Handbook of Research on Human Resources Strategies for the New Millennial Workforce

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Chapter 10
Gendered Leadership as a Key to Business Success:
Evidence from the Middle East

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ABSTRACT

Although there is clear evidence of the importance of women in leadership positions, research still shows that women are still underrepresented in management and leadership roles. The percentage of women directors in Fortune 500 companies has been between 16% and 17% since 2011. This lack of women in senior management positions demonstrates that organizations still fail to notice that leadership nowadays has new requirements. Today's organizations are facing a turbulent constantly changing environment, in an open, social and interdependent economy, which requires specific skills and competencies for leading the change. Hence companies should value women's talent. The purpose of this chapter is to present gender issues in leadership and management with a focus on the Arab context and the position of women in the Middle East (ME). Finally, it discusses the most effective leadership style exhibited by male and female managers in the ME for inclusion in HR practices and strategies for the new millennia workforce. The main concerns are HR practices and examples in the ME.

INTRODUCTION

This chapter addresses key issues in Human Resources (HR) with focus on leadership and gender issues in leadership. Leadership in organizations plays a vital role. As businesses operate in an increasingly turbulent, uncertain environment, leadership is required to motivate and inspire employees to perform well and to help the organization achieve its goals. Further, leadership effectiveness is viewed to depend on the extent to which people follow the leader, and to which the organization succeeds or survives. Additionally, leadership may differ between different cultures, which create different expectations about

leaders, and the leaders' behaviors in different contexts. This chapter reviews the research domain on gender and leadership. It discusses gender issues, such as social identity and social roles with focus on gender identity in terms of femininity and masculinity. All these issues are critical in reference to the culture and the context that leadership is exhibited. For this chapter the situation of the Middle East is explored.

Moreover, this chapter explores gender roles and sex stereotypes in the Middle East. Gender bias is a prominent issue in corporate leadership today. This bias includes various issues such as denying equal opportunity to certain positions due to gender, differences in treatment and expectations of individuals based on their gender and its associated stereotypes. Examples on this area are presented from organizations and research conducted in the Middle East.

As research suggests that Arab women leaders differ from the broader group of women, the authors continue with a discussion of the feminine leadership challenges and opportunities for women and organizations in the Middle East. Research suggests that Arab women leaders' position in management and leadership has improved the past 5 years. Nevertheless, they still face barriers such as the religious environment, the legal framework and the culture, which are discussed in this chapter. More specifically, it is more about the cultural interpretations of religion, which creates a challenge for women in leadership in the region, issues which are in detail presented through research data. This chapter proposes that women in the region mainly adopt a transformational leadership style exhibiting the tendency to communicate, to share their responsibilities. They also put emphasis on emotional intelligence; they are highly committed and give more attention to detail (Marinakou, 2014; Arab Women Leadership Outlook, 2010).

Finally, the chapter not only provides an insight on women in management and leadership in the Middle East, which is a context that is under researched (Marinakou, 2014), but also provides recommendations for corporations in order to meet targets on female management and leadership. It raises awareness of the gender problem and proposes ways to support and encourage female representation in senior management. It also presents initiatives and examples from existing companies in terms of increase female representation in the boardroom. The focus is on HR practices to manage the new millennium diverse workforce, especially for companies that operate in the ME.

The objectives of this chapter are to:

- Explore gender issues in leadership and management in the Middle Eastern context with reference and comparison to other studies in Western societies;
- Critically evaluate the differences between male/female and masculine /feminine leaders in the ME;
- Analyze the male and female leadership effectiveness in organizations in the ME; and
- Outline and make recommendations on dealing with gender issues in management and leadership in today's organizations in the Arab context.

THE MIDDLE EAST CONTEXT

The Middle East is a broad region covering areas from Iran in the east to Morocco in the North Africa in the west. Nevertheless, the region is represented by a similar culture, with Islam the main religion with approximately 95% of the population following it (Budhwar and Mellahi, 2007). The main characteristics in the region include deficient political systems and conflict (religious or even cultural), but

at the same time it is highlighted by economic development and growth especially in the oil producing countries (Budhwar and Mellahi, 2007). Others add other characteristics such as the dominance of the public sector, high trade restrictiveness, lack of integration into the global economy, and unemployment rates. Emphasis in the region is placed on the development of human resources, as most of the countries want to reduce their dependence on the oil and further expand and invest in sectors such as manufacturing, agriculture and/or services. There is high diversity in the region in terms of languages, ethnicities, religions as well as political and economic systems (Budhwar and Mellahi, 2007; Afiouni, Ruel, and Schuler, 2014).

The last decade the Middle East has been one of steady economic expansion. There is growth, with emphasis on supporting the private sector and trade by the government, making it easier for doing business and creating more jobs for women (Afiouni et al., 2014). Although, the Arab Spring created some unemployment in the region, the unemployment numbers are not increasing lately as the political reform in the region has now been stabilized. Job creation is the first priority in the Middle East and North Africa (MENA) region. Nevertheless, unemployment is high among the young and women, although a lot of effort is placed on educating women, as 90% of the gender gap in education has been closed (Afiouni et al., 2014). However, there is not similar increase in the available positions for women's employment, as only 33% of working-age women join the labor force. For example, in Oman "the unemployment rate is estimated to be 40% compared to 15% rate for men" (Al-Lamky, 2007, p. 51)

The majority of the countries in the region are emphasizing on the need to reduce the number of expatriates and increase the number of locals in the workforce, for example, in Bahrain they refer to Bahrainisaton, in the UAE to Emitarisation. Many reforms are taking place to support this strategy including the support of women and entrepreneurship. Furthermore, the literature and research in this region is limited in reference to any topics especially on human resources management. There are few studies on training issues, employment policies and general management topics, however there is paucity of research on women in management in the region (Marinakou, 2012a).

Current studies with reference to the Arab context indicate that there are "management systems similar to most other developing countries, which emphasize sensitivity to local cultural norms and restricted participation in decision-making" (Budhwar and Mellahi, 2007, p. 4). They add that there is high impact of the Islamic values, Islamic work ethics and Islamic principles on human resources management in the region. The concepts of unity, justice are among other key characteristics of organizational relations (Metcalfe, 2007). In addition, there is control of government in every day organizational decision-making, and tribal networks exist in organizations. There is also the diwan, shura and wasta. *Diwan* refers to "a style of decision making which represents a process of achieving balance and justice", *shura* "emphasizes personalism, although autocratic relationships are respected" and *wasta* "relates the recognition that power in society is related to tribal and familial structures, and that working relations in the Arab world are facilitated by recognizing how to move within relevant power networks" (Metcalfe, 2007, p. 57). Moreover, although the culture is very similar in all countries there are some variations from country to country. There is a massive process of privatization, economic liberalization, which resulted to erosion of job security in the public sector and high unemployment (for example in Tunisia, Egypt and other). Although many countries are investing in their human resources little has been done in education, which does not always, meet the demands of the labor market in terms of skills.

In order to be able to understand the position of women in management and leadership in the region it is important to have an overview of human resource policies and practices in the Middle East. The social and organizational context influences human resources practices, but at the same time culture is also im-

pacting and influencing people's behavior, management practices and hence organizational performance (Aycan, Al-Hamadi, Davis and Budhwar, 2007). As per the model of culture fit and the findings by Aycan et al. (2007) in the case of Oman, they suggest that there is the belief that the lower the education level the higher the belief that human beings are by nature evil and unchangeable. However, as Omanis get older they seek harmony and control in life. The same study also proposes that accomplishments at work should be rewarded. In addition, they propose that hierarchy of authority in Oman is challenged, as they believe it may not be the best form of organizing societies. Finally, the study challenges the stereotypical perception of the Middle Eastern countries placing high value on collectivism, status hierarchy and quality of life. In general, the nature of religion and institutional structures and relations shape business processes in particular ways. There is evidence that Islam plays a major role in doing business in the Islamic context. Emphasis is placed on informal relations, family networks and patronage, as well as on building trusting and open relations. It should be noted that the Shariah law effects on business, as it has considerable effect on every aspect of Muslim culture (Cerimagic, 2010).

