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**THE CONGRUITY IN FEMALE-LEADER ROLE STEREOTYPES IN THE
JORDANIAN HOTEL SECTOR**

Tamer Koburtay

**A Thesis Submitted to the University of Huddersfield in Partial Fulfilment of the
Requirements for the Degree of Doctor of Philosophy**

The University of Huddersfield

February 2017

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Dedications and Acknowledgements

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Although the value of my gratitude cannot compare with everything they have done for me, I dedicate this work to:

My dearest parents

My lovely wife

My brother & sister

My lovely kids Ra'ad & Abdallah

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Abstract

The main aim of this research is to examine and contextualise how employees stereotype 'leader roles' and 'female roles' to determine if there is a mismatch between these roles. It also aims to understand how the possible incongruity between leader role and female role stereotypes may lead to prejudicial evaluations towards female leaders by the application of the role congruity theory of prejudice toward female leaders. Given that there is an under-representation of women in leadership and decision-making positions in the hotel sector in Jordan, this thesis seeks to extend this theory by scrutinising how other relevant factors may empower or forbid female leaders in this sector. Therefore, a related aim of this thesis is to investigate how gender equality practices and leadership development programmes can empower the emergence of effective female leaders. Drawing on a survey of 26 hotels ranked as 4-star and 5-star operating in four geographic locations in Jordan (i.e. Amman, Aqaba, Dead Sea and Petra), 392 employees participated in this study. The results indicate consistency between people's perceptions of the female role and the leader role, whereas in this sector, the findings show that females are able to emerge as effective leaders. Moreover, gender equality practices and leadership development programmes were found to be significantly linked with the emergence and effectiveness of female leaders. Given that the quantitative results did not justify the massive gender gap in the hotel sector, a qualitative analysis of open-ended questions was used to develop an in-depth understanding of relevant societal and organisational factors that may constitute the gender gap in practice. The analysis suggests that tribal and Bedouin traditions and stereotypes are embedded with religious interpretations and practices, and also embedded within the regulatory legal framework, contributing to the overwhelming gap between genders.

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List of Abbreviations

AVE	Average Variance Extracted
BSRI	Bem Sex Role Inventory
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CFA	Confirmatory Factor Analysis
CIDA	Canadian International Development Agency
DFID	Department for International Development
DVs	Dependent Variables
EFA	Exploratory Factor Analysis
GLI	General Leadership Impression
GLOBE	Global Leadership and Organizational Behavior Effectiveness
GMT	Great Man Theory
GST	Gender Schematic Theory
IVs	Independent Variables
JCGA	Jordan Country Gender Assessment
JD	Jordanian Dinar
JNCW	Jordanian National Commission for Women
KMO	Kaiser-Meyer-Olkin
LDPs	Leadership Development Programmes
MidV	Mediator Variable
MDGs	Millennium Development Goals
MMCs	Muslim Majority Countries
NCHRD	National Center for Human Resources Development
OECD	Organization for Economic Co-operation and Development
<i>R</i>	Correlation Coefficient
RCT	Role Congruity Theory
SD	Standard Deviation
SLR	Systematic Literature Review
UNDP	United Nations Development Programme
USAID	United States Agency for International Development
VIF	Variance Inflation Factor
WTO	World Trade Organisation
WVS	World Value Survey
β	Beta Coefficients

CHAPTER ONE: INTRODUCTION

1.1 Introduction

This chapter offers a coherent picture of the thesis including its key aim, significance, methodology, implications and limitations. First, it introduces the nature of the problem in light of reports that indicate massive gender gaps between males and females in the hotel sector in Jordan. Second, a background review of the study is discussed to contextualise the research topic with a particular focus on gender and leadership. Then, the main research problem statements and research questions are presented, including the broad aim and objectives of the study. Also in this chapter, the theoretical and practical importance of the study is presented. Finally, the research methodology, key terms and delimitations are discussed.

1.2 The research problem

Despite the abundance of governmental and organisational interventions to promote gender equality (Alam, 2011), there remains an under-representation of women at senior and leadership levels in organisations (Glass & Cook, 2016). Women are disadvantaged, relative to men, in terms of promotion and other privileges (Paustian-Underdahl, Walker & Woehr, 2014). A large body of literature shows that there is an inconsistency in female-leader roles stereotypes, whereby females suffer prejudices that may cause substantial hurdles for their progression into leadership positions. According to Billing (2011), leadership and managerial levels have traditionally perceived as male dominated jobs and these positions are masculinized and constituted around male norms (Mavin, Grandy & Williams, 2014). Therefore, the major problem explored in this thesis scrutinises whether typical leadership qualities are more attached to men than women, which in turn results in explaining the

overwhelming gaps between males and females in leadership and senior positions in the hotel sector in Jordan.

There is some evidence that points towards significant gender gaps in leadership and decision making positions in Jordan. For example, according to data from the Statistics Department (2011) about employment in governmental institutions, only 2 women out of 27 are ministers, 2 women are appointed as secretary general out of 28, 6 women are appointed as director general out of 50, and just one woman is appointed as governor out of 25 (cited in United Nations Development Programme, 2012). Also, in the Jordanian parliament, in the aftermath of the elections that were held in 2016, only 20 seats out of 130 are occupied by females (i.e. 15.38%) (Inter-Parliamentary Union, 2016).

Moreover, women are also under-represented at different managerial levels in the private sector. The Social Security Corporation (2014) documents some statistical indicators about gender gaps in different economic activities in Jordan. For example, in the manufacturing, construction, tourism and transportation industries, the gender gap is found to be 44.0%, 84.4%, 85.3% and 63.3% respectively. The highest gender gap between males and females exists in the tourism sector (i.e. 85.2%) (Social Security Corporation, 2014). In specific, the gender gap is at the highest level in the hotel sector in which the number of female workers is 1.529 in comparison to 17.392 male workers (Ministry of Tourism and Antiquities, 2015).

Because of its service oriented and shift-type nature, the hotel sector in Jordan is generally perceived to be a less likely place for female employment. It can be argued that job responsibilities in the hotel or tourism sector may pose some incongruity with the female social role, such as women's contact with unrelated or *non-Mahram* men. Similarly, working long hours at night is prohibited by cultural and religious norms (Majcher-Teleon & Ben

Slimène, 2009) because jobs requiring social contact with strangers, travelling and long hours of work are less preferable for women. Accordingly, in the hotel sector, there may be gender practices, stereotyping and prejudices against females (Marco, 2012) that “can manifest as prejudicial recruitment decisions” (Poulston & Jenkins, 2013, p. 5). Also, the literature suggests that women generally prefer not to work in some tourism occupations (Peebles, Darwazeh, Ghosheh & Sabbagh, 2005) and they are less attracted to this sector (Majcher-Teleon & Ben Slimène, 2009).

