but I think that I am a smart girl, who brings expertise, professional experience and a master’s degree. It felt a bit degrading to be ignored like this. However, I guess, as hard as it is, I have to understand that this situation is not only new to me but also new to them. My male colleagues are not used to work with a woman or even to report to her. I deeply hope that it is just a matter of time that we all adapt to this situation and achieve a fruitful collaboration. Now it is time to get some rest, dear diary, I will be back soon.

Sorry, for not talking to you in the last days, but work and life have kept me busy. My colleagues are becoming more and more open towards me. They tell me about their family issues, show me pictures of husbands, kids and siblings, and really involve me into their private life. I guess that this personal contact is crucial for them. Besides, they show great interest in my private life – they want to know everything about me, my family, my boyfriend, and my education, and so on. It feels somehow strange to share this private information with my workmates, but on the other hand it is nice to have people to talk to, since I do not have any close friends here. A topic I certainly try to avoid during our conversations is religion. Sometimes I have the feeling that they always want to ‘sell’ the Islam to me and highlight the good sides of it. For me religion is not such a central point in life, as it is for most of the people here, and I do not really like talking about it.

A couple of days ago I observed one of my Arabic colleagues talking to his subordinates. I was staggered by his very authoritarian behaviour. However, the employees did not question his behaviour and seemed to accept and appreciate it. But as soon as I tried to be a bit more autocratic, I met with disapproval and resistance. So I guess, it is true what we found in our thesis - as a woman you gain much more support when you cooperate with your employees and encourage everyone to participate, rather than when you rule with an iron fist. Now I have to go back to work, but I will keep you posted.

Dear Diary, before I say anything today, I have to tell you about my delicious and mouth-watering lunch. Today in the cafeteria they served the best dish ever, a perfect combination of fish, herbs and spices – yummy!!! The chef saw how much I liked it and gave me an extra serving. Seriously, I am more and more surprised how hospitable and welcoming Arabs in general are. Just the other day, a colleague of mine gave me a tea caddy. He said that it is a speciality from his hometown and I should try it. I have to admit, he was right, the tea tasted delicious.
Workwise things are going quite ok. However, I realized that I am sometimes very European (perhaps even too much) since I want the work to be done the way I am used to. It is very difficult for me to share responsibility with my subordinates since I am always scared that they are not doing the work to my satisfaction or that it takes ages for them to complete the task. I caught myself so often doing the working on my own instead of giving others a chance. I really have to relax and to have more faith in my employees. The other day, after long hours of team meetings, I thanked all of them for their great contribution and said that I was very proud of our working outcome. This recognition seemed like a great motivation for them and their eyes were sparkling with joy. I think valuing their contribution is much more motivating than money. Most of them are very eager to learn and want to develop. Besides, it is also quite rewarding for me to share my knowledge. My dear diary, I have to leave now; a friend from Austria is calling.

Back again!!! The last days were quite exhausting since I was going through a low patch. I suppose that the main reason for my bad mood was that I felt quite lonely here. Even though my employees show interest in my private life and are very nice, it is not the same as when I am sipping coffee and chatting with one of my girls. Since in the hotel most of the employees are male, I really have trouble to socialize and to find other female friends. Unfortunately, my free time activities are also rather limited. I somehow avoid being in the city centre, because of the leering and the smooth talking on the part of Arabic men in the streets. So I spent a lot of free time in the air-conditioned shopping malls, which seemed like a good alternative in the beginning, but became boring after a while. On top of that, I doubted my work performance. Although I was able to prove my skills and earned respect from my colleagues, I still do not feel 100% accepted. There is this one colleague from the finance department, who constantly demonstrates that he does not approve of me as a woman being on the same hierarchical level as he is. The other day he even left a meeting as soon as I joined and he is constantly talking in Arabic even when I am around. The language barrier annoys me anyway. Sometimes I feel so stupid when everyone is talking in Arabic and I do not get a word. Every now and then I am afraid that they speak ill of me.

Yesterday I started to feel better again and regained my motivation. One of my colleagues told me how impressed he is that I am handling everything so well, the different culture, the new city, and how experienced I am. He opened my eyes, and I realized: Yes, it is quite tough being here, but I am adapting more and more every day. People are incredibly nice and warm-hearted and I just have to be patient and to believe in myself in order to have a great time here and to build up rewarding relationships with my Arabic colleagues. See you soon dear diary!
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APPENDIX A - QUESTIONNAIRE

Dear employee,

this questionnaire is part of our thesis research and all your statements will be kept confidential and evaluated anonymously! Please answer the following questions with attention and sincerity.

General Information

Gender

☐ Male
☐ Female

Age

☐ 18 – 25
☐ 26- 35
☐ 36 - 50
☐ > 50

On which level in the hotel do you work?