Nevertheless, there is little evidence of human resource practices in the Middle East (Afiouni et al., 2014), with critical lack of research on women in management, their working experiences and organizational policies that assist women's development (Metcalfe, 2007). Most of the research on women in management in the region remains anecdotal, normative and mainly conceptual (Karam et al., 2013). There is scarce information available regarding different aspects of human resources management and the position of women in management in the region (Metcalfe, 2008; Budhwar and Mellahi, 2007), which has increased the interest of scholars in relevant research. Most of the research in the topic can be found in western examples, but studying them in the Middle East context may provide valuable information considering the Islamic revivalism and the debate on Islam influence on women's position in society and consequently in business and management. Research on women in the region revolves around culture (Islam and patriarchal norm structures) and its influence on women at work (Metcalfe, 2007, 2008; Omair, 2008; Syed, 2010). In addition, they focus on the impact of globalization on women at work (Hutchings et al., 2010), on women's career patterns and success (Omair, 2010), women entrepreneurs and leaders (Al-Lamky, 2007; Jamali, 2009), and gender equality and diversity (Syed, 2010) and work-life balance (Burke and El-Kot, 2011; Karam, Afiouni, and Nasr, 2013).

More specifically Metcalfe (2007) and Marinakou (2014) studied the impact of Islamic values on women's work experiences and they found that women in the Middle East face challenges and barriers to management and work similar to those faced by women in the west, however they play different gender roles as they will be discussed further in the following sections in the chapter. Studies show that in the Middle East context social relationships and management are embedded in male family and decision-making networks (Metcalfe, 2007; Marinakou, 2014), hence the business environment is predominately male-dominated.

It should be noted that economic change and growth in the Middle East has shed light in the region's need to integrate with world trade markets, the countries are also forced to develop cross-border integration due to globalization and finally Islamic banking, finance and insurance offer growth opportunities in the region. All these areas many benefit from taking advantage of women and the female management and leadership skills.

GENDER AND GENDER ISSUES IN MANAGEMENT AND LEADERSHIP, FOCUS IN THE MIDDLE EAST

The concept of gender has been broadly studied taking a "more diffuse set of meanings" (Marshall, 1995, p.2). In the beginning, the concept of gender referred to the differences between men and women (Connell, 2009), and in the beginning gender was not separated from sex (Davis, Evans and Lorber, 2006). Many definitions exist on gender, for example West and Zimmerman (1987, p.126) defined gender as "the activity of managing situated conduct in the light of normative conceptions or attitudes and activities appropriated for one's sex category. Doing gender involves a complex of socially guided perceptual, interactional and micropolitical activities that cast particular pursuits as expressions of masculine and feminine natures". Acker (1992, p.566) defined gender as a "process by which human activities, practices and social structures are ordered in terms of differentiations between women and men, then an understanding of institutions as "gendered" becomes defined as gender being present within processes, practices, images, ideologies, and distributions of power in the institution". Gherardi (1994, p.595) states that "in other words, gender is something we think, something we do, and something we make accountable to others". Gender is not a simple property of people, but an activity and a social dynamic.

In her study in the Arab context and the Middle East region, Metcalfe (2007) proposed that religions also have some influence on the cultural characteristics of people and institutions. There is also a relationship between culture, and social aspect of organizing life and work. However, there is evidence that there is gender and social inequalities when Western multinational organizations implement their human resources policies in developing regions, such as the Middle East (Hearn et al., 2006). Moreover, Metcalfe (2007, p. 56) proposed that "Gender dynamics are embedded within broader globalization debates", as modernization has transformed social and cultural values. Studies in this area propose that in the Islamic context, in work settings there is equality before God, and individual responsibility within a framework of cooperation and consultation (Metcalfe, 2007). She further presents other principles of Islam in reference to a moral framework where the well-being of both men and women should be achieved in organizations. Collaboration, mutual humility and respect are an employer's responsibility and duty.

In general, people choose to behave in a masculine or a feminine way, or sometimes they choose to combine both behaviors. In this view, Marshall (1995) proposed that gender refers to the social expectations and roles attributed to people. Gherardi (1994) suggested that gender is a powerful symbol that embodies the biological differences in culture, since masculinity and femininity are socially constructed. Hence, as Connell (2009) claims people are born with a specific sex i.e. as a man, but he is not masculine, he rather acquires masculinity and so becomes a man, through his social life. All the same, Trinidad and Normore (2005) propose three basic factors that influence and shape the behaviors of men and women; socialization, culture of origin and the organizational culture in which they have their professional lives. In view to this, current studies of gender and management in the Middle East report concern on the position of women in management and report that the perception of women managers is constituted along patriarchal lines with women's role (Metcalfe, 2007; Al-Lamky, 2007). More specifically, in the Middle East region women are viewed to have one particular role in the society this of the mother, and their place is primarily at home (Al-Lamky, 2007). In addition, Mersinni (1991) states that in Islam there is the proposition that 'those who entrust their affairs to a woman will never know prosperity'. Hence, women are not positively viewed in any other role than that prescribed in Islam.

Gherardi (1994) claimed that although gender is socially constructed, it is easy to change gender roles depending the situation. Bem (1987) supported this view and suggested that the biological differences between men and women are illusory. Thus, rather than there being a singular femininity or masculinity fixed to the female or male body respectively, there are a range of femininities and masculinities that are historically, socially and culturally specific, fluid and changing. There are however, according to Pini (2005) dominant, privileged and hegemonic ways of doing gender in specific sites and times. On the contrary, there are many who criticize gender socialization and claim that both sex and gender are socially constructed (Giddens, 2001, p.109). For example, Giddens (2001) proposes that people may choose to construct their body for example to have either male of female characteristics with diet and exercise or even with the way they dress. In the study of gender in organizations, Wilson and Iles (1996) suggested that gender is a key organizing principle, keeping some people (mostly women) in their place, constraining the behavior of both men and women and thus limiting a diversity of contribution to their respective organizations. Furthermore, organization scholars reject claims that gender is irrelevant at work or that workers have no gender, that jobs are de-embodied, gender free empty slots and that people leave their gender at the door when entering the workplace (Martin, 2006). This suggests that even if people could leave gender at the door, gender would still be present because it is already there. Thus, organizational culture includes specific rules, values, and meanings that are expressed via gender, and the meanings that these have to respective genders. Therefore, the experience of either gender at work is governed by gender roles in organizations (Gherardi and Poggio, 2001), which reflect the socially constructed image of maleness and femaleness and specify power relations among them. In the Arab context gender, sex differences, religion and society's culture and traditions influence the way people behave and the social roles ascribed to each gender (Yaseen, 2010).

Studies in the Middle East by United Nations and World Bank propose that gender and social relations in the region are governed by a traditional patriarchal structure. In view to this, family is the center and women play a complementary role. The man is the sole breadwinner of the family and there is a code of modesty for women and their reputation, which provides restrictions on her interactions especially with men. Finally, there is unequal balance of power based on Sharia law (Metcalfe, 2007; World Bank, 2003; UNDP, 2005). It is evident that in the region, there is strong influence of the culture, religion and social roles on people's behavior and more specifically on how women should behave in general and in particular at work. Hence, women in the Arab society have to overcome barriers to get employment. Nevertheless, recent studies propose that women in the Middle East hold leadership positions mainly in the government sector, private industry, and with nonprofit organizations (Yaseen, 2010). The main argument is that this is a result of the democracy movement in the Middle East and the fact that women in the region struggle to gain individual freedom and overcome the social restraints of women that traditionally exist (Yaseen, 2010). In the Arab society different characteristics and social roles are ascribed to each gender. Yaseen (2010) proposes that women and men assume those roles suitable to their idealized characteristics as per the society's norms and social expectations. She continues that Islam prescribes the role of women in society and work and it has given women the right and privilege to work, nevertheless still research suggests that Arab women face traditional values and beliefs which restrain them from work. Sex discrimination in the region is not due to Islam, but due to an "outgrowth of patriarchal Arabian society that seeks to control the social development of women through unequal expectations including appropriate attire" (Yaseen, 2010, p. 65)

Summarizing the above, gender is socially constructed and is influenced by culture, it is highly influenced by religion and social roles in the Middle East. Gender differences exist and will be discussed further in the following section. The concept of gender has a personal dimension, a social order and is a cultural symbol. Although some gender confusion exists there are norms and beliefs in society and in the Islamic society that specify and determine how each gender behaves and which social roles they will adopt. Thus, in the Middle East there are behaviors and attributes associated with each gender that are discussed in the following section.