Although there is a debate about the preference for either a masculine or feminine style of leadership (e.g., Koenig, Eagly, Mitchell & Ristikari, 2011; Muller-Kahle & Schiehl, 2013; Ritter & Yoder, 2004), the male or masculine is still regarded as the universal, neutral subject against which the woman/female is judged (Leitch & Stead, 2016). Syed and Murray (2008) argue that women are under-represented and disempowered due to negative stereotyping towards feminine characteristics in the workplace. Likewise, Glass and Cook (2016) note that the performance of females is scrutinised more than that of males and as a result, “this degree of scrutiny may weaken women's ability to lead effectively and may increase their turnover” (Glass & Cook, 2016, p. 53). Hence, female leaders live within a paradox (Mavin & Grandy, 2016) between the expected image of leaders as masculine and the femininity style that is expected from women (Eagly & Karau, 2002). These discrepancies in different social groups have invoked the role congruity theory (Eagly & Karau, 2002) as a way to understand how “members of a group enter or attempt to enter into social roles that are stereotypically mismatched for their group” (Koenig & Eagly, 2014, p. 71) will lead to harmful prejudices.

Overall, due to the different forms of discrimination in the hotel sector, such as gender, race, religion and age discrimination (Jenkins, 2009), addressing such a phenomenon towards promoting equality and justice in this sector is worthy. In specific, considering gender

dynamics in hospitality studies is a promising avenue and there are still unclear questions that call for future research (Kogovsek & Kogovsek, 2015) to address the dearth of research on how and why such a gender bias manifests (Mavin et al., 2014). Therefore, the purpose of this thesis was invoked to answer such discrepancies between respectable women's feminine style alongside embedded notions of leadership as masculine, following the main notions of the role congruity theory of prejudice toward female leaders in the tourism sector in Jordan.

1.3 Background of the study

The purpose of this study is to scrutinise the perceptions of employees about the qualities linked with successful leaders and the characteristics associated with female workers to explore whether there is congruity or incongruity between females' and leaders' roles. Also, this study seeks to examine how gender equality practices as well as leadership development programmes may enhance the ability of females to emerge as effective leaders.

Gender and leadership practices as a relational process have gained increasing focus from academics and practitioners alike. However, in terms of empirical investigations, there is a dearth of research and a lack of evidence about how people stereotype females and leaders on which further research is needed to address questions about the masculinity-femininity of leadership (e.g., Balakrishnan, Hofstede, Abdelzaher, Bullough & Rogmans, 2013; Johnson, Murphy, Zewdie & Reichard, 2008; Paustian-Underdahl et al., 2014).

Gender practices and its implications are embedded in organisations and this is a topic of continued interest. Simpson (2011) defines gender practice by arguing that it leads to establishing, maintaining and negotiating differences between males and females in every social context and thus, distinguishing between what is accepted to be performed by either

men or women. Accordingly, it is arguable that gender role refers to what is preferable and acceptable to be performed by both genders.

For the last few decades, women's rights movements have witnessed unique challenges to advance women's careers and to shatter the glass ceiling (i.e. invisible barriers for women's promotion). For instance, since the mid-1990s, hiring women and promotion decisions have become a priority on companies' agendas. However, although numerous initiatives have been taken by policy makers to approach gender equality in the upper echelons, women's advancement remains very slow (Askehave & Zethsen, 2014) and there are no corresponding interrogations about the consequences of some demographics such as gender and gender practices in relation to human resource development (Gedro & Mizzi, 2014).

To address such a gender-related bias, the role congruity theory of prejudice toward female leaders was invoked to understand how the schematic cognitions lead to stereotyping females in a way that is inconsistent with some social roles (e.g., leader role) (Koenig & Eagly, 2014). Since women are stereotyped as more nurturing and communicators (Gallant, 2014), while high positions in organisations are still a masculine domain (Ross-Smith & Huppertz, 2010), women are expected to adopt more masculine behaviours to secure their advancement (Brannan & Priola, 2012) and as a result, they may suffer some disadvantages (Wessel, Hagiwara, Ryan & Kermond, 2014) due to their expected role (as a housekeeper and mother) from the wider societal culture.

In contrast, despite this negative attitude towards female leaders (Eagly & Karau, 2002), it can be argued that women also have feminine advantages in reaching leadership ranks (Garcia-Retamero & López-Zafra, 2006) given that the nature of contemporary organisations and the changing nature of leadership responsibilities are requiring more communal and feminine qualities in these positions. Therefore, the notion of the incongruity between

female-leader role stereotypes may become weaker given that the modern style of leadership has become more harmonious with the female role (Eagly & Carli, 2003) and therefore, women's involvement in the economic workplace has become the expectation rather than the exception (Duffy, Kline, Mowatt & Chancellor, 2015). Hence, to examine the modern image of female leadership, this thesis seeks to statistically scrutinise some predictors of the emergence and effectiveness of female leaders such as prejudice, gender equality and leadership development programmes.

On the other hand, besides the perceptual biases and the subtle prejudices against the feminine/masculine style of leadership, there are societal and contextual factors contributing to the un-balanced representation of females in positions of power. This thesis, in addition to examining some predictors of the emergence of effective female leaders, deems that exploring the implications of religion, culture and legislation is a worthy pursuit because of their relevance to a female leader's situation. Sections 4.4.4.2 and 6.3 discuss the rationale behind paying a further attention to the implications of these contextual dimensions.

Overall, from academic and theoretical perspectives, there is a dearth of research on addressing convenience justifications about the presence of females at leadership level (Nielsen & Huse, 2010) and further research on women in leadership positions is worth pursuing. From a performative stance, to enhance the gender-balanced organisation's image, Kirsch and Blaschke (2014) suggest including more females in leadership and decision making positions. Hence, this thesis seeks to achieve these theoretical and practical contributions by examining and exploring the factors behind the under-representation of females in leadership positions.

1.4 Justification of emphasis on Jordan

National and international reports draw attention to the unique context and position of Jordan in the Middle East (e.g., Becker & El-Said, 2013; Jordan Tourism Board, 2016). The geographic location, at first glance, points towards a difficult neighbourhood in terms of regional and religious conflicts and stability (Jordan Tourism Board, 2016). Tobin (2012) notes that Jordan remained relatively calm during the Arab Spring and it shows economic stability. Following the extant literature about Arab countries and MENA region, it was deemed worthy to conduct in depth research in Jordan to investigate and contextualise issues of gender equality and leadership.

Jordan also suffered due to civil war in Syria and hosted around 630,000 Syrians by 2015 (Hakim, Hasna, Halabi, Abu-Ghaida & Dina, 2016). This massively affected Jordan's economy in terms of employment and other economic indicators. However, notwithstanding the fact that Jordan is one of the smallest and poorest economics in the Middle East, it is one of the better-performing in the region (UNDP, 2012).

