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A COMPARISON OF GULF ARAB AND WESTERN WO- MEN'S ATTITUDES TOWARDS LEADERSHIP IN THE WORK- PLACE

Abstract

This article discusses the results obtained from developing an instrument to measure differences in women's attitudes towards leadership in Arab and Western societies. In this study, student subjects in the United Arab Emirates and the United Kingdom were used as test subjects for the development of an instrument to be administered to full-time employees. Doing so reveals important differences along recognized dimensions such as 'traditional' and 'participative'. Such differences between the different groups of women are explained in terms of their different historical and cultural contexts. While the results of this study are preliminary in nature, they do point to some important differences among the student subjects, who will soon be entering the job market. In particular, the findings demonstrate the strong influence tribe, family and religion exert on Emirati women, resulting in attitudes that are more comfortable with paternalistic styles of leadership. In such a way, the paper aims to contribute to the debate about women's attitudes towards leadership, and broaden the debate to include women in developing economies.

Introduction

Gulf Arabs are entering the workforce in the Arab Gulf States in unprecedented numbers.

This is because of three regional policies: first, a general expansion of the private sector; second, diversification

from a traditional reliance upon oil and gas; and third, 'Arabisation', the state policy of requiring companies by law to recruit locals over expatriates. The combination of these policies means that Gulf Arabs are increasingly entering a diversified private sector dominated by western work practices (Al-Lamki, 2000).

Contrary to western conceptions of the area, most Gulf States are also pursuing policies aimed at feminizing the workforce. Women in each of these states have equal access to education (and consistently outperform men from primary to tertiary levels). They also have comparable access to employment opportunities, with many private sector retail companies preferring to recruit women because of their higher levels of language and interpersonal skills.

Things, however, are not going as smoothly as may seem. Many Arabs who enter the private sector are finding it difficult to adapt to western values and management techniques (Ali, A.J. 1998, 1996; Hunt and At-Twajjri, 1996). Western and sub-continental managers frequently complain about a relative lack of initiative, creativity and punctuality among Arab workers, and there is consequently widespread frustration and resentment at having to 'Arabise' the workforce - a process which com-

monly involves sacking long-serving sub-continentals.

One might expect Arab women to experience more difficulties than men in this process. After all, many Arab women are not used to dealing closely with men other than those in their immediate family, and this could understandably cause them problems in the early stages of their work. Female status is however less of a problem than some westerners might expect. Under Islamic law, women are usually able to run their own businesses and to rise to positions of high administrative power. Gulf Arabs are thus relatively comfortable with women wielding economic and political power, and there is less difference between Arab and western women's gendered work status than one might think. Indeed, it could be argued that the acceptance of western women as economic agents came considerably later in the west than it did in the Islamic world. The reality is thus that both Gulf Arab men and women experience difficulties in adjustment to modern western work practices; and that the reasons for these difficulties lie not so much in cultural differences in the definition of gender, but in differences in the definition of work itself.

This article explores the nature of these differences. In particular it compares western and Gulf Arab women's

attitudes towards the nature of work by looking at the issue of leadership (Al-Lamki, 1999; Gerster, 1994). Leadership is important theoretically because it is central to an understanding of work as a whole, and captures issues of hierarchy, authority, subordination and initiative (House and Shamir, 1993; Vroom and Yetton, 1973; Fiedler, 1967). Any demonstrable differences in attitudes towards leadership will thus have important implications for Arab workers' ability to adjust to western work environments.

The article introduces and analyses attitudinal data from women in the United Arab Emirates, and women in the United Kingdom. The women in question are business major students, who are used for the following reasons: i) they are similar populations, and thereby comparable; ii) they are women who are preparing for business careers. The similarity is obviously important methodologically. The fact that the women are business majors about to enter a career in business enables us to identify attitudinal differences between potential business recruits, important information for those who would recruit and manage a diverse workforce that includes women of these nationalities. It is thus hoped that the findings outlined in this paper will be of practical help in facilitating the adjustment and

success of Gulf Arab women in western work environments.

Four categories of leadership

In order to compare British and Emirati attitudes towards leadership, the authors used Weber's three 'ideal types', or categories, of authority: rational-legal, charismatic and traditional (Weber, 1947). These categories were employed because they had greater theoretical depth and analytical scope than many contemporary categorizations of authority and leadership styles. One common problem with modern classifications is that they leave unexamined patterns of authority and leadership that do not correspond with current ideas of modernity (Bass, 1997). Weber developed categories that go beyond modernity and modern management practices (Hunt, 1999). That is the strength of Weber's category, "traditional", a category that turns out to be extremely powerful in the analysis of developing economies.