GENDER, SOCIAL AND SEX ROLE STEREOTYPES AND THEIR INFLUENCE ON LEADERSHIP

Identity and Social Roles

In order to understand men's and women's position in organizations it is important to have an overview of social identity and social roles and explore how these influence their behavior. It is found that people are born with a specific sex, but during their lives they are socialized within their family and later within their broader environment. Hogg (2001) suggests that the social identity is influenced by the group to which the person belongs, and from the social comparisons between the groups and the intergroup relations. Thus, social identity within the group is shared among the members of the group. This social identity may be categorized based on ethnicity, nationality, and/or gender. Furthermore, Stet and Burke (2000) support the view that there are many similarities between social identity and identity theory, and the way people see their own identity is very much influenced by the social identity they embrace, thus they perform specific social roles. In the Middle East, social identity plays a vital role in the society as well as in the way organizations operate. Men and women in the Islamic context have specific social roles, which are ascribed to their gender (Metcalfe, 2007; Yaseen, 2010). Men and women are concentrated in different occupations that ascribe to their gender, for example they are found in education, in public organizations as it has already been discussed. Hence, there are many limitations that hinder women's progress in organizations that operate in the Middle East with emphasis on stereotypes.

According to social role theory culture determines how males and females should behave. Thus, it assumes gender differences in the behavior of both in their social life (Powell and Butterfield, 2003). They add that the distinctive sex – gender - role is evident in all aspects of life and influences work roles even if they are incompatible. Powell and Butterfield (2003, p.89) claim that "gender identity was likely to have been influenced by socially determined gender roles". Moreover, Eagly (2003) claims that gender roles define the beliefs about women and men, because each has a certain position in society. Men and wome are considered to perform specific roles and thus to have specific attributes ascribed to each. Thus, as Eagly (2003) states gender roles define the beliefs not only of what group members actually do, but also what they should do. Gender relations in Islamic states have become a political issue in international relations, as many support the view that "the idea of a Muslim and feminist are not compatible" (Metcalfe, 2007, p. 59). Although recent studies in Islamic states propose that there is equality between the sexes and women are given the right to work there are still inequalities at work and the roles that women play in organizations. Patriarchal relations and not religion, however socially construct these inequalities. As it has been discussed previously, the Arab context is characterized as patriarchal with control on the social development of women, which leads to inequalities. For example, studies propose

that women in the Middle East are not found in leadership roles mainly due to male executives who do allow them to develop in companies (Yaseen, 2010).

As a result of gender role socialization processes, men aspire to enter male-dominated occupations seen as calling for "masculine" personal qualities, whereas women aspire to enter feminine occupations seen as calling for "feminine" personal qualities (Powell and Butterfield, 2003). Davidson and Cooper (1992) and Oakley (2000) claim that the executive role is characterized as male role and thus women are seen not to fit this role's requirements. However, more recent studies have found that women's occupational aspirations have become more similar to those of men (Powell and Butterfield, 2003). The reduction of the gender difference in occupational aspirations may reflect societal change. Gender identity is more likely to have been influenced by socially determined gender roles (Eagly, 1987) and thus could have accounted for effects that otherwise would be attributable to gender. Therefore, gender roles follow from observations of people in sex-typical social roles. At the same time, class, ethnicity, education and age stratify women in the Middle East. There are those who do not need to work and those who do work to contribute to the family income (Marinakou, 2014). On the one hand, Metcalfe (2008, p. 89) suggests that many private companies are reluctant to employ "women partly due to social norms and partly due to additional costs that may be incurred for maternity provision". On the other hand, women in the Middle East aspire to hold managerial and leadership positions (Marinakou, 2014). The percentage of Bahraini women working increased from 4.9% at 1971 to 33.5% to 2010 (Supreme Council for Women, 2013).

It is evident from the above that the social role theory of sex differences supports that in general people engage in activities and behaviors that are defined by their gender roles (Oakley, 2000). The different socialization of men and women may explain women's attainment of positions of leadership even in the Middle Eastern context. Social identity and social roles influence leadership not only in the Western societies, but also in the Arab (Hogg, 2001; Metcalfe, 2008; Marinakou, 2014). According to Hogg (2001, p.188) "leadership is about how some individuals or cliques have disproportionate power and influence to set agenda, define identity and mobilize people to achieve collective goals", similarly in the Middle East, those who hold leadership positions determine the role Arab women play in management. Gemmill and Oakley (1992, p.124) defined leadership as "a process of dynamic collaboration, where individuals and organization members authorize themselves and others to interact in ways that experiment with new forms of intellectual and social meaning". So, the concept of leadership should be seen as a social process that contains complex relationships. This process is based on a set of role expectations that are understood by participants in the relationship, and it seems that in patriarchal societies such as those found in the Arab world, male dominate in management and leadership.

Sex Stereotypes and Leadership in the Middle East

There are different debates on the ways leadership is developed and exhibited by managers. There is evidence that sex stereotypes influence the way in which male and female leaders develop their leadership style, as well as the way in which they are evaluated as to their effectiveness. There are others who claim that the sex or gender does not influence the leadership style. This section presents the arguments on these contradicting views to shed some light on sex stereotypes on leadership with focus on the Middle East region.

Sex role stereotyping works to define the understanding of women and men whereas masculinity and femininity to the creation of traditional and often idealized notions of what each sex is like and do (Halford and Leonard, 2001). Helgesson (2005) suggests that gender-role stereotypes are the features

people assign to men and women in societies. These features are not assigned due to people's biological sex, but due to the social roles that men and women hold. Eagly (2005) proposes that people who occupy a certain position in organization are expected to behave in certain ways. These expectations are stereotypes that influence people's behaviors. In this respect, stereotypes create specific perceptions and images about certain demographic, ethnic, organizational, national or gender issues (Phatak, Bhagat and Kashlak, 2005).

Social stereotypes, like those about gender, are generalizations made to differentiate categories or groups of people (Catalyst, 2012). In the case of gender stereotypes, these consist of generalizations about how women and men differ. People often apply stereotypes automatically. With stereotypes people can and do arrive at judgments about individuals. It is interesting that people accept these perceptions without being aware of the role that stereotypes have played in creating them. Clearly, when stereotypes are used to make judgments about people – especially about their traits and abilities – that these judgments will be wrong (Catalyst, 2012; Heilman, 2001) (Some stereotypes are presented in Table 1). Thus, sometimes stereotypes may lead to generalizations that do represent reality, since people as Eagly (2003) proposes are influenced by stereotypes without being aware of it.

Women's socialization, their shared experiences and their feminine attributes all predispose them to lead in ways which are more effective and humane. Essentialist notions of "woman" and feminine values are turned into an ideology about female management. This argument seeks to persuade male managers, who are currently dominant in organizations that it may be in their best interests to learn to manage and be managed in a more feminine way. This strategy far from enabling women to become more powerful, has merely locked them into behaving in stereotypical gendered ways to boost the profits of the male power elite as discussed in the following paragraphs. Prejudice against female leaders arises because of the incongruity between the predominantly communal qualities that perceivers associate with women and the predominantly agentic qualities that they believe are required to succeed as a leader. Especially in the Arab context women are blocked from leadership roles due to the predominant view that leadership is a male's quality. In the Arab context, women are not considered to be appropriate for managerial

Table 1. Common stereotypes of women and men based on psychological research

Women's Traits	Men's Traits
Affectionate	Dominant
Appreciative	Achievement oriented
Emotional	Active
Friendly	Ambitious
Sympathetic	Coarse
Mild	Forceful
Pleasant	Aggressive
Sensitive	Self-confident
Sentimental	Rational
Warm	Tough
Whiny	Unemotional

Source: Adapted from Schneider (2005)

jobs, nevertheless, Sikdar and Mitra (2012, p. 147) report that "men and women are considered suited for different roles and only certain careers are deemed suitable for women". Thus, gender and social roles continue to convey meaning about leaders, albeit in conjunction with organizational roles; however, before providing a discussion on gender influences on leadership it is important to present some issues concerning gender and stereotypes in general. In fact, many authors agree that what is considered good or appropriate leadership behavior is linked to stereotypes that favour men as having more leadership qualifications (Eagly, 2003; Yukl, 2002; Oakley, 2000). Moreover, other studies have shown that traditional masculine characteristics generally are considered to be more positively valued than traditionally feminine characteristics (Bass, 1990). When studying gender and leader roles, Knippenbergh and Hogg (2003, p.89) suggest that "it is in thinking about female leaders suggests that people would combine two divergent sets of expectations – those about leaders and those about women", since men have been perceived as being better suited to become leaders than women. Studies propose that in sex stereotypes, being a manager is paralleled with being a man, therefore, both a manager and a man need to be able to take charge, to make decisions, to be assertive, and to take disciplinary action, but women managers in hierarchical organizations must follow masculine behavior patterns. Furthermore, in some cases women in their effort to overcome the prejudice against women managers adopted the masculine management style. Similarly, Merrick (2002, p.107) also proposes that female managers in a study feel they "must adapt the characteristics, attitudes and temperaments of the masculine stereotype". Eagly and Johnson (1990) in their study suggest that women managers in male-dominated companies show masculine leadership styles. Another study by Catalyst (2012) in the UK claims that women adjust their style to one that men are comfortable with, they behave in a more commonly way due to their interactions with men.