There is also an issue of noticeable wastage of human resources (Peebles et al. 2005). For example, women's low participation in the economy presents a high cost to the country. In light of this, there is a need for more empirical and theoretical studies that may initiate better-capitalising of human resources.

The World Bank (2013) notes that the underrepresentation of women continues to be one of the remarkable features on Jordan's economy. Also, within the MENA region, Jordan's lies in the bottom half which is below the regional average. This under-representation of women continues to be of concern. As mentioned in the literature, many of the challenges that females in Jordan face in terms of economic participation appear to be based on gender stereotype and social attitudes (e.g., Eagly & Karau, 2002; Mulvaney et al., 2007; Peebles et

al., 2005).

There are national and international conventions towards human rights and justice in Jordan and reforms are applied to tackle inequality between genders (e.g., CEDAW; JNCW). These key steps taken towards anti-discrimination (UNDP, 2012) made Jordan to be perceived as making considerable progress in promoting equality such as, achieving the Millennium Development Goals (MDGs) (Al-Kilani, 2015).

This progress towards achieving the MDGs is reflected in how women have access to better quality of life in terms of education, health and life expectancy (World Bank, 2013). However, “the gains in human development have not been matched by a commensurate increase in women’s economic participation, which remains among the lowest in the world” (World Bank, 2013, p.10). Hence, in-depth investigations in industries where there remain gender gaps are needed (Peebles et al. 2005).

Overall, from a practical viewpoint, there is dearth of actual progress in women’s economic participation (World Bank, 2013); in practice, “women’s social status remains secondary to men’s” and their skills and abilities continue to be unrecognized (Peebles et al. 2005, p.14). From an academic standpoint, previous research contains few evidences of the mismatch (vs. match) between the female role stereotypes and the leader role stereotypes in Middle Eastern countries. For example, as Abu-Tineh (2013) notes, studies on the relationship between women and leadership in Jordan are lacking and sparse and thus, future studies in Jordan are required to examine equality in leadership positions (Abu-Tayeh, 2007). Therefore, this thesis seeks to incorporate in-depth analysis of how employees stereotype the female role and the leader role.

1.5 The context of the study

Like other countries in the Middle East, Jordan has a high unemployment rate, i.e. 14.6% (Department of Statistics, 2016) and it is “one of the smallest and poorest economies in the Middle East, with 14 percent of Jordanians living below the poverty line” (UNDP, 2012, p. 7). Therefore, there should be some serious reforms in terms of employment to better utilise human resources such as offering equal employment for men and women. However, despite a plethora of organisational and governmental interventions to promote gender equality, there is discrimination against females in terms of employment.

In view of some national reports about employment, there are gender gaps in most of the industries in Jordan. Table 1.1 shows the percentages of employment rate by gender and economic activity.

Table 1.1 Percentages of employment rate by gender and economic activity as at 2013

Economic Activity	Male %	Female %	Gender Gap %
Manufacturing	72.0	28.0	44.0
Construction	92.2	7.8	84.4
Tourism	92.6	7.4	85.2
Transport, Storage & Communications	81.6	18.4	63.3
Real Estate & Renting Activities	74.1	25.9	48.1
Education	40.8	59.2	-18.3
Health & Social Work	48.6	51.4	-2.7

Source: Adapted from Social Security Corporation (2014)

It is noticeable that the highest gender gap exists between males and females in the tourism sector (i.e. 85.2%). Therefore, this study sheds light on this sector to scrutinise what may constitute this gap. Numerous sectors are classified under the tourism sector such as hotels,

restaurants, travel agencies, tourist shops and diving centres. Table 1.2 shows these different sub-sectors illustrating the females' participation vs. males' participation in each.

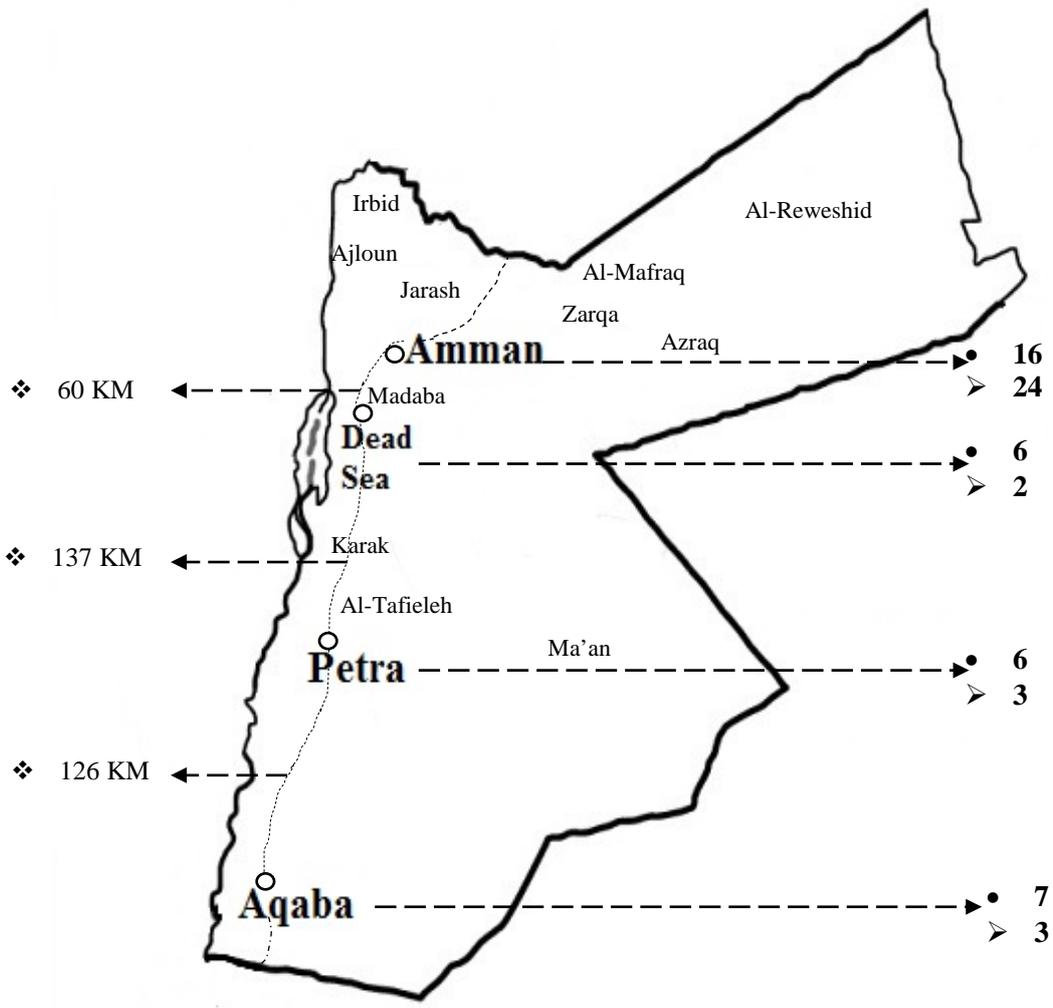
Table 1.2 Number of female vs. male participation in tourism sub-sectors in Jordan