Operationalising Weber's categories required changing the original categories very little:

Traditional authority

'Traditional' refers to authority systems that are based upon pre-modern conceptions of power, particularly those embedded in family, force or

super-organisational influence (nepotism in English; "wusta" in Arabic). It is important to realize that traditional patterns of authority and leadership are not simple top-down power structures. Some are complicated systematic relationships of what can best be described as "patronage". In the more voluntaristic expressions of this, the authority invested in a person is sustained by subordinates' expectations of good treatment. In such systems the concentration and centralization of overall power in one locus, usually in one man, also encourages a complicated system of politicking and lobbying for attention, special treatment and favours. Those close to the center of power who enjoy the patronage of the ruler, themselves are empowered and enjoy the feting, lobbying and subordination of those seeking favours or access to the higher power (Abdalla, Maghrabi and Raggad, 1995). Traditional authority structures are thus not simply top-down autocracies; but are often highly politicized, highly dynamic, and prone to rapid, radical shifts in power. Although 'traditional patterns of authority' invoke visions of a bygone era, there is nothing outdated about them. They may not tally with current conceptions of modernity or post-modernity, particularly in the world of business; but, as this study demonstrates, they are current and highly

influential in parts of the developing world.

Rational-legal authority

Weber's category "rational-legal" on the other hand is firmly embedded in the notion of modernity. Like Weber's other categories, this is an "ideal type", an extreme theoretical construct to which reality is unlikely to correspond fully. We use the category "rational-legal" in a similar way as Weber: to refer to systems of authority and leadership that are based upon technocratic imperatives, rules that mediate between, and systematize, the various organizational functions; rules that are applied impartially, without any reference to non-technocratic factors such as gender, age, family, influence, race, wealth etc. Weber saw this form of authority as unstoppable. With the benefit of hindsight, however, it can be seen that with the rise of imperatives such as flexibility, this most "rational", most "modern" of categories is now neither in the ascendance, nor unstoppable. As a category, however, it remains enlightening, encapsulating as it does cultural values corresponding with rationality, modernity, technocracy and meritocracy.

Charismatic authority

With the rise of the flexibility imperative in business, many commen-

tators have argued against rational-legal value systems and organizational, contending that they are inappropriate, and thus unsuccessful. Weber's "charismatic" authority has increasingly been cited in the context of teamwork, delayering, empowerment and influencing (Bryman, 1992). The move from the "rational legal" value system to that of flexibility, trust and teamwork has been associated with a corresponding shift in importance from inflexible rules, regulations and procedures, to interpersonal skills, to managing people, to leading. In each of these three activities "charisma" is undoubtedly important (Harper, 1988).

For the purposes of this study we decided not to expand the notion of 'charismatic' authority to include interpersonal skills. To do so would have gone beyond what Weber would find recognizable. We thus decided to restrict the notion of "charismatic" authority to refer to an individual's possession of attractive, appealing personal attributes or qualities, which sustain authority over subordinates, or more accurately "followers". This category may seem limited and outdated, but it is actually anything but that. In the era of flat management structures, teamwork, cross-functional teams and people-management, the ability to project a favourable image of oneself to colleagues and

subordinates is critical. Charisma is a crucial element in contemporary management practice, particularly in leadership (Fiol, Harris and House, 1999).

Participative

Restricting "charisma" in this way meant that a further category was needed. Weber was writing decades before the birth of human relations, and its development into the participative management systems of today. The decline in bureaucracy and the inexorable rise of delayering, teamwork and flexible management structures mean that authority in many sectors of modern industry is very different to that of Weber's day, necessitating higher levels of negotiation, participation and consultation. Having decided to leave "charismatic" intact and true to Weber's original vision, it was thus decided to introduce a fourth category, "participative" to capture this aspect of modern authority and leadership. There has been much discussion of participative management, both in terms of structures and interpersonal skills (Alvolio, 1995). For the purposes of this study, it was decided to add "participative" to Weber's original categories to refer to authority sustained through interpersonal skills. Such interpersonal skills include negotiating, consulting, empowering,

delegating - all aspects of contemporary organizations that are 'flattened for flexibility'.