In the Arab context, Metcalfe (2009) proposes that both women and men view the family as a cultural asset, but the man is the sole breadwinner, as already discussed. She adds that there is a code of modesty and dignity on the reputation of the woman. Women should stay at home, hence, women are limited to undertake professional leadership roles in organizations without any clear evidence of the style they choose to adopt. Moreover, Yaseen (2010) proposes that Arab women exhibit cooperative behavior and democratic style of leadership, but they have to work harder than men. She adds that in the Arab society and culture the type of work women do depends on gender stereotyping. In her study Marmenout (2009) found that there was bias in male Saudi students who perceived men more appropriate leaders. Similarly, female students found male leaders more effective. It is evident, that in the Arab context there is similarly prejudice toward female leaders, and they are disadvantaged against their male counterpart. This view confirms Eagly's (2003) study, which proposed that prejudice exists when people have specific beliefs about the social roles of the two sexes. She also claims that this prejudice may explain the low representation of women leaders. Moreover, Schein (2001) found that gender stereotypes in management exist, mainly on the male managers' part who hold attitudes that are influenced by stereotypes and she adds "think manager – think male" (p.678). Interestingly, the female managers in her study see women and men equally, and both male and female managers exhibit similar behaviors as managers. Evidently, work and social relations in the region are governed by a traditional patriarchal structure and gender stereotypes (Metcalfe, 2008; World Bank, 2003). In view to this, men in the Middle East are considered to be the leaders and women the followers.

Women are faced with the conflict between the stereotypic expectations of them in their roles as women and leaders (Bass, 1990). More specifically the Catalyst (2005) report, as shown in Table 1, provides a list of behaviors of women and men and how they are expected to behave under gender stereotypes (Heilman, 2001).

Another view supports the lack of gender differences in management and leadership. Gender role stereotypes regarding women's behavior and work habits and the reasons women work, have a real and negative impact on women, although there are some supportable and complex reasons for women's absence from senior management, such as their taking time out for raising children, lack of mobility and social problems (Vinnicombe and Singh, 2002). Others suggest that sex and gender role stereotyping do not influence leadership since both male and female managers were found to possess characteristics and attitudes of leaders. Alimo-Metcalfe (2010, p.38) reports that "up until the early 1990s most studies investigating whether there are significant differences between the sexes in leadership style concluded that there were no major sex differences". Later studies show that there are gender differences and stereotypes that influence the leadership style that men and women will adopt. However, more recently, Schein (2007) proposes that gender stereotyping at work has been proved wrong, after all her studies with female managers. Peters and Kabacoff (2002, p.3) in their study confirmed the view that "women and men have fewer differences in leadership style at the top". In addition, Merrick (2002) argues that men and women resist gender stereotypes. Eagly (2005) also minimizes the importance of any differences found between men and women. Further, Korabik and Ayman (1989) disagree with Rosener's study and suggest that men and women have a leadership style that is influenced by both masculine and feminine characteristics. They continue that people have both types of characteristics and depending on the situation they develop or use the one more than the other.

Finally, it is not necessary to provide a debate between male and female effectiveness or characteristics in leadership, since management and leadership required abilities and skills some of which are ascribed to men and other to women. This could be an androgynous style where there is a blend of feminine and masculine characteristics and behaviors, where men and women strengthen each other' s approach to complement them (DeMatteo, 1994). Toren, Konrad, Yoshioka and Kashlak (1997) in their study of management in the USA, Japan, Australia, Israel and Italy found that the preferred managerial style is strongly influenced by country, and only a few differences between women and men have been found in their management style and preferences. In fact, their data do not confirm the gender stereotype that women differ from men in their management, and that women are more person-oriented, whereas men are more task-oriented. In her study, Marinakou (2014) proposes that societal expectations, although still exist amongst Arab female leaders, have less of an impact on the modern day woman's career decision than they used to. She proposes that in general women in management in Bahrain should exhibit behaviors and attitudes that are ascribed to their social role. They do not necessarily need to adopt masculine behaviors to be successful in management, but they may if they have to. Bahraini women in her study do not feel inferior to their male counterparts, and they have started developing organizations and associations to support networking, sharing information, training and managerial skills development workshops. In sum, research on gender and sex stereotypes and differences in leadership styles shows that there is inconsistency in the findings and this suggests that a closer look is required, and further research should be conducted in the region.

Gender Influences on Leadership Style: The Case of the Middle East

Gender includes a variety of other concepts such as gender roles, gender identity and gender attitudes as previously discussed. The two gender identities, according to Loganathan and Krishnan (2010, p.54), refer to masculinity and femininity. Alvesson and Billing (1997) claim that the two concepts cannot be seen in isolation, they are both studied in how the one influences or contradicts the other.

On the one hand, feminine is a word that refers to the characteristics of females (Fondas, 1997). Although theorists debate whether the feminine or masculine attributes are biologically given or socially constructed, most researchers credit women with some or all of the following qualities: empathy, helpfulness, caring and nurturance; interpersonal sensitivity, attentiveness to and acceptance of others, responsiveness to their needs and motivations; an orientation toward the collective interest and toward integrative goals such as group cohesiveness and stability; a preference for open, egalitarian, and cooperative relationships, rather than hierarchical ones; and an interest in actualising values and relationships of great importance to community. These attributes have been considered as the attributes of the powerless, because of a social dynamic of political nature (Gherardi, 1994; Adler, 1997). Further, for Hines (1992, p.314) femininity is "a matter of the prioritizing of feelings… the importance of the imaginative and creative". Additionally, Marshall (1995, p.125) claims, "female values or the female principle are characterized by interdependence, cooperation, receptivity, merging, acceptance, awareness of patterns, wholes and contexts, emotional tone, personalistic perception, being, intuition, and synthesizing". Kolb (1999, p.307) adds that feminine traits and behaviors include "affectionate, compassionate, and cheerful, does not use harsh language, is loyal, sensitive to the needs of others, sympathetic, gentle, and understanding, loves children and is tender and warm".

On the other hand, Addler (2002) and Fondas (1997) summarize that traits ascribed to men – masculinity - include an ability to be impersonal, self-interested, efficient, hierarchical, tough minded and assertive; an interest in taking charge, control and domination; a capacity to ignore personal, emotional considerations in order to succeed; a proclivity to rely on standardized or "objective" codes for judgment and evaluation of others; and a heroic orientation toward task accomplishment and a continual effort to act on the world and become something new. In addition, Kolb (1999, p.307) included as masculine characteristics "self-reliant, independent and assertive, makes decisions easily, is dominant, is athletic and ambitious and sefl-sufficient". Gherardi and Poggio (2001, p.247) suggest that "masculinity and femininity are symbolic universes of meaning which derive from an implicit and explicit opposition". Therefore, they continue that they are opposing to each other, since males and females are perceived to belong to alternative opposing categories, and thus belonging to the one is not belonging to the other.

Masculinity and femininity are treated as distinct and complementary (Bakan, 1966; Vecchio, 2002). For example, Bem (1987) developed a model, which focused on psychological sex (or gender role identity) rather than biological sex (being male or female) and treated femininity and masculinity as theoretically orthogonal. Individuals who rated themselves high on feminine traits and low on masculine traits were considered feminine; those who rated themselves high on masculine traits and low on feminine traits were considered masculine; those who rated themselves high on both are considered androgynous; and those who rated themselves low on both were considered undifferentiated. With respect to leadership in groups, this theory would predict that regardless of group sex composition or the sex of the individual, masculine group members will display competitive and task-oriented behavior and emerge as task leaders and feminine group members will not compete or engage in much task behavior in a group but will instead engage in high levels of social behavior, emerging as social leaders. The degree to which males and females are expected to behave differently, are treated differently, or are valued differently has little to do with sex and everything to do with gender (Northouse, 2001).

Furthermore, masculinity and femininity are related to power. Lewis and Morgan (1994) suggest that the social construction of masculinity and femininity plays a central role in negotiating and limiting power and status. In most contexts, including the workplace, perceptions of the behavior of men and women are "automatically filtered through a gendered lens" (Stubbe, Holmes, Vine and Marra, 2000,

p.250). The gender role of masculinity and other individual characteristics, such as career ambition and work motivation have been associated with success in management (Kirchmeyer, 2002). Additionally, gender roles proved to be particularly important to decisions about women's promotions.