Tourism sectors	Female participation	Male participation	Percentage of female participation to total population
Hotels	1.529	17.392	8.0 %
Tourist restaurants	1.545	17.601	8.0 %
Travel agencies	1.431	3.729	27.7 %
Tourist shops	200	812	19.7 %
Diving centres	9	39	18.7 %

Source: Adapted from Ministry of Tourism and Antiquities (2015)

According to Table 1.2, female participation is at the lowest level in the hotel sector. Hence, this study seeks to investigate what underlines the preference for males to work in hotels, especially in elite executive positions. Hotels in Jordan operate in 13 governorates. Four governorates are classified as the most visited locations which are Amman, Aqaba, Dead Sea and Petra (see methodology chapter). Figure 1.1 depicts these destinations with the number of hotels operating in each.

Figure 1.1 Major tourist locations in Jordan with the number of 4-star and 5-star hotels



- Notes:
- Number of 5-star hotels
 - Number of 4-star hotels
 - Major tourist cities
 - ❖ Distance between the surveyed locations

The 4-star and 5-star hotels operating in Amman, Aqaba, Dead Sea and Petra were selected as a target to be surveyed. This selection can be justified as follows. First, the 4-star and 5-star hotels, because of their overwhelming dominance of employment numbers can be considered as a representative population for the whole sector. Second, lower star hotels are often family businesses which does not represent the objectives of this thesis. Third, and most importantly, the enormous gap between male and female participation is in 4-star and 5-star hotels in Jordan. Table 1.3 depicts the number of employees in 4-star and 5-star hotels by gender and governorate.

Table 1.3 Number of employees distributed in 4-star and 5-star hotels by gender and governorate

Governorate	Jordanian		Non-Jordanian		Total
Amman	M	F	M	F	
Five stars	4,244	389	150	66	4,849
Four stars	1,798	132	89	14	2,033
Dead Sea					
Five stars	2,090	169	38	167	2,464
Four stars	366	17	5	9	397
Aqaba					
Five stars	1,235	24	331	25	1,615
Four stars	290	12	104	23	429
Petra					
Five stars	590	9	4	6	609
Four stars	276	3	3	0	282
Overall					12,678

Source: Adapted from Ministry of Tourism and Antiquities (2015)

Overall, there is a lack of research on gender practices in the hospitality industry (Ferguson, 2011) and there are unclear questions that call for further research (Kogovsek & Kogovsek, 2015). Therefore, due to the promising avenue in this field, this thesis seeks to consider gender dynamics in the hotel sector in Jordan.

1.6 Statement of the problem and research questions

The problem that this thesis tackles is the potential mismatch between the female gender role and the leader role stereotypes that may lead to prejudicial evaluations against female leaders. Given the overwhelming gender gap in the hotel sector in Jordan, understanding gender-related biases (e.g., negative stereotypes and prejudice) in this sector provides a mechanism for a better comprehension of this issue in the broader population (e.g., other industries).

Conflicting research exists on whether there is a congruity or incongruity between female and leader role stereotypes. To fill the gap in existing literature, the main research problem statement that this thesis aims to answer is:

To what extent does the Role Congruity Theory explain the lack of female leaders in the Jordanian hotel sector?

Hence, in light of the role congruity theory that results from the conflict between the feminine and communal qualities associated with females and the predominantly agentic and masculine qualities that people expect from leaders, and following the extant literature about gender equality practices and leadership development programmes, the research questions for the current thesis are:

RQ1 Is there incongruity between the leader stereotype and the female stereotype?

RQ2 How, and to what extent, does the incongruity between the leader stereotype and the female stereotype lead to prejudicial evaluations towards female leaders?

RQ3 How, and to what extent, does prejudice against females influence the emergence and effectiveness of female leaders?

RQ4 How, and to what extent, do gender equality practices influence the emergence and effectiveness of female leaders?

RQ5 How, and to what extent, do leadership development programmes (in terms of availability, quality and equality) influence the emergence and effectiveness of female leaders?

RQ6 What are the contextual implications of religion, culture and legislation on the emergence and effectiveness of female leaders?

1.7 Research aim and objectives

The main aim of this research is to examine how employees stereotype the ‘leader role’ and the ‘female role’ to determine if there is a mismatch between these roles. Also, to understand how the possible incongruity in the leader role and female role stereotypes may lead to prejudicial evaluations towards female leaders in the 4-star and 5-star hotels in Jordan that forbid women from advancing to elite executive positions. A related aim is to examine the extent to which gender equality practices and leadership development programmes enhance the emergence and effectiveness of female leaders.

Furthermore, to gain an in-depth understanding of contextual factors that may constitute the gender gap, this thesis aims to explore the implications of religion, culture and legislation on women’s employment. In order to achieve the research aim, six objectives were developed:

Objective 1: To assess if there is an incongruity between the leader stereotype and female stereotype.

Objective 2: To evaluate the impact of the incongruity in leader stereotype and female stereotype on the prejudicial perceptions towards female leaders.

Objective 3: To investigate the relationship between prejudicial perceptions towards female leaders and the emergence and effectiveness of female leaders.

Objective 4: To investigate the relationship between gender equality practices in organisations and the emergence and effectiveness of female leaders.

Objective 5: To examine the relationship between leadership development programmes in terms of availability, quality and equality and the emergence and effectiveness of female leaders.

Objective 6: To assess the contextual implications of religion, culture and legislation on the emergence and effectiveness of female leaders.

1.8 Significance of the study

Although previous studies have investigated the differences between the behaviours of female and male leaders, the aim of this thesis is to scrutinise how the perceptual biases based on stereotypes of both females and leaders can lead to subtle prejudices towards female leaders. Therefore, given that scrutinising gender equality and gender-related bias in terms of people's perceptions about female leaders is a topic worthy of research, and several future recommendations were found in the literature that highlight the importance of this area of research (e.g., Kark, Waismel-Manor & Shamir, 2012; Koenig et al., 2011; Paustian-Underdahl et al., 2014), the present thesis is justified based on its scope and practical and theoretical contributions to the field of gender and leadership.