☐ First line
☐ Second line
☐ Third line
☐ Supervisor / Shift leader
☐ Team member

In which department do you work?

☐ F&B
☐ Housekeeping
☐ Administration
☐ Front Office

Do you have any work experience outside the Arab countries, for example within Europe, North America, Australia, Asia?

☐ Yes
☐ No

i. If yes, please specify

☐ Europe
☐ North America
☐ Australia / New Zealand
☐ Asia
☐ Others: __________________________
Of course you think that good relationships are important for your work. Please complete the following statements by choosing one answer.

1. My relationships to my supervisors are necessary, because they are ...
   - [ ] Mainly personal and cordial
   - [ ] Mainly formal and fair
   - [ ] Mainly impersonal and formal

2. My relationships to my colleagues are necessary, because they are ...
   - [ ] Mainly personal and cordial
   - [ ] Mainly formal and fair
   - [ ] Mainly impersonal and formal

3. Please answer only if you are a Supervisor, Third line, Second line, or First line manager. My relationships to my subordinates are necessary, because they are ...
   - [ ] Mainly personal and cordial
   - [ ] Mainly formal and fair
   - [ ] Mainly impersonal and formal

4. Motivation is important in your daily work at the hotel. Please consider the following motivating factors and rate their importance by ticking one box for each statement.

<table>
<thead>
<tr>
<th>What motivates you most?</th>
<th>Absolutely essential</th>
<th>Very important</th>
<th>Somewhat/Not important</th>
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<tbody>
<tr>
<td>Monetary reward</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recognition by supervisor and colleagues</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Getting more responsibility</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Future reward (e.g. promotion, becoming the employee of the month)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5. **Promotion** is probably important in your career plan. Please consider the following factors and rate their importance by ticking one box for each statement.

<table>
<thead>
<tr>
<th>You aspire to be promoted if you have...</th>
<th>Absolutely essential</th>
<th>Very important</th>
<th>Somewhat/Not important</th>
</tr>
</thead>
<tbody>
<tr>
<td>...clear promotion plan for the future</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…financial incentives</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…possibility for personal development</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…more responsibility</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…more respect from others</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6. What is your attitude towards responsibility and engagement at work?
   - [ ] It is good for my career
   - [ ] It means a lot of work
   - [ ] It increases respect of others

7. The success of the hotel is important for you. Please state your contribution (Please tick only one answer)
   - [ ] I want to contribute to the hotel’s success
   - [ ] I rather contribute to my department’s success
   - [ ] I rather contribute to my own tasks

8. I respect others, because they … (Please choose three answers)
   - [ ] Are older than me
   - [ ] Are the same age or younger than me
   - [ ] Are male
   - [ ] Are female
   - [ ] Are knowledgeable and experienced
   - [ ] Share my religious belief
9. In my workplace I cooperate best with people who have my respect, because they are ... (Please tick only one answer)
   - Male, Arabic, elder
   - Male, Arabic, younger or same age
   - Male, Western, elder
   - Male, Western, younger or same age
   - Female, Arabic, elder
   - Female, Arabic, younger or same age
   - Female, Western, elder
   - Female, Western, younger or same age

10. What does the term trust mean for you in your organization? Please tick one box for each statement.

<table>
<thead>
<tr>
<th></th>
<th>Absolutely essential</th>
<th>Very important</th>
<th>Somewhat/Not important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trusting my colleagues is ...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trusting my supervisors is ...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trusting employees from other departments is ...</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

11. Please indicate your agreement or disagreement with the following statements on a scale from 1 to 4 (1 = strongly agree; 2 = agree; 3 = disagree; 4 = strongly disagree)

<table>
<thead>
<tr>
<th></th>
<th>1 strongly agree</th>
<th>2 agree</th>
<th>3 disagree</th>
<th>4 strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>I appreciate and trust my male colleagues</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I appreciate and trust my female colleagues</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I prefer collaboration with only males</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I prefer collaboration with only females</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I prefer collaboration with males and females</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
12. Whom do you collaborate best with?

- Men
- Women

13. In the hotel I rather trust

- Men
- Women

14. Have you ever worked with international colleagues?

- Yes
- No

ii. If yes, please indicate your agreement or disagreement with the following statements on a scale from 1 to 4 (1 = strongly agree; 2 = agree; 3 = disagree; 4 = strongly disagree)

<table>
<thead>
<tr>
<th></th>
<th>1 strongly agree</th>
<th>2 agree</th>
<th>3 disagree</th>
<th>4 strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>I appreciate and trust my Egyptian colleagues</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I appreciate and trust my foreign international colleagues</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I prefer collaboration with Egyptian colleagues</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I prefer collaboration with foreign international colleagues</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

15. In order to cooperate best with people, the following attributes might be important. Please rate their importance and tick one box for each attribute.