Another issue in masculinity and femininity refers to the two classes of attributes associated with them, which are agenticism and communalism respectively. Agenticism includes being assertive, controlling, aggressive, ambitious, dominant, forceful, independent, self-confident, and competitive. Communalism includes being concerned with the welfare of others, caring, nurturing, emotional, empathetic, supportive and selfless. Female managers are likely to have a more people-oriented, participative, and supportive leadership style while men are more task-oriented and commanding (Toren et al., 1997; Eagly and Johnson, 1990). For example, a good manager is described predominantly by masculine attributes and the stereotypically male qualities are thought necessary to being a successful executive (Heilman, 2001). All of the above traits and characteristics can be summarized in the following Table 2.

In view to the above aspects that refer to the Western world, in the Arab world studies have compared the leadership styles of women and men. In a field study in Egypt and another in Iraq propose that "women are satisfied with their leadership positions and they perform well in comparison with men and their ultimate goal is to prove themselves" (Yaseen, 2010, p. 66). However, most studies propose that patriarchal and traditional views concerning women, place them in the family more than the work environment. Yaseen (2010) studied transformational and transactional leadership in UAE and propose that Arab female leaders exceed Arab male leaders on idealized influence (attributed), display a sense of power and control and act in ways that build respect. They talk enthusiastically, are optimistic about the future, and express confidence in achievement. They also seek different perspectives when solving problems. In addition, female leaders in this case go beyond self-interest for the good of the group. They spend time in coaching, teaching and assessing individual needs, helping the team members develop their strengths. Male Arab leaders exceed female on idealized influence (behavior), they talk more about their values and beliefs, specify the importance of having strong sense of purpose and mission and they consider moral and ethical consequences of decisions. They focus more than female leaders on irregularities, mistakes and deviations from the standards. They interfere with the problem when it becomes serious. They are also found to avoid making decisions and they delay responding to urgent questions. This research suggests that women are exhibiting more democratic leadership style than men in the Arab context.

In this chapter, gender is conceptualised as socially constructed, produced and reproduced through daily practices, and interactions (Alvesson and Billing, 1997). Gender will be used to refer to the social-psychological categories of masculinity and femininity and sex will be used to refer to the biological categories of male and female. Sex does not inherently determine which behaviors an individual is capable of or will display, and the sex of a target person determines the expectations that both that person and others in the group will have for the target person's behavior. Since biological sex is not an important factor in determining leadership style, which is the main issue in this chapter, gender will be studied in order to investigate how or if it influences the leadership style implemented in the Middle East. Thus, gender is used to describe the cultural, social and psychological traits of individuals as masculine or feminine, but which may be ascribed to traits of either biological sex. The term that better captures society's influence on the biologically based categories of male and female is gender role rather than gender.

The possession of feminine characteristics does not decrease an individual's chances of emerging as a leader as long as the individual also possesses masculine characteristics (Appelbaum et al., 2003). There has been an increased call for "feminine leadership" that takes advantage of the personal characteristics

Table 2. Female/male comparison of leadership attributes and performance: overview of research

	Feminine - Female	Masculine - Male
Working style	● Participative ● Works with others ● Accessible ● Supportive / strong ● Team oriented ● Service driven ● Care / love sensitive ● Creative use of others ● Consultative	● Forceful ● Confident ● Sells self ● Clear direction ● Career oriented ● More self-driven ● Disciplined ● Organised ● Tell oriented
Priorities	● Team ● Service ● Care ● Sensitivity ● People values ● Us	● Vision ● Entrepreneurial ● Results ● Goals ● Success values ● Me
Relationships	● Understanding ● Sensitive towards others ● Attention to feelings ● People count ● Empathetic ● Response to different needs ● Approachable ● Fun oriented	● Supports team ● Defends subordinates / colleagues ● Protects interests of team / colleagues ● Manipulates relationships ● Uses pressure ● Enjoys influencing others ● Can communicate with many ● Likes to be on stage ● Uses power to influence
Communication	● Polite but direct ● Soft voiced ● Tag question ● Uses qualifiers ● Softer words ● Averts gaze ● Ladylike posture ● Uses feelings ● Democratic ● Support of others' viewpoints	● Direct and blunt ● Lower pitch ● Makes statement ● Is brief ● Statements ● Stares direct ● Takes up talk time ● Focuses on objectives ● Task driven ● Qualifies one's view
Decision-making	● Considered ● Not dramatic ● Familiarisation with people / details ● Issues and details	● Quick ● Event driven ● Analytical
Values / philosophy	● Supportive ● Mentoring ● Input oriented ● Status free	● Achievement ● Mentoring as potential coalition ● Output concerned ● Status conscious
Work / home interface	● Balance responsibilities ● Unhappiness most damaging ● Dual demands not most damaging	● More work sided ● Failure as most damaging ● Can balance home/work demands

Source: Kakabadse and Kakabadse (2000, p.259)

associated with women (Rosener, 1990; Helgesen, 1995). Some authors have suggested that "all managers today need to incorporate a more feminine leadership style" (Fondas, 1997, p. 259). He observes that when businesses must improve their competitiveness by transforming themselves into learning, self-managing, empowering, and continuously improving organizations – transformations that rely upon more interactional, relational, and participative management styles – lead some writers to conclude that

women are well-suited for managerial roles in contemporary organizations and that male managers need to cultivate feminine leadership traits. The current implication is that both female and male leaders also need to cultivate such feminine characteristics in their styles of leadership (Marinakou, 2012a).

In the Arab world and society different characteristics are ascribed to men and women. Yaseen (2010) proposes that women are more emotional, whereas Arab men are dominant and self-interested. Metcalfe (2010) proposes that skills such as willingness to show and guide, acknowledge interdependence between partners, build trusting relationships, practice humility and an ethics care of all within the social and organization network are reflecting leadership skills valued in Islamic communities. Leadership in the Arab context is viewed as process of collective practice, incorporating values such as securing stability, balance and trust behaviors, and consultative efforts (shura). Marinakou (2014) proposes that feminine leadership styles are effective even in a patriarchal society, as women managers in her study in the Kingdom of Bahrain were found to be effective. Female managers in this study proposed various ways to overcome the glass ceiling phenomenon and lead their companies with success. Hence, this chapter proposes that although gender differences may exist and may influence leadership, because people presume that men are more competent and legitimate as leaders than women are, a man or a woman may possess either masculine or feminine characteristics or both to be successful even in the Middle East region.

MALE AND FEMALE LEADERS' EFFECTIVENESS

As previously discussed, there is a debate on leadership effectiveness in organizations in reference to the two genders. Are male or female leaders more effective? There is a myth about gender and leadership effectiveness. Are women better leaders than men? The question or difference in relation to gender and leadership has focused on leadership effectiveness. Research so far has not provided any consistent specific answer to this question. Some claim that men are more effective leaders, other propose that women's leadership styles are more effective in today's organizations, and other studies propose that both are equally or similarly effective. As previously discussed, the cultural association of power and authority with masculinity makes it difficult for women to hold positions of power because of the contradiction between their gender identity and the masculinity of power. Such stereotypes may result in self-imposed attitudinal barriers to women's entrance into positions of leadership. Several types of research have confirmed the hypothesis that women have lesser access to leadership roles than men (Eagly, 2003). They may also cause women to be reluctant to assert themselves for the fear of being seen as aggressive or as Heller (1982) claimed to display their ambition to achieve for the fear of failure.

On the one hand, a Catalyst (2012) report proposes that male leaders are more effective than female leaders. More specifically in the study male and female respondents agreed that male leaders are more effective in all the masculine leader behaviors. Furthermore, female participants in the study consider male leaders better than women on delegating and influencing upward, and greater competency on inspiring. Thus, male leaders were perceived better than female leaders not only in masculine leaders behaviors, but also in inspiring which is considered as a feminine behavior (Marinakou, 2012a). Moreover, male leaders may have an advantage over female leaders and may be somewhat more effective on the average because they are less likely to be subjected to prejudiced reactions (Eagly et al., 1995). When the results and the quality of work of men and women is similar, men's work may be considered better compared to women's work due to the observer's biases and stereotyped expectations (Bass, 1990).