Theoretically, given the dearth of research on gender practices and female leadership issues at organisations in the developing countries, this thesis seeks to extend notions of gender practices by theorising how people's perceptions about the leader role and the female role

(i.e. incongruity/mismatch) lead to prejudicial evaluations against female leaders. Thus, this thesis intends not to confirm the basic notion of the role congruity theory, but rather to extend this theory by theorising how additional constructs may play a significant role that empowers female leaders. In other words, besides understanding why female stereotypes do not match the expectations for leaders and how this may pose some problems for female leaders, this thesis transcends the main principle of the role congruity theory by adding additional constructs (i.e. gender equality practices and leadership development programmes) that work in adverse to the prejudicial evaluations and support females to emerge as effective leaders. Accordingly, the application and evaluation of the role congruity theory of prejudice toward female leaders in the Jordanian context highlights certain further themes/variables. In addition, to gain in-depth insights into other societal/contextual factors that may maintain the gender gaps, this thesis offers further discussions about the consequences of religion, culture and legislation on female leadership. Hence, the empirical update and contextual extension of RCT highlight a theoretical contribution.

From a practical perspective, as a developing economy, Jordan cannot afford to underutilise its human capital (Majcher-Teleon & Ben Slimène, 2009). Therefore, studying women's employment and leadership is a recurring topic that academics and professionals are interested in. In particular, the tourism sector ranked as one of the most active sectors for the economy of Jordan and thus, the government of Jordan has asserted that the tourism sector has the priority to be developed (Majcher-Teleon & Ben Slimène, 2009). In terms of employment, Abu Ghazaleh (2011) notes that the tourism industry employs about 41,600 workers and in the long-term, 25,000 new employees are needed. However, due to the underrepresentation of women in this sector, one of the goals of this thesis is to understand how certain factors are relevant to and contribute to this gender gap in the hope that policy and decision makers eliminate gender discrimination against females at work. In addition, since

the findings indicate that leadership development programmes are significantly linked to females' abilities to emerge in leadership and elite executive positions, organisations may benefit by including more training programmes that focus on developing leadership qualities.

Overall, the research is important given the fact that Jordan is one of the poorest and smallest countries in the Middle East region (UNDP, 2012) and meanwhile, according to the Department of Statistics (2016), Jordan has a high unemployment rate (i.e. 14.6%) which for males has reached 12.7%, while it is 23.7% for females. Also, in light of this fact, there is no serious utilisation of human resources in terms of equal employment and opportunities. For example, females are under-represented in one of the most dynamic industries (i.e. the hotel sector) in Jordan, i.e. the number of females and males is 1.529 and 17.392 respectively (Ministry of Tourism and Antiquities, 2015). These gaps are potentially costly to Jordan's economy in terms of the under-utilisation of valuable human resources.

1.9 Research methods

A quantitative method of research was utilised to achieve the aim and objectives of the current thesis. A self-completion questionnaire was used to collect both numerical and textual data with the use of a 5-point Likert scale (i.e. the quantitative part) as well as open-ended questions (i.e. the qualitative part). This research design allows for statistical testing of the theoretical model and offers generalisable results. The aim was also to gain an in depth understanding of other relevant factors that help in understanding the research phenomenon from different angles.

Data was collected from employees working at 26 hotels classified as 4-star and 5-star operating in four geographic locations in Jordan (Amman, Aqaba, Dead Sea and Petra). Both

numerical and textual data were analysed with the use of statistical tests (SPSS) and textual content analysis.

1.10 Definitions

In this thesis, the following definitions will be used.

Gendering practices: Include widely known and accepted forms of dress, demeanour, language, expressions, actions and interests that are culturally available to and normatively or stereotypically associated with one or the other gender (West & Zimmerman, 1987).

Sex and gender: Sex refers to the biological characteristics that categorise someone as either female or male; whereas gender refers to the socially determined ideas and practices of what it is to be female or male (Baden & Reeves, 2000).

Gender stereotypes: The beliefs people hold about members of the categories male or female (Archer & Lloyd, 2002).

Role incongruity: “A mismatch between a (communal) female gender role and an (agentic) managerial or leadership role” (Wotschack, 2009, p. 99).

Prejudice: “Prejudice consists of unfair evaluation of a group of people based on stereotypical judgments of the group rather than the behavior or qualifications of its individual members” (Eagly & Carli, 2003, p. 818).

Gender equality practices: “The extent to which an organization or a society minimizes gender role differences and gender discrimination” (House, Javidan, Hanges & Dorfman, 2002, p. 5).

Leadership development programmes: “Strategic investment in a structured process that provides individuals with the opportunities, training, and experiences to become effective leaders in their organization” (Lawson, 2008, p. 10).

Emergence of leaders: “The ascension of a leader in a team with no formal mechanism to appoint or elect a leader” (Norton, Ueltschy Murfield & Baucus, 2014, p. 514).

Effectiveness of leaders: “The ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members” (House et al., 1999, p. 184).

1.11 Thesis outline

This thesis consists of eight chapters. This chapter (i.e. chapter 1) introduces an overview of the current thesis by illustrating the research problem including a background review of the research topic, the context of the study, the aim and objectives and the importance of this study.

Chapter 2 presents a detailed overview of gender practices and female leaders’ situation in the hotel sector in Jordan. First, it offers a theoretical overview of the notions of leadership and gender in terms of definitions and theories. Second, it discusses the research issues which include gender practices, gender discrimination, leadership development programmes, the emergence of women leaders and the effectiveness of women leaders. Finally, it discusses the context and scope of the study by offering an overview of gender equality in the Arab region, with a particular focus on the Jordanian context by touching upon the implications of legislative framework, culture and religion on female leadership.

Chapter 3 illustrates how the current thesis built the theoretical framework and developed the hypotheses to underpin the thesis theoretically. First, it justifies the use of the role congruity theory in this thesis. Second, it illustrates the methodology of reviewing the literature in a systematic way. Third, it explains the relationship between the research variables to develop

the hypotheses. Fourth and finally, it depicts the theoretical framework that underpins this thesis and its hypotheses.

Chapter 4 discusses the philosophical premises as well as elaborates the research methodology used to meet the research aim and objectives. This chapter covers the following areas. First, it talks about the research philosophy that has been adopted to meet the aim and objectives. Second, it discusses the research design to justify the selected methods and strategies. Third, it explains the questionnaire development process to show how the adopted instruments are valid and reliable. Fourth, this chapter identifies the research population and the sample by reviewing the Jordanian context. Fifth, it shows the research procedure for collecting data and the techniques and tools for analysing this data. Finally, it mentions the limitations of the adopted methodology and offers some ethical considerations.

Chapter 5 discusses the quantitative data analysis. It offers a complete picture of the data analysis procedure for the theoretical framework and reports the results of the survey of 4-star and 5-star hotels in Jordan. It also justifies the use of all the adopted statistical techniques.

Chapter 6 offers the textual data analysis. It presents the rationale for collecting textual data in this thesis. Also, it discusses the data analysis procedure for these data by focusing on different phases used in the content analysis. Finally, a summary of the key themes and producing conclusions from the textual analysis are presented.