In such a way, this study operationalised and expanded Weber's original analytical framework, resulting in the following four categories of authority.

Traditional

Authority is primarily sustained through the use of precedent influence and/or power. "Traditional" incorporates the sub-category, "paternalist", which refers to a dyadic relationship in which authority is sustained by subordinates' expectations of fair treatment and material or symbolic gains from the leader. Traditional systems usually involve the centralization of power, which becomes the focus for political lobbying.

Rational-Legal

Authority is embedded in technocratic imperatives, where roles are clearly defined and mediated by strict rules and procedures. Rational-legal systems are completely impartial concerning the personal identity and characteristics of the works, being solely concerned with the rational and efficient operation of the organizational system.

Charismatic

Authority is primarily rooted in the personal identity, characteristics and interactive styles of the leader. This system may be in the form of a simple leader-follower relationship, or may overlap or complement a more formal organizational structure.

Participative

Authority is primarily rooted in the interactive performance and competence of the leader. The relationship between leader and subordinate is characterized by high levels of informality, trust, delegation, negotiation and consultation. It is also characterized by low levels of power distance.

Hypotheses development

In western economies the decline of bureaucracy and its associated mode of authority (rational-legal) has contributed to the rise in 'transformational leadership', which is very much related to Weber's notion of 'charismatic' authority (Bass, 1997, Den Hartog et. al, 1999). As observed by Hofstede (1997,1980), the UK has relatively low rates of power distance and uncertainty avoidance in spite of its hierarchical and bureaucratic corporate history (see Table 1). It also has relatively high levels of individualism, and masculinity (1997, 1980). By international standards then, the man-

Table 1
Hofstede's Scores for the UK and the UAE
Along Four Cultural Dimensions

| Country | Power Distance | Uncertainty Avoidance | Individualism | Masculinity |
|------------|----------------|-----------------------|---------------|-------------|
| UK | 35 | 35 | 89 | 66 |
| UAE | 80 | 68 | 38 | 52 |
| World Avg. | 55 | 64 | 43 | 50 |

agerial classes in the United Kingdom should be well-suited to transformational leadership, which is relatively democratic, change-oriented and less reliant upon formal hierarchy (Alvolio, op.cit). High levels of individualism would also facilitate transformational tasks such as delegation.

The UAE (along with other Arab cultures) has relatively high levels of power distance and uncertainty avoidance, average levels of masculinity, and lower levels of individualism than the UK (Hofstede, 1997) - cultural characteristics rooted in tribal customs of rule by the sheikh, the family, and the influence of localized Islamic beliefs and values. This is important, as organizations in the Arabian private sector have adopted many of the practices of the west, such as delaying, team-working and flexible working practices, and such policies inevitably mean more onus on transformational leadership.

It is important to note however that in reality such policies and their related modes of authority in the UAE

are usually restricted to the western executive stratum, sandwiched between harsher, more autocratic, regimes at the bottom (with Philippino, Pakistani or Indian workers) and the top (often with Emirati co-owners or senior executives). In the UAE, transformational leadership attitudes and activities are thus restricted to the middle stratum of private sector western businesses.

The remainder work under what can loosely be termed 'sheikhocracy', a system of beliefs, attitudes and activities sustained by notions of leadership, based upon the sheikhdoms of old (Ali, 1995, 1998). The Emirati attitude towards leadership, rooted in Arab history, culture and religion is thus not naturally rational-legal. However, high levels of uncertainty avoidance mean that Emiratis are usually comfortable with bureaucratic procedure, and certainly pay a good deal of attention to rank.

The essence of Emirati leadership however is not rational-legal, but is a combination of Weber's 'charismatic'

and 'traditional' authorities. Although the relationship between charismatic and transformational leadership styles is close, the combination of charismatic with traditional does not include the key transformational sub-category of 'democratic'. Archetypal Emirati leaders, although they are accountable to their subordinates (who can traditionally seek an audience with them any time), are heroic benign autocrats who rule through a combination of generosity and firmness (Hunt and At-Twajiri, 1996). Authority and power are embodied in 'great' men and women (many sheikhas are lionised in Arab culture). This embodiment of absolute power in great leaders means that those who are subordinate to them seek patronage in much the same way as a European mediaeval royal court. This style of leadership may arguably be meritocratic in terms of attaining positions of power, however once attained the dispensing of favours or promotion is not necessarily done along these lines. This means that although many spheres of economic life are bureaucratised, regulations can be bypassed or overruled by a powerful person, or one patronised by one (Abdulla, Maghrabi and Raggad, 1995). The Arab term for such influence is 'wusta'.