On the other hand, many studies suggest that women leaders when attaining the same leadership position as their male counterparts, they have to be more qualified and try harder. Women are considered more effective leaders when they exhibit feminine behaviors and/or transformational leadership style. Women are found to be more effective in specific leadership behaviors. For example, Bass (1990) proposed that female leaders were highly rated in decision-making, competence and ability to handle emotions. Gender influences the communication style as well (Carli, 2001). Men subordinates respond unfavorably to women who communicate self-interest rather than friendliness, warmth, and other communal characteristics. Women are found to emphasize emotional and interpersonal dimension in their speech, whereas men emphasize rational and instrumental dimensions (Appelbaum, Audet and Miller, 2003). Women are also found to be superior in encoding and decoding nonverbal cues.

Women leaders including managers in organizations, adopt a relatively democratic and participative style of leadership, consistent with the female gender role. Eagly (2003) suggests that female leaders may overcome resistance to their leadership roles by adopting a participative leadership style. Smith (2009) refers to a New York Times article that states "no doubts: women are better managers", as women's leadership style is more suited to modern organizations. Women adopt a more collaborative and empowering style (Paustian-Underdahl, Slattery and Woehr, 2014).

Sometimes, women manifest agentic attributes, which are considered to be male, in order to be considered as effective leaders (Eagly and Carli, 2003). This behavior violates standards for their gender, which may lower their evaluation as women in leadership roles. Others claim that women may overcome this role conflict by simply exhibiting feminine leadership style, which meets people's traditional expectations about feminine behavior. Evidently, women face a two-fold problem to be viewed as being too feminine or too masculine (Eagly, 2003). Women may be perceived lesser leaders due to stereotypical prejudice as discussed in previous section.

In general, leaders are rated to be more effective when they perform roles that congruent with their gender role (Eagly, 2005). If the managerial styles are feminine, then women run the risk of not being viewed as effective managers, but if they adopt masculine styles viewed as appropriate for managerial roles, they may be criticized for not being feminine (Heilman, 2001). This is a challenge especially for women leaders. They should decide whether to speak assertively but not too much, to dress like a woman but not too feminine. Similarly, Oakley (2000) proposes that women are also challenged when they speak, by the tone of their voice, their physical appearance and the way they dress. Dawley et al. (2004) agree that a female leader is likely to receive conflicting messages which express incompatible expectations, e.g. being a leader but feminine, a female leader's inability to meet all of these expectations can lead to dissatisfaction with her performance. Therefore, women are more likely to change their behavior according to the social context, becoming more "masculine" when necessary. In fact, women strive for a balance between masculinity, which is valued in leaders, but only to a modest extent in female leaders, and in femininity (Callahan et al., 2005). It is evident from the above, that because female managers are assumed not to possess the suitable traits for managing it may be necessary for them to adopt masculine leadership behaviors to strengthen people's perception on their competence to manage and lead.

In general, studies propose that women who do not display "womanly" attributes and men who do not display "manly" attributes are judged less psychologically healthy and are evaluated less favorably than those who do son in their leadership effectiveness. Leaders' effectiveness depends on their style of leading in interaction with the features of the situation. Eagly (2003) proposes that such stereotypes are sometimes self-imposed by women. In this case they may not aspire for higher leadership positions,

to be reluctant to pursue such positions, which is creating a perception that women are not effective in leadership.

Eagly et al. (1995) in their meta analysis of 96 studies, where female and male leaders were compared, found that male and female leaders hold similar roles that are however, broadly defined. Recent research suggests that small differences if any are found in cases where stereotypes break down (Kent, Blair, Rudd, Schuele, 2010). When male and female managers no longer rely on trait-based judgment exhibit similar leadership style, and similar effectiveness. In this case, their individual capabilities are the basis for evaluation, and their assessment is based on merit rather than perception. Many studies propose that there is not a great deal of consensus about what makes a senior manager successful. Evaluations of managers in organizations are often less structured than would be optimal (Heilman, 2001). In addition, she suggests that conditions in organizations that blur the contribution of individuals to a final product are particularly conducive to attributions that place responsibility for success elsewhere than on the woman, such as the organizational culture, the hierarchy, the power of control and other external influences.

As it has been discussed at the previous chapter, organizations that show gender equalities perform better. Those that do not acknowledge the importance of both female and male leadership styles exhibit lower organizational effectiveness (Paustian-Underdahl et al., 2014). Despite role incongruity prejudice, women are rising into elite leadership roles around the world. Although the pace of change may be slow, there is discernible acceleration. As Eagly (2003) suggests more value has been placed on feminine qualities in leadership roles, and change leads to new ways to lead that finesse the still remaining incongruity between leader roles and the female gender role.

Effective Leadership Style in the Middle East

The GLOBE study (in Kent et al., 2010) proposes that there are a number of universal attributes that contribute to the practice of leadership that apply across cultures. Various attributes of leadership contribute to leadership performance and vary across cultures. Hutchings et al. (2010) suggest that women in Bahrain are passed over for promotion, as their leadership style is not found to be effective. Nevertheless, it is important to study the socio-cultural and political processes that shape gender relations and impact on leadership opportunities and effectiveness. Arab women are underrepresented in senior management and leadership, hence it is vital to explore the social and cultural impacts that shape managers' leadership style in the Middle East.

In a study in Saudi Arabia women are rated lower in the leadership effectiveness (Marmenout, 2009). In this study, male leaders demonstrate behaviors more appropriate to corporate organizational environment, whereas female leaders are found to be ready for business, but not highly valued as leaders. Women also rated themselves slightly lower on leadership characteristics. However, there is bias in rating leaders, and men in the same study were more likely to hold requisite leadership qualities and behaviors. The global phenomenon 'think manager think male' is evident in the Arab culture as well, as effective leadership is associated with masculine characteristics (Marmenout, 2009).

Metcalfe (2008) in her study in the Middle East proposes that globalization has influenced the shaping of Islamic cultural values in terms of gender and work systems. Yaseen (2010) suggests that there are gender differences in the Arab context. She continues that restrictions for women in leadership roles are placed on Arab traditions. However, Sikdar and Mitra (2012) in their study in the UAE propose that as the area is becoming more cosmopolitan and more young educated people are entering the workforce, new gender stereotypes are developed for leaders, enhancing the position of Arab women in management

and allowing them to aspire to leadership positions by breaking the glass ceiling. They more specifically propose that agentic characteristics of male gender stereotype dominate successful leadership. At the same time, leaders demonstrate people oriented leadership behaviors which ascribe to female gender characteristics hence women may also be successful leaders.

Leadership is still male but women leaders are found to be effective as well. Although women leaders believe that they face many obstacles compared to men, they have higher sense of commitment, determination and perseverance. Similarly, in a study in Kuwait, women leaders face cultural difficulties and males still dominate most leadership positions (Al-Suwaihal, 2010). Olsson (2002) claims that male leaders are transformed to transformational leaders, and female leaders have distinctive female leadership style that should be acknowledged. Similarly, Yaseen (2010) in her study she proposes that Arab women leaders exhibit more than Arab men leaders behaviors on idealized influence (attributed), inspirational motivation, intellectual stimulation and individualized consideration, as well as on the contingent reward scale of transactional leadership.

The fact that women may choose to adopt masculine characteristics and become as good as male leaders, is a fact that different cultures should reconcile and digest (Marinakou, 2014). Men in the Arab context have also been found to be somewhat more self-assertive, aggressive, and coarse in their manner and language than women (Yaseen, 2010). Females, in contrast, have been found to be more expressive of emotion and compassion. Men can exercise leadership in a more compassionate, relationship-oriented way and overcome some of the weaknesses associated with traditional male-oriented leadership, just as women can cultivate more directive and assertive ways of leading when the situation call for them, moving both sexes towards a more androgynous style (Yaseen, 2010). Women leaders in the Middle East report that their managers do not challenge them to perform by setting the bar high – in fact, they see their managers emphasising the need to find and make improvements a lot less than their male counterparts. At the same they say that they are given more autonomy, or freedom to get on with the job without feeling the need to check in and report progress, than their male counterparts. They relish this, and want even more freedom to perform than they are given. Nevertheless, Metcalfe (2010) in her study found leadership skills and abilities valued in Islamic communities ascribed mainly to women. These include nurturing and relationship building qualities, hence women are found to be effective in their leadership style. Yaseen (2010) proposes that Arab women leadership style has greater effectiveness than Arab men.