Chapter 7 presents a detailed discussion of the research findings while comparing and linking these findings with the literature. This chapter presents the results of the quantitative analysis based on the hypotheses and research questions, while the results of the textual data are presented based on the dominant themes.

Chapter 8 concludes this study by offering its relevance to the context of the hotel sector in Jordan and to gender and leadership literature. First, this chapter offers an overview of the study by re-contextualising the research aim and objectives. Second, theoretical, practical and methodological contributions are illustrated in this chapter. Then, based on the findings, several recommendations are presented that have implications for future studies. Also, key limitations of the study are mentioned to outline the potential for future research.

1.12 Scope and delimitations

The coverage of this thesis is limited to employees who are working in 4-star and 5-star hotels in four geographic locations in Jordan (i.e. Amman, Aqaba, Dead Sea and Petra). Given that this study is focused on people's perceptions about the qualities of both females and leaders, all managerial levels in the sample were targeted in our survey. This study also concentrated on certain aims and objectives that emerged from the role congruity theory.

In terms of delimitation, as shown in the scope of the study, it was important to concentrate on a particular sample because the nature of this study requires scrutinising a context that is shaped by a common culture. Also, restricting the scope of the study to a single industry was important to reduce any possibility of overlapping of the findings.

1.13 Summary

This introductory chapter presented an overview of the thesis in terms of its scope and potential contributions. It introduced the massive gender gap between males and females in the hotel sector in Jordan as a research problem. Then, it discussed the research background by reviewing the extant literature and different paradigms in gender relations and leadership practices. Also, it mentioned the statement of the research problem, including the research questions, aim and objectives that the current thesis seeks to address. In addition, in light of

the evaluation and application of the role congruity theory, the theoretical and practical significance of the study was also discussed. Afterwards, a brief illustration of the methodology as well as key definitions was offered. Finally, the thesis layout and key delimitations were clarified. The next chapter (i.e. the literature review) offers a theoretical overview of the definitions and theories on leadership and gender and discusses the context and scope of the study by offering a detailed discussion about some societal/contextual factors as well as gender and leadership practices in the hotel sector in Jordan.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

There is a large body of theoretical and empirical literature related to leadership and gender practices. This thesis conducted both a traditional and systematic literature review. A traditional/general review of the literature was used to offer a comprehensive view of leadership and gender topics in terms of theories and definitions, whereas the systematic literature review (see chapter 3) was conducted to more precisely develop the theoretical framework and research hypotheses. This chapter presents a detailed overview of gender practices and leadership, based on the traditional literature review, and is divided into the following sections. Section 2.2 offers a theoretical overview of the notions of leadership and gender, with a particular focus on the role congruity theory. Section 2.3 discusses the research issues, which includes gender practices, gender discrimination, leadership development programmes, the emergence of female leaders and the effectiveness of female leaders. Finally, section 2.4 discusses the context and scope of the study, by offering an overview of gender equality trends in the Arab region, with a further attention on the Jordanian context by touching upon the implications of legislative framework, culture and religion on gender and leadership.

2.2 Gender and leadership: Definitions and theories

2.2.1 Definition of leadership

Although the appearance of the word “leader” in the English language goes back as far as the 1300s, as noted by Oxford dictionary in 1933, the term leadership came into use only in the 20th century (Bass & Stogdill, 1990).

Leadership is a complex and sophisticated concept. Gill (2006, p. 8) argues that “seeking the answer to the question ‘what is leadership?’ is like searching for the Holy Grail”. In the past, the term “leader” was not well known and other terms were substituted such as, “military commander,” “chief,” “king,” or “head of state”. Furthermore, the foundation of civilized societies is the myths and legends surrounding their leaders, and the exploits of historical heroes (Bass & Stogdill, 1990).

Writers on the concept of leadership concentrate on leader traits, behaviours, and contingencies in order to understand the reasons behind the inspirational and motivational abilities of leaders (Van Knippenberg & Van Knippenberg, 2005). Jogulu and Wood (2006) argue that leadership definitions from the past concentrate on both influential abilities and skills.

Studies of leadership are not focussed only on leaders; rather, they consider issues related to followers, peers, the work environment, organisational culture (Avolio, Walumbwa & Weber, 2009) values, norms and ethical issues that may help leaders to improve their efficiency (Kabasakal & Dastmalchian, 2001). Western (2013) claims that there are 35,000 definitions of leadership in the literature and the definition of leadership has been debated by many authors. Wu (2013) notes that there is no agreement about one acceptable definition of leadership. Accordingly, Yukl (2006) argues that researchers should define leadership by using existing definitions that are appropriate to their research topics. Hence, the following paragraphs shed light on the historical development of the leadership concept and review various definitions of leadership.

Hemphill and Coons (1957 cited in Yukl, 2006, p. 3) perceive leadership by looking at the behaviours of leaders; they define leadership by arguing that:

“Leadership is the behaviour of an individual... directing the activities of a group toward a shared goal”.

Four years later, Tannenbaum, Weschler and Massarik (1961, p. 425) extended this view by arguing that leadership is about interpersonal influences. They define leadership as:

“Interpersonal influence, exercised in a situation, and directed, through the communication process, toward the attainment of a specified goal or goals”.

In line with this definition, Stogdill (1959, p. 411) defines leadership as:

“The initiation and maintenance of structure in expectation and interaction”.

Burns (1978, p. 18) took further steps in defining leadership by concentrating on followers’ motivations; he defines leadership as follows:

“Leadership is exercised when person with certain motives and purposes mobilize, in competition or conflict with others, institutional, political. Psychological, and other resources so as to arouse, engage, and satisfy the motives of followers”.

In the same year, Katz and Kahn (1978 cited in Yukl, 2006, p. 3) provided another definition of leadership. They define leadership as:

“The influential increment over and above mechanical compliance with the routine directives of the organisation”.

In the next decade, Smircich and Morgan (1982, p. 258) support Burns’ definition, which focuses on followers. They perceive the leadership process through defining the reality of the followers. They argue that:

“Leadership is realized in the process whereby one or more individuals succeed in attempting to frame and define the reality of others”.

In the same period, Rauch and Behling (1984, p. 46) define leadership by looking at a new dimension, i.e. goal achievement. They delineate leadership by saying that leadership is:

“The process of influencing the activities of an organized group toward goal achievement”.

Relatedly, Richards and Engle support Rauch and Behling’s definition of leadership by focusing on how to achieve certain goals. However, a new dimension emerged in their definition. Richards and Engle (1986, p. 206) define leadership by directing their attentions towards the articulation of the organisation’s vision. They claim that leadership:

“...is about articulating visions, embodying values, and creating the environment within which things can be accomplished”.