To conclude, culturally the UK would seem to be more comfortable

with participative transformational leadership styles, while women in the UAE would be expected to be more attuned to an autocratic mixture of traditional and charismatic leadership attributes and activities. What is interesting to ascertain is whether such differences persist in a young generation of employees-to-be who have been subjected to similar business courses - courses that are Anglo-American in bias, with a predisposition to participative and consultative styles of management and leadership. With most other factors (gender, age, level of education and indeed topic) held constant, any differences must be put down to residual and persistent cultural predispositions.

We would thus expect the following to hold true:

Hypothesis 1:

Emirati women's expectations of leadership are significantly more "traditional" than British women's expectations of leadership

Hypothesis 2:

Emirati women's expectations of leadership are significantly less "participative" than British women's expectations of leadership

If these hypotheses do indeed hold true, it follows that there are important practical implications for the

training and development of UAE women working in western companies; and there are questions to be raised about how appropriate western transformational leadership styles are in an Arab context.

Research Methodology

Development of the Instrument:

The instrument in Table 3 was written and developed by the authors. The statements for the instrument were developed based on the theoretical underpinnings previously discussed. Prior to administering the instrument, the statements were tested for reliability. Initially, the questionnaire was presented to a panel of volunteer academicians representing faculties in both the Middle East and Western cultures. All members of the panel held terminal degrees in their respective disciplines, which included Management, Quantitative Analysis, and Marketing. All members of the panel had extensive experience in atti-

tudinal research and based on their various comments and suggestions, a pre-test version of the instrument was finalized. The initial version was also administered to separate convenience samples of twenty student subjects from two universities, one in England and the other in the UAE. The results of the pre-test were compared and found to be statistically independent in terms of nationality.

Finally, the data were analyzed using the measurement developed by Cronbach. Generally referred to as Cronbach's alpha, this test of association is widely used for multi-item measures (de Vaus, 2002). Since it is not technically a statistical test, the use of Cronbach's alpha poses certain problems for the researcher. Essentially, the alpha value is directly related to inter-item correlation and when variables are multi-dimensional and inter-correlated, the alpha value falls. With statements such as the ones being used in this investigation, the

Table 2
Cronbach Alpha Scores For Construct Variables

| Research Construct | Cronbach Alpha |
|--------------------|----------------|
| Participative | 78.34 |
| Traditional | 67.68 |
| Rational-Legal | 63.68 |
| Charismatic | 67.63 |

existence of multi-dimensionality is an issue that cannot be avoided. While certain questions are clearly associated with one of the four underlying constructs, others could be construed as belonging to more than one group. As a result, the statements designed to measure each of the four management styles were not perfectly correlated nor were they expected to be. However, as the data in Table 2 reveal, the alpha values for the constructs, either achieved or closely approached the .7 level for reliability suggested by de Vaus (de Vaus, 2002).

Data Collection:

The current study represents a preliminary investigation of cross-cultural influences on women's perceptions of leadership characteristics. During this stage of the process, a convenience sample of 153 female subjects, in their 3rd and 4th years of college study was drawn from introductory and advanced management classes. Of this number, 72 were residents of the United Arab Emirates and 81 were residents of the United Kingdom. The above sample is relevant to the topic under study since many of these women will be entering business careers during the next two years. Their attitudes toward leadership characteristics are likely to have an influence on their relationships with supervisors, and will perhaps

determine their own personal approaches to organizational leadership. The subjects were asked to state their degree of agreement or disagreement with the following 33 statements regarding the characteristics of leaders within their own country. The questions were constructed to cover the four categories, so that characteristics with high mean values on each question were associated with a particular construct. In addition, demographic data were collected relating to nationality, year of academic study, major field of study, prior work experience, and prior leadership experience in clubs and organizations.

Statistical Analysis

The data were subjected to a two-tailed test of non-paired means to isolate any significant differences between the subjects' responses to the questions. Before this analysis was undertaken, the results were compared to those obtained in the pre-test and were found to be statistically similar. It is important to note that while all of the demographic categories were tested with respect to the leadership characteristics, the only demographic variable associated with significant differences was nationality. In all other cases, the respondent's ratings were found to be statistically independent of demographic differences.