Within the Middle East, the approach is clearly one of difference, and in valuing the equal but different roles and abilities of men and women. However, Romanowski and Al-Hassan (2013) and Rajasekar and Beh (2013) found that women are treated unequally at work and assume leadership positions only if their husbands support them. Hence, they do not have easy access to such positions. Similarly, Casimar and Waldman (2007) found cultural differences (but not gender) in terms of which traits are regarded as important for effective leadership. The authors concluded that culturally endorsed interpersonal norms and the requirements of the leadership role are determinants of perceived importance of specific leadership traits. According to Aguirre, Cavanaugh and Sabbagh (2011) the women who are breaking boundaries in the GCC all share three things. *Constant improvement.* A refusal to accept the status quo, in themselves, their organization, or their region. This manifests itself in unending evaluation and improvement. *Studied discomfort.* A willingness to go outside their comfort zone, professionally and personally, particularly when taking on new challenges that would benefit their organization. *Confidence.* A certainty in their own abilities and recognition that when they are inevitably called upon to substantiate the value of their work, they will be prepared.

It is evident from the above that the management roles for women in the Middle East are improving compared to the past years due to the availability of many academic institutions that provide women education, as well as the support given by the government, hence women may hold managerial positions and exhibit leadership roles (Marinakou, 2014). The opportunities are there for women for example in Bahrain (Marinakou, 2014) as long as they work towards them; she proposes that in the future female managers in the Middle East could progress more and climb to the top.

HRM STRATEGIES FOR ORGANIZATIONS AND WOMEN IN MANAGEMENT AND LEADERSHIP IN THE MIDDLE EAST

It is evident from the above that gender role stereotype and gender identification relates to leadership. Gender stereotypes and the perception that people have about leaders and leaders behaviors and effectiveness is influencing the ways leaders will be chosen in organizations. Gender stereotypes can be used to nurture future leaders, particularly women employees who exhibit gender stereotypical aspirations for leadership (Sidkar and Mitra, 2012). Organizations should go beyond traditional social biases of male dominated and led organizations to give equal opportunities to women in order to be successful. In view to this, various strategies, policies and practices exist in the region. Most of the programs in the Middle East region are sponsored at a high level in the social and political structures to encourage these attitudes in women. Research shows that the interaction with expats in organizations in the region has resulted in exposing local leaders in the cultural context of western countries; hence women entering organization life are given more opportunities in leadership positions. Women are granted the right to work in the majority of Arab countries, but the labor law still does not fully support these rights. Metcalfe (2008) in her study presents the current status of the legal and moral work framework and she supports that employment protection legislation is limited and does not cover sexual discrimination, the structures support gendered work practices, tax and business loans are often channeled only through men.

Moreover, Metcalfe (2008) suggests that women's empowerment in the Middle East should be acknowledged. Since gender, work and social relations are governed by a traditional patriarchal structure in the Middle East, with high values to job roles attributed to males women are restricted and limited to their options at the workplace. Initiatives towards this direction should advance women's rights, as well as recognize the importance of family in the society. Family policies should be established in such a way to support women and open their choices to employment so that they can combine work with their family obligations.

Liff (1996 cited in Metcalfe, 2008) proposes three types of approaches to gender equality: equality through sameness (equal opportunities or equal treatment), through equal valuation of difference (special programs), and the transformation of gendered practices and standards of evaluation. The following Table 3 represents the various initiatives on capacity building for women's leadership at all three levels.

Moreover, research suggests that in order to ensure economic security for women, an institutional, legal and regulatory framework should be developed. Legislative measures that prohibit gender-based discrimination in the workplace are required. There also need for reforms in educational policy to encourage more female students at vocational and university studies, as well as to empower them to participate at professional and entrepreneurial activities. In addition, more women should be included in public administration, and be promoted in leadership roles (Metcalfe, 2008; Al-Lamky, 2007). A very

Table 3. Women, learning and leadership development in the Middle East

Organization	Government	Individual
Diversity and EO policies	Legislation	Women's networks - local and international
Learning and knowledge transfer	Active role of women's councils	Commitment to lifelong learning
Support women's networks	Development and training and support for vocational provision	
Collaborations and enterprise development with Chambers of commerce	Entrepreneurship support Political empowerment	Political participation

Source: Metcalfe (2008)

good example is the creation of women's only universities such as the Royal University for Women in Bahrain and Effat University in Jeddah.

Many Middle East countries have shown their commitment to social and economic change by adopting the United Nations CEDAW protocol on gender equity. Additionally, all Arab countries have adopted the Millennium Development Goals (MDGs), which emphasize gender equality and empowerment of women (Metcalfe, 2008, p. 92). Finally, the majority of countries in the region have established independent women's ministries or sections to ensure that women's issues are included in public policy and planning, as shown in the following Table 4.

Furthermore, there are various initiatives to empower women. For example, the Businesswoman and Entrepreneurship of the Year awards, which provide women leaders with recognition and status and help challenge cultural and gender stereotypes about women's roles in business (Metcalfe, 2008, p. 94). In Saudi Arabia women are encouraged to work part-time as this "suits the special circumstances of many women" (Kingdom of Saudi Arabia, 2003, p. 113). Moreover, the women's Arab League has facilitated human development efforts across Arab states (Metcalfe, 2009).

In Bahrain nowadays, there are many women in the Bahrain Chamber of Commerce, and in Saudi Arabia the Chambers of Commerce and Industry (CCI) have set up female provisions to assist entrepreneurial development including information and advice on startups, finance and legal counselling. Similar

Table 4. Women, management and institutional development

Country	Women's National Action Development Plan	Government Department	Leadership and Management Development Initiatives	Women's Professional and Networking Organizations
Bahrain	Bahrain National Charter (2002)	Supreme Council for Women (2002)	Royal University for Women Crown Prince Leadership Program	Bahrain Businesswomen Society (BBS) Bahrain Management Society (women's section)
Jordan	National Strategy for Women (1993)	Jordanian National Council for Women (1993)	Princess Basma Women's Development Centre	Jordan Forum for Women in Business
Egypt	National Strategy for Women (1996)	National Council for Women (2002)	Women at Work (public) IBM Regional Development Program	Egyptian Businesswomen Society

Source: Metcalfe (2008, p. 93)

services are provided in Bahrain, Oman and Jordan. The World Bank has established a development project Investment Climates and Women's Entrepreneurship which is part of a larger gender project in the Middle East and North Africa (MENA) (World Bank, 2005). Moreover, there are some good examples of good practice in entrepreneurship such as the regional Goldman Sachs entrepreneurship and leadership program, based at the American University in Cairo, which aims to teach women business and management to support them to start up their own businesses.

In Egypt as part of the *Women at Work Programme,* equal opportunity departments were established in thirty-two ministries to ensure equality between men and women, in addition to ensuring that women's constitutional rights in the workplace were observed (Metcalfe, 2009, p. 9).

In Bahrain the *Supreme Council For Women* was established under the decree of the National Charter and exists to: 'define and lead the women's movement to equip women to take up their rightful role in the society, establishing constitutional and civil mechanisms for the leadership development and empowerment of women in Bahrain' (Supreme Council for Women). Currently there are 4 women on the Shura Council. Sheikha Fatima has also played a key role as national figurehead leading the Women's Cuoncil and supporting women's role in the political and development process.

A number of important achievements have been made by women in the sphere of leadership and entrepreneurial development. In just five years the Bahrain Chamber of Commerce grew from having no female members to 1785. Dr Lulwa Mutlaq, Vice-President of the Arab Banking Co-operation, was voted as President of the *Bahrain Management Society*, a predominantly male organization in the Gulf (Metcalfe, 2007). The Princess Basma Resource Centre in Amman Jordan provides similar services (Metcalfe, 2008). At the regional level the OECD's *Centre for Entrepreneurship* has been assisting women's entrepreneurship training in Morocco and Turkey. The World Bank has established a development project *Investment Climates and Women's Entrepreneurship* that is part of a larger gender project in the Middle East and North Africa (MENA).

Currently Arab states are adopting Human Resources Development (HRD) initiatives, which are regionally oriented and/or incorporate partnerships with other governments. They promote partnerships for learning between government, industry, NGOs, transnational organizations and professional and labor institutions (Metcalfe, 2009). According to Metcalfe (2009, p. 7-8) women's national HRD planning in the Middle East incorporates four components:

1. The development of a national women's development strategy that incorporates all elements of MDG priority areas including women's role in public organizations as well as better provision for health and education opportunities.
2. The establishment of a specialised women's unit in government institutions in order to ensure that women's concerns are considered in public policy and development.
3. The development of specific national women's leadership training initiatives. Priority is to be given to initiatives that incorporate collaboration with multinational agencies.
4. Consultation, and involvement of women's organizations in policy planning and development, and the encouragement of women's organizations networks to help assist their advancement.