In contrast, Hosking (1988) perceives leadership through a wider lens (i.e. a societal lens) by looking at how leaders can enhance their society. Hosking (1988, p. 153) defines leadership by arguing that:

“Leadership processes are the focus of interest, leaders being identified as those who make especially salient contributions... However, to be defined as leadership acts, it is essential that such influence is acceptable. In other words, when influence is salient, which it will not always be, participants construe it as at least compatible with the means by which they seek to satisfy their values and interests”.

Two years later, Jacobs and Jaques (1990 cited in Yukl, 2006, p. 3) came with a new definition of leadership. They believe that successful leaders are those who can provide meaningful direction. They argue that leadership is:

“A process of giving purpose to collective effort, and causing willing effort to be expended to achieve purpose”.

House et al. (1999, p. 184) support previous authors (e.g., Burns, 1978; Katz & Kahn, 1978; Rauch & Behling, 1984; Tannenbaum et al., 1961) by looking at leadership in terms of influence, followers, motivation and goals achievement. They define leadership as:

“The ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members”.

Interestingly, Schein (2004, p. 2) claims that those who can step outside their culture are the leaders. Her definition of leadership is:

“The ability to step outside the culture...to start evolutionary change processes that are more adaptive”.

Moving into the 21st century, Yukl (2006) expands previous views on leadership by looking at leadership not as an influencing process, nor as the accomplishment of goals, rather, Yukl focuses on how leaders can facilitate collaboration between people. Yukl (2006, p. 8) claims that:

“Leadership is the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objective”.

Western (2013) conducted a critical approach to establish a theoretical framework, offering new insights into the leadership concept, improving and rethinking leadership practice and finally contextualising leadership into an ethical framework with the greater aim of finding a good society. Hence, Western (2013, p. 36) provides a deeper understanding of leadership through his book “Leadership: A critical text” and defines leadership by arguing that “leadership is a psychosocial influencing dynamic”.

Western's definition includes four dimensions, i.e. psychological, social, influencing and dynamic. Firstly, the psychological stems from human interaction (i.e. between leaders and followers), which results in stimulating the intrapsychic and their emotions. Second, the social aspect refers to the influences that come from the social environment, which result in constructing leaders in our cognition. Third, the influencing dimension refers to the overall goals that leaders seek to attain for their followers. Fourth, the dynamic is the movement of leadership between humans as "a dynamic social process" (Western, 2013, p. 37).

In contrast to these previous definitions, Norton et al. (2014, p. 514) look at leadership from a new dimension. They conducted research for the purpose of developing a heuristic framework to explain how leaders emerge within groups. Accordingly, they define leaders as:

"The ascension of a leader in a team with no formal mechanism to appoint or elect a leader".

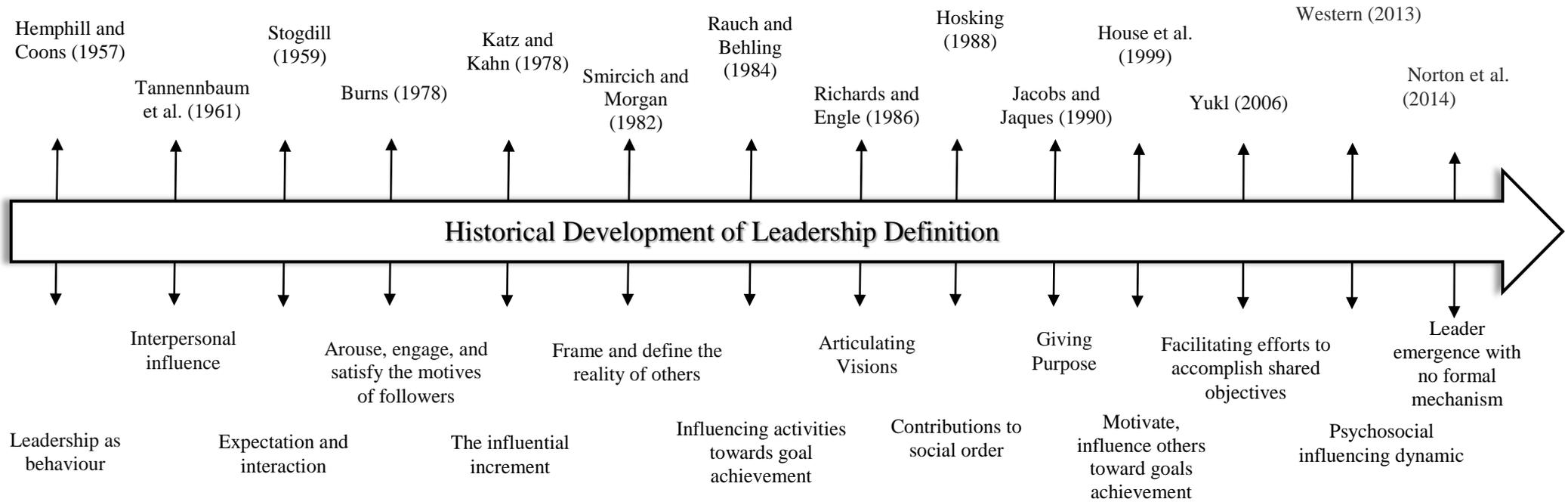
This definition stemmed from Schneider and Goktepe's (1983) definition of leader emergence, which states that "emergent leaders are defined as group members who possess no formal authority, yet exert significant influence over other group members" (cited in Norton et al., 2014, p. 514).

Western (2013) pointed out an important issue in leadership studies, which is that gender in relation to leadership has a high priority in academia. In particular, certain questions have arisen in this respect. These include questions such as, what type of social groups can act as leaders, and how can organisations prevent elite groups' domination of leadership posts in order to reduce women's struggle for equality in advancement procedures. Such concerns have attracted scholars from ancient times to the present day to focus on gender's implications for female leaders. Itzin and Newman (1995) are interested in why men are

dominating leadership positions, how women can lead in their own ways, and how to develop women's managerial skills through the gender lens.

Accordingly, it is remarkable that leadership studies start providing an extension beyond traditional concepts (e.g., transactional vs. transformational leadership). Researchers are intrigued by the distinction between both genders in leadership ranks (Itzin & Newman, 1995) and hence, the topic of female leadership became embedded within the leadership literature (e.g., Eagly & Karau, 1991; Eagly & Karau, 2002; Murray & Syed, 2010; Ritter & Yoder, 2004; Schyns & Schilling, 2011; Toh & Leonardelli, 2012). In brief, Figure 2.1 summarises the historical development of leadership definitions.

Figure 2. 1 Historical development of the notion of leadership



Source: Adapted from Yukl (2006, 1994, p. 2-3), Western (2013) and Norton et al. (2014).