<table>
<thead>
<tr>
<th></th>
<th>Absolutely essential</th>
<th>Very important</th>
<th>Somewhat/Not important</th>
</tr>
</thead>
<tbody>
<tr>
<td>They are knowledgeable and skilled</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>They are fair and honest</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>They have a superior position</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>They share my religious beliefs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>They are males</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>They are females</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Attributes

16. A good manager might have certain attributes.
   Please evaluate the following statements and tick one box for each statement.

<table>
<thead>
<tr>
<th>A good manager is someone who...</th>
<th>Absolutely essential</th>
<th>Very important</th>
<th>Somewhat/Not important</th>
</tr>
</thead>
<tbody>
<tr>
<td>...asks for my opinion in professional matters and lets me participate in decision making</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…places importance on my feelings and emotions as well as on my personal life</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…rewards good work and punishes bad work</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…motivates and empowers me to get the best out of me</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…treats everybody equally</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…takes all the decisions without consulting others and delegates work</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…is inspiring and charismatic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…directs and controls all the activities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>…is more knowledgeable than his/her subordinates</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

THANK YOU VERY MUCH FOR YOUR CONTRIBUTION!
APPENDIX B – TESTED CORRELATIONS

Please note that the correlations marked in grey were indicated as significant by SPSS.

<table>
<thead>
<tr>
<th>Element 1</th>
<th>Element 2</th>
<th>Pearson Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 4: Motivation – recognition by supervisor and colleagues</td>
<td>-0.064</td>
</tr>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 4: Motivation – getting more responsibility</td>
<td>-0.094</td>
</tr>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 10: Trusting supervisor</td>
<td>-0.064</td>
</tr>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 16: Attribute – asks for opinion</td>
<td>-0.054</td>
</tr>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 16: Attribute – importance on feelings</td>
<td>0.164</td>
</tr>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 16: Attribute – motivates and empowers</td>
<td>-0.089</td>
</tr>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 16: Attribute – inspiring and charismatic</td>
<td>0.141</td>
</tr>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 16: Attribute – reward and punishment</td>
<td>0.149</td>
</tr>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 16: Attribute – equal treatment</td>
<td>-0.085</td>
</tr>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 16: Attribute – more knowledgeable</td>
<td>0.220</td>
</tr>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 16: Attribute – takes decisions alone</td>
<td>0.046</td>
</tr>
<tr>
<td>Q 1: Relationship with supervisor</td>
<td>Q 16: Attribute – directs and controls</td>
<td>0.126</td>
</tr>
<tr>
<td>Q 4: Motivation – getting more responsibility</td>
<td>Q 6: Attitude towards responsibility</td>
<td>0.056</td>
</tr>
<tr>
<td>Q 4: Motivation – getting more responsibility</td>
<td>Q 16: Attribute – asks for opinion</td>
<td>-0.072</td>
</tr>
<tr>
<td>Q 4: Motivation – getting more responsibility</td>
<td>Q 16: Attribute – motivates and empowers</td>
<td>0.133</td>
</tr>
<tr>
<td>Q 4: Motivation – getting more responsibility</td>
<td>Q 16: Attribute – takes decisions alone</td>
<td>-0.086</td>
</tr>
<tr>
<td>Q 4: Motivation – monetary reward</td>
<td>Working level</td>
<td>-0.310</td>
</tr>
<tr>
<td>Q 4: Motivation – recognition</td>
<td>Working level</td>
<td>-0.246</td>
</tr>
<tr>
<td>Q 4: Motivation – future reward</td>
<td>Working level</td>
<td>0.100</td>
</tr>
<tr>
<td>Q 6: Attitude towards responsibility</td>
<td>Working level</td>
<td>0.162</td>
</tr>
<tr>
<td>Q 8: Respect – elder</td>
<td>Q 8: Respect – younger</td>
<td>0.999</td>
</tr>
<tr>
<td>Q 10: Trusting supervisor</td>
<td>Q 16: Attribute – asks for opinion</td>
<td>0.102</td>
</tr>
<tr>
<td>Q 10: Trusting supervisor</td>
<td>Q 16: Attribute – importance on feelings</td>
<td>0.118</td>
</tr>
<tr>
<td>----------------------------</td>
<td>-----------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Q 10: Trusting supervisor</td>
<td>Q 16: Attribute – motivates and empowers</td>
<td>0.106</td>
</tr>
<tr>
<td>Q 10: Trusting supervisor</td>
<td>Q 16: Attribute – inspiring and charismatic</td>
<td>0.067</td>
</tr>
<tr>
<td>Q 10: Trusting supervisor</td>
<td>Q 16: Attribute – reward and punishment</td>
<td>0.282</td>
</tr>
<tr>
<td>Q 10: Trusting supervisor</td>
<td>Q 16: Attribute – equal treatment</td>
<td>0.163</td>
</tr>
<tr>
<td>Q 10: Trusting supervisor</td>
<td>Q 16: Attribute – more knowledgeable</td>
<td>0.383</td>
</tr>
<tr>
<td>Q 10: Trusting supervisor</td>
<td>Q 16: Attribute – takes decisions alone</td>
<td>-0.184</td>
</tr>
<tr>
<td>Q 10: Trusting supervisor</td>
<td>Q 16: Attribute – directs and controls</td>
<td>0.354</td>
</tr>
<tr>
<td>Q 11: Appreciate male colleagues</td>
<td>Q 11: Appreciate female colleagues</td>
<td>0.664</td>
</tr>
<tr>
<td>Q 11: Prefer cooperation with females</td>
<td>Working level</td>
<td>-0.068</td>
</tr>
<tr>
<td>Q 16: Attribute – motivates and empowers</td>
<td>Q 16: Attribute – asks for opinion</td>
<td>0.236</td>
</tr>
<tr>
<td>Q 16: Attribute – motivates and empowers</td>
<td>Q 16: Attribute – inspiring and charismatic</td>
<td>0.385</td>
</tr>
<tr>
<td>Q 16: Attribute – reward and punishment</td>
<td>Q 16: Attribute – equal treatment</td>
<td>0.319</td>
</tr>
<tr>
<td>Q 16: Attribute – importance on feelings</td>
<td>Q 16: Attribute – equal treatment</td>
<td>0.273</td>
</tr>
<tr>
<td>Q 16: Attribute – reward and punishment</td>
<td>Q 16: Attribute – takes decisions alone</td>
<td>0.099</td>
</tr>
<tr>
<td>Q 16: Attribute – takes decisions alone</td>
<td>Q 16: Attribute – directs and controls</td>
<td>0.000</td>
</tr>
</tbody>
</table>
APPENDIX C – CONVERSATION GUIDELINES