Table 3
Characteristics of Leaders

| My idea of an effective leader is one who . . . | S A | A | N | D | S D |
|---|--------|---|---|---|----------------|
| changes his/her behavior to suit different situations | | | | | participative |
| is from a rich or powerful family | | | | | traditional |
| practices strong religious values | | | | | traditional |
| is willing to show anger with and punish employees when needed | | | | | traditional |
| has a clear strategic vision of the future | | | | | rational-legal |
| is willing to accept team decision-making when it is appropriate | | | | | participative |
| is most concerned about his/her own personal success | | | | | traditional |
| treats all subordinates equally | | | | | rational-legal |
| is careful not to upset people | | | | | participative |
| considers the personal welfare of all employees | | | | | participative |
| promotes colleagues based on their loyalty | | | | | traditional |
| embraces change | | | | | participative |
| likes routine and habit | | | | | rational-legal |
| advances subordinates based upon their performance | | | | | rational-legal |
| has great charisma and personal presence | | | | | charismatic |
| consults with his/her staff before taking action | | | | | participative |
| demands that all rules are followed | | | | | rational-legal |
| is willing to make unpopular decisions | | | | | traditional |
| has a sense of humor and smiles a lot | | | | | participative |
| takes ruthless actions with his/her enemies when necessary | | | | | traditional |
| makes firm decisions and sticks with them | | | | | traditional |
| can be persuaded to change his/her mind | | | | | participative |
| regularly walks around talking to staff | | | | | participative |
| keeps subordinates informed of any activity which could affect them | | | | | participative |
| maintains a formal distance from subordinates | | | | | traditional |
| is always truthful with employees | | | | | rational-legal |
| is more concerned about organization goals than individual goals | | | | | rational-legal |
| inspires colleagues with a vision of the future | | | | | charismatic |
| is enthusiastic about work | | | | | charismatic |
| treats men and women equally | | | | | rational-legal |
| is open with information | | | | | participative |
| provides subordinates with clear targets and goals | | | | | rational-legal |
| accepts disagreement from subordinates | | | | | participative |

Findings and discussion

The data in Table 4 reveal the leadership characteristics which were associated with significant mean differences between the UAE and UK subjects.

The data clearly reveal the existence of a disposition among female citizens of the United Arab Emirates

toward a traditional form of leadership. This tallies well with the previous discussion of the work of Ali (1998; 1996) and Abdulla, Maghrabi and Raggad (1995). Each of the following 'traditional' questions received significantly higher mean ratings among UAE nationals.

Table 4
Mean Differences With Respect to Nationality

| My idea of an effective leader is one who . . . | UAE | UK | Sig. | Category |
|---|-------------|-------------|-------------|--------------------|
| is from a rich or powerful family | 2.46 | 1.30 | .000 | traditional |
| practices strong religious values | 3.64 | 1.60 | .000 | traditional |
| is willing to show anger with and punish employees when needed | 3.40 | 2.63 | .000 | traditional |
| is willing to accept team decision-making when it is appropriate | 4.24 | 4.54 | .006 | participative |
| is most concerned about his/her own personal success. | 3.21 | 2.11 | .000 | traditional |
| considers the personal welfare of all employees | 3.88 | 4.20 | .016 | participative |
| promotes colleagues based on their loyalty | 3.54 | 2.94 | .000 | traditional |
| embraces change | 3.51 | 3.98 | .001 | participative |
| demands that all rules are followed | 4.08 | 3.04 | .000 | rational-legal |
| takes ruthless actions with his/her enemies when necessary | 3.57 | 2.99 | .000 | traditional |
| can be persuaded to change his/her mind | 3.79 | 3.19 | .000 | participative |
| keeps subordinates informed of any activity which could affect them | 4.07 | 4.33 | .017 | participative |
| maintains a formal distance from subordinates | 3.25 | 2.40 | .000 | traditional |
| is more concerned about organization goals than individual goals | 4.22 | 3.65 | .000 | rational-legal |
| treats men and women equally | 4.15 | 4.54 | .005 | rational-legal |

is from a rich or powerful family
practices strong religious values
promotes colleagues based on their loyalty
is willing to show anger with employees and punish them when needed
is most concerned with his/her own personal success
takes ruthless actions with his/her enemies when necessary
maintains a formal distance from subordinates

Thus the data and analysis provide overall support for Hypothesis One, that Emirati women's expectations of leadership are significantly more traditional than British women's expectations of leadership.