Overall, these definitions of leadership differ in many respects. This includes who should influence others, and how they should exercise influence on others, the reason for their influence, and the results of their influence, although, they do have some commonality and shared meanings (Western, 2013). Therefore, when researchers and scholars question leadership, there are many factors that reflect the answer (e.g., the outcomes from practicing leadership) and thus, “leadership is many things to many people” (Western, 2013, p. 39).

In accordance with the debate in defining leadership and in relation to the current research aim and objectives, this thesis adopts Norton et al.’s (2014) definition of leadership that addresses the emergence of leaders with no formal mechanism. Since the focus of the current thesis is on female leadership and gender relations, the following sections will critically review the leadership theories and the historical development of gender definitions.

2.2.2 Theories on leadership

Excluding women from leadership positions has been historically approved (Western, 2013), and theories that address gender variations have emerged in the leadership literature (Jogulu & Wood, 2006). First, this part of the research critically reviews the early and modern theories on leadership. Second, it narrows down the focus to theories that address gender distinctions in leadership positions.

Despite the optimistic view of modern theories on leadership, which accept women in leadership positions, the old theories assume that leadership positions are only suitable for men and are linked with traditionally masculine traits. For instance, the Great Man Theory (Carlyle, 1841) (i.e. the oldest theory on leadership) posits that “the history of the world is

but the biography of great men” (Carlyle, 1993, p. 66). This theory was the platform for other leadership theories that came later, without paying attention to the variations between females and males in leadership ranks.

The primary notion of the Great Man Theory (GMT) is that leadership positions are culturally masculine and that people perceive successful leaders as more masculine and agentic (Organ, 1996). GMT is the oldest theory that has received attention when people consider the historical achievements of so-called ‘great men’ (Wesley, 1965). GMT supports the idea that leaders are born, not made/developed. For instance, Napoleon, Gandhiji and Nelson are all examples that support the notion that leaders are born with built-in qualities and are perceived as “natural leaders” (Tulsian & Pandey, 2008, p. 23.6). However, Wesley (1965) argues that one main problem that arises from this perspective is how to select this man. Particularly, this problem has transferred to organisations in terms of selecting a person who is mostly fitted to leadership posts.

New theories have emerged that stem from and are premised on GMT. In the nineteenth century, the trait theory of leadership has emerged and became prominent in the twentieth century (Bass, 1990 cited in Jogulu & Wood, 2006). This theory assumes that the emergence and effectiveness of leaders depend on certain masculine traits (Jogulu & Wood, 2006), which may explain gender differences in the emergence of leadership. However, scholars recognized that leadership effectiveness is not only premised on certain traits, and thus, other factors (such as situational factors) could explain effectiveness in the leadership domain (Jogulu & Wood, 2006). Hence, the birth of the behavioural theory was supported. According to Bolden, Gosling, Marturano and Dennison (2003), behaviourist theories concentrate on the actions and behaviours of leaders, instead of specific traits, and therefore, the differences between trait theory and behavioural theory is that trait theory assists in selecting the best

leader, while behavioural theory suggests that we “could train people to be leaders” (Robbins & Judge, 2013, p. 404).

There are three extensive studies that took into account behavioural classification. These studies were conducted in University of Iowa, Ohio State University and the University of Michigan. However, although behavioural theory took further steps in understanding leadership, it did not contribute towards promoting women in leadership positions (Jogulu & Wood, 2006) and therefore, further investigations and research were needed to distinguish between female and male leaders’ abilities.

For this reason, back to 1964, Fiedler assessed leadership effectiveness in different situations and thus, he generated the ‘contingency theory’ (Waters, 2013). Fiedler notes that situation-leader interactions influence the effectiveness of leaders (Peretomode, 2012). However, as with previous theories, it did not supply any significant advancement towards women holding leadership titles (Jogulu & Wood, 2006).

In the next decade after the emergence of the contingency theory, a major theory emerged in the leadership literature, i.e. the transformational vs. transactional leadership theory. This theory was founded by MacGregor Burns in (1978) in his book “leadership” (Humphreys & Einstein, 2003). Transformational leadership theory is focused on the abilities of leaders to share their vision with their followers for the purpose of change; while transactional leadership theory focuses more on the relationship between leaders and followers towards achieving mutual benefits (Bolden et al., 2003). Transformational and transactional leadership theories provide a platform for modern leadership theories to investigate the distinction between men and women in leadership positions, because during this period of time, the number of women in leadership dramatically increased (Jogulu & Wood, 2006).

Although over the past three decades the literature has paid a lot of attention to gender differences in leadership, these early and modern theories discussed above have had little impact on decision makers to hire more women in leadership ranks (Jogulu & Wood, 2006). The reason behind this is because these theories are poor at providing a clear distinction between male and female leaders, and poor in determining the characteristics for successful female leaders as well. From this point, scholars began paying further attention to the distinctions between the masculine image of leaders and the feminine nature of women. One contemporary theory is the role congruity theory of prejudice toward female leaders. This theory is derived from social role theory and was developed by Eagly and Karau (2002) as a way of explaining how gender and leader roles come together to produce two types of prejudice underlying the preference for male leaders (Ritter & Yoder, 2004). Table 2.1 shows the development of these theories that are discussed above.

Table 2.1 Leadership theories

Theory	Author/s	Year	Explanation
Great Man Theory	Thomas Carlyle	1841	Leadership equals 'great man'.
Trait Theory of Leadership	Francis Galton	1869	The emergence of effective leaders depends on certain traits.
Behavioural Theory	Ohio State Studies and Michigan's survey research centre	1940-1960	Concentrates on the actions and behaviours of leaders.
Contingency Theory	Fiedler	1964	Situation-leaders interaction influences the effectiveness of leaders.
Transformational Vs. Transactional	MacGregor Burns	1978	Transformational theory: Leaders implement the transformation of their performance by sharing their vision with their followers. Transactional theory: Leaders focus more on the relationship between leaders and followers in achieving mutual benefits.
Role Congruity Theory of Prejudice Toward Female Leaders	Eagly and Karau	2002	Perceived incongruity between the female gender role and leadership roles leads to two forms of prejudice: (a) perceiving women less favourably than men as potential occupants of leadership roles and (b) evaluating behaviour that fulfils the prescriptions of a leader role less favourably when it is enacted by a woman.

To summarise, this research adopts the role congruity theory of prejudice toward female leaders in order to build a theoretical framework and hypotheses. Hence, the application and evaluation of RCT in the Jordanian context highlight certain further themes as independent

variables, and accordingly, a new theoretical model has emerged. Section 2.2.5 concentrates on RCT in detail in order to underpin the current thesis theoretically.

2.2.3 Definition of gender practices

For many years, women's rights movements witnessed unique challenges in advancing women's careers and in shattering the glass ceiling (i.e. the invisible barriers for female promotion). For