Conversation Guidelines when talking with female leaders:

- How would you describe your general experience about working in an Arabic culture as a woman?
- How would you describe the leadership style of your Arabic colleagues?
- How would you describe your management/leadership style? Is it similar or different to the leadership style of your colleagues? In what way?
- Do you think it is different from your male colleagues?
- Do you think there is a general leadership style in the hospitality industry?
- Which traits do you think should a female western leader bring to be successful in Arab countries?
- The recent political unrest fostered a discussion that especially younger Arabs have become more liberal and less conservative! Do you agree with it? Would you describe them as open-minded towards foreigners and women?

Conversation Guidelines when talking with male people manager:

- How would you describe your general experience about working in an Arabic culture?
- Do you have any experience with female western leaders in Arab countries? What do you think? Is it more difficult for them? Is there any resistance to accept them?
- When looking for possible candidates to fill managerial positions in this region, is gender decisive? Which traits do you think should a female western leader bring to be successful in Arab countries?
- How would you describe the leadership style of Arabic managers?
- How would you describe your management/leadership style? Is it similar or different to the leadership style of your colleagues? In what way?
- Do you think it is different from your female colleagues?
- Do you think there is a general leadership style in the hospitality industry?
- The recent political unrest fostered a discussion that especially younger Arabs have become more liberal and less conservative! Do you agree with it? Would you describe them as open-minded towards foreigners and women?

Conversation guidelines when talking with female recruiter.
Please imagine that you receive a recruitment assignment from Hilton Worldwide, Moevenpick Hotels & Resorts, Starwood Hotels & Resorts, or another western hotel chain to look for female managers to be placed in Middle East/North Africa.

- What would you be looking for regarding experience, cultural background, gender, age,…?
- What would be the most critical aspects to take into account and/or to avoid during interviews?
- How would you describe your general experience about recruiting for Middle East and North Africa?
- Do you think it is more challenging for women than men to succeed in this region?
- Which personality traits are crucial when working in this cultural setting?
- The recent political unrest fostered a discussion that especially younger Arabs have become more liberal and less conservative! Do you agree with it? Would you describe them as open-minded towards foreigners and women?
Linnaeus University – a firm focus on quality and competence

On 1 January 2010 Växjö University and the University of Kalmar merged to form Linnaeus University. This new university is the product of a will to improve the quality, enhance the appeal and boost the development potential of teaching and research, at the same time as it plays a prominent role in working closely together with local society. Linnaeus University offers an attractive knowledge environment characterised by high quality and a competitive portfolio of skills.

Linnaeus University is a modern, international university with the emphasis on the desire for knowledge, creative thinking and practical innovations. For us, the focus is on proximity to our students, but also on the world around us and the future ahead.

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