The following 'participative' questions received significantly lower agreement among Emirati women than among British women.

is willing to accept team decision-making when it is appropriate
keeps subordinates informed of any activity which could affect them
considers the personal welfare of all employees"
embraces change

Thus the data and analysis provide support for Hypothesis Two, that Emirati women's expectations of leadership are less participative than British women's expectations of leadership.

It should however be noted that there were some inconsistencies. One

was the response to following statement: 'My idea of an effective leader is one who can be persuaded to change his or her mind'. In this case, Emirati women showed stronger agreement for this statement than their British counterparts. One possible explanation for this lies in the previous discussion about the nature of leadership and authority in the Arab world. As we have seen, 'sheikhocratic' forms of traditional authority do not necessarily mean inflexible top-down autocracies. Among the traditional tribal systems in the Gulf States there was a common custom that anybody (male or female) could secure an audience with the sheikh and attempt to influence them to dispense wealth, favours or justice. It could thus be argued that the Emirati response to this particular statement could be less an agreement with participative authority, and more an agreement with traditional forms of authority. This adds strength to the argument that sheikhocratic norms are more attuned to patronage than despotism.

On the whole, however, the data from this investigation reveal clear differences in leadership expectations between women in the UAE and UK. While a follow-up study of actual employees will be necessary to determine whether these expectations are extant in the general population of full-time women employees, they do

point to some intriguing possibilities. There is certainly a tendency among UAE women to expect "a good leader" to exhibit 'traditional' tendencies, and this has obvious implications for their approach to the business world, particularly when it is increasingly western in norms and values. The following would cause particular difficulties:

- * A belief that "loyalty is more important than performance"
- * An expectation or acceptance of patronage in organizational life
- * A tendency to adopt traditional styles of their own when placed in positions of authority

Such tendencies clash with many modern conceptions of management. This clash has important implications for Gulf Arab women: it means that they are likely to experience disadvantage in the western workplace relative to their more western or westernized counterparts.

How are we to deal with this problem? A first step is to realize the limitations of any attempt to manage the reconciliation of Gulf Arab and corporate western values. It is notoriously difficult to "change culture", as cultures are embedded in local history, identity, social structure and religion (Geertz, 1977). On the other hand, it is also unlikely that western manage-

ment techniques will change to accommodate Gulf Arab norms and values.

Here then is a practical problem both for Gulf Arab women themselves, and for westernized companies that operate in the Gulf region. There is no fault or blame in this. No side is right or wrong. Thus, the way forward is in forms training programs for Gulf Arabs and westerners working in the Gulf region that concentrate on the adaptation of both parties to each other. Such programs must be modest in scope. Any program aimed at wholesale 'cultural change' on either side is destined to fail. Rather, programs should be designed to recognize and address differences between western work values and those of Gulf Arabs, and attempt to find practical ways of enhancing performance and prospects

Note to the reader: The instrument used in this study is the sole intellectual property of the authors and is copyright protected. Any use or reproduction of this material, without their expressed written approval, is strictly prohibited. The authors welcome the involvement of interested researchers in future cross-cultural studies. Any individuals who would like to participate are encouraged to contact Dr. Mark Neal by e-mail at markneal@squ.edu.om

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الملخص

دراسة مقارنة بين موقف المرأة الخليجية والمرأة الغربية تجاه القيادة في العمل

نوري بيروتي
الجامعة الأمريكية اللبنانية

جيم فينلاي
الجامعة الأمريكية اللبنانية

مارك نيل
جامعة السلطان قابوس

تهدف هذه الدراسة المقارنة إلى مناقشة وتحليل الاختلاف في موقف المرأة في المجتمع الخليجي العربي والمجتمع الغربي بالنسبة للقيادة. وأظهرت الدراسة وجود اختلاف مهم من جانب البعد التحليلي، «التقليدي» و«التعاوني». ويفسر هذا الاختلاف بين المجموعتين في نطاق الخلفية التاريخية والثقافية لهما. وتسعى هذه الدراسة إلى إثراء المعرفة والإسهام في الحوار حول نظرة المرأة الخليجية وموقفها بالنسبة للقيادة، كما أنها تعطي مساحة أوسع من الحوار ليشمل النساء من الدول النامية الأخرى.

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