Many women are currently serving as role models. For example, Queen Rania of Jordan is a global figurehead. Sheikha Lubna al-Qasami, who is Minister of Economy and Planning, is the first woman in the UAE to be appointed at this level. Other key figures who hold leadership roles include Fatima Balooshi at Social Affairs and Dr. Nada Haffad at Health in Bahrain's governing body.

Furthermore, women are empowered and are encouraged to participate in politics, to access professional careers and take leadership in public administration roles (Metcalfe, 2009). Nevertheless, Sheikha Lubna of the UAE argues that the dual role of mother, home worker and professional is difficult to manage and requires institutional and family support mechanisms. In view to this, Marinakou (2014) in her study she found that women in Bahrain are successful in their leadership roles mainly due to domestic help and the family support. According to Aguirre et al. (2011) to build the needed trust, she says, she learned the terminology of the maritime industry and learned how to present IT projects to senior executives in a way that showed the project's value to the business.

The following Table 5 reflects a political commitment to advancing the status of women across the Middle East and North Africa (MENA) region.

Stereotypes are found to be hindering factors for women's progression in the Middle East as well. It is vital to move away from the media's construction of gender stereotypes, for example via soap operas and drama serials where women may be portrayed as successful managers instead of housewives and full time mothers. In addition, the media should project more images of Arab women who participate in the economic and the political life. The media should also focus on promoting women who are successful leaders through interviews, documentaries etc.

Finally, an important activity has been the creation of the Positive Voices network at the "Women in the Private Sector in the MENA Region Forum" held on 25 and 26 March 2014 in Cordoba Spain, organized by Wilton Park and the Swedish Institute Alexandria and hosted by Casa Árabe resolved to form the "Positive Voices Network". The Positive Voices Network (PVN) is a not-for-profit, non-political group of MENA men and women with a mission to promote solidarity and cooperation among members of the network to advance women's full economic empowerment and broader welfare. (www. positivevoices.org)

Table 5. National gender equality strategies

Bahrain	The National Plan for the Advancement of Bahraini Women (2013–2022)
Egypt	Egyptian National Council for Women (NCW) Strategy for Gender Equality
Jordan	National Strategy for Women in Jordan (2012–2015)
Lebanon	National Strategy for Women in Lebanon (2011–2021); and National Action Plan (2013–2016)
Morocco	l'Agenda gouvernemental pour l'égalité 2011–2015
Palestinian Authority	Cross-Sectorial National Gender Strategy 2011–2013
Tunisia	Stratégie de la lutte contre la violence à l'égard des femmes au sein de la famille et de la société
Yemen	National Strategy for Women Development (2006–2015)
UAE	National Strategy for Women Advancement (2002–2014)

Source: OECD Survey on National Gender Frameworks, Gender Public Policies and Leadership (2014)

PRACTICAL IMPLICATIONS

This chapter provides sufficient information in terms of how gender issues in management and leadership in the Middle East should be addressed by companies, and the practical implications and benefits for organizations when they hire women. In order to ensure women's leadership development in the region, there is a need for establishing institutional, legal and regulatory frameworks to facilitate their access to economic resource. It is also important to introduce a reform in educational policy to include more women in vocational, professional and entrepreneurial activities. There is a need to start promoting critical thinking for all in order to change the mind-sets of both men and women. It is important to tackle the cultural barriers to growth and combat growing cultural sensitivities around women in the workplace. In view to this, the use of technology may contribute to developing new clusters of women leaders, by for example encouraging them to contribute to online businesses, enabling different access to the workplace as technology provides flexible work.

Organizations in the Middle East should support general empowerment initiatives through the integration of gender principles in human resources development planning and through giving women the right to work and more opportunities in leadership, by promoting equality and gender equity. Women's networks in organizations should be further supported and developed in order to provide women with opportunities to share knowledge and assist other women's training and skills development (Metcalfe, 2009). Women should be empowered with initiatives such as family policies in employment, and employment protection law that supports sexual discrimination, as well as business loans to encourage entrepreneurship. Organizations should provide greater flexibility at work to allow women to have flexi-work schemes. They may also provide them with childcare support by establishing daycare centers or providing allowances for this cause. In this way, women will not have to sacrifice their family life while developing their career. Promotion and remuneration should be based on meritocracy and be gender neutral.

Furthermore, Metcalfe (2009, p. 15-16) proposes the following:

1. **HR Statistics Monitoring:** The measurement of women's advances could be measured through the establishment of recruitment monitoring and training statistics and further promote the importance of leadership education and development for women.
2. **Women's Development Training:** One area that would complement existing business culture is the development of sector led management education and development programs exclusively for women, Training programs that target women in public leadership have been introduced in the UK for example the Springboard Women's Leadership Programme (Metcalfe, 2010). As well as cover contemporary debates on leadership styles, communication and organization psychology a broad range of techniques are relevant that focus on building women's image and self-confidence as a knowledgeable leader/manager.
3. **Mentor and Coaching Programmes:** A vital component of HR strategy is the provision of mentors. This will assist women in both the gathering of specific subject knowledge of organizational culture as well as issues such as departmental budget planning, organization development and strategic effectiveness. This will also address the softer, feminized attributes of leadership, which incorporate interpersonal qualities. They allow women to be guided by senior figures on aspect of their career planning, decisions making processes as well other organization dynamics such as confidence building, team-working, influencing skills, assertiveness, conflict resolution and peace building initiatives.

One way organisations can help women managers to perform is by providing development opportunities for them to increase their impact, so their voice can be heard and contribution count and be valued. Women need to be encouraged and enabled to have the courage of their convictions, and to raise their game so that their visionary contribution and their desire to foster participation bear fruit.

Others feel that quotas or other measures, such as incentives to hire women, are critical in countries where women still face constraints. In Saudi Arabia, for instance, strict gender segregation laws make hiring women a more demanding endeavor. For example, there are costs involved in the logistics of segregation: the construction of separate entrances and parallel workspaces and the installation of closed-circuit TV equipment so that men and women can work together without being in the same room. As a result, it is easier for companies to simply maintain the status quo of all-male offices if governments do not give them incentives to do otherwise. As proposed in this chapter, companies should be encouraged to hire women with relevant legislation and incentives by the government.

Mentoring and coaching programs are also important to identify potential future leaders, and allow women leaders to have access to targeted opportunities for leadership training and development. Women should be provided with access to executive education programs to improve their management and organizational skills. Mentoring programs develop more women leaders who then may guide potential women leaders in their career paths.

If governments and companies in the GCC can create an institutional environment in which women can reach their full potential, as well as find the right combination of incentives and policies to keep individual women engaged, the region might provide a powerful example to the rest of the world — hence the importance of the example set by the women who are playing active roles in business and government in the GCC today.

Finally, women should believe in themselves and develop the leadership skills and competencies required to progress in higher levels, regardless in which country or culture they live and perform leadership.

CONCLUSION

This chapter explored the position of women in management and leadership in the Middle East. Further research in the region is required to provide an insight in barriers that women face in management, as well as any other cultural and religious factors that influence women's progress in leadership. As this chapter proposes organizational culture and social roles and stereotypes influence the position women hold in management and leadership in the Middle East. These factors play an important part in how people fit into an organization. It is evident from the above that there is a lot of debate on whether there are any differences and/or similarities between male and female managers and the way they lead in organizations, especially in a patriarchal context as this of the Middle East. The traditional role of Muslim women is a source of conflict for those who try to balance their position in the modern world of business with a traditionally conservative social background (Marinakou, 2014). The main challenges women face is discrimination at work, cultural taboos, negative attitudes and in some cases lack of confidence. Nevertheless, there is evidence that the situation is changing in favor of women in terms of employment and education. During the last few decades, the participation of the Middle Eastern women in management has created a significant change in the Arabian culture (Metcalfe, 2008). The low participation of women in the labor force is considered a missed opportunity for economic growth and development (ILO, 2010). Individuals in organizations should recognize the importance of removing the barriers that

prevent women from utilizing their full potential (Marinakou, 2014). Some key success factors as presented in the practical implications and the HR strategies, organizations should support empowerment initiatives for women, integrate equality principles in management and HR planning and provide opportunities for women, as diversity should be further supported. Stereotypes influence people's behaviors and create specific perceptions and images about managers and leaders, however, organizations should foster relevant legislation to reduce gender role stereotypes, and should cultivate and nurture women's managerial style and talent for organizational efficiency and effectiveness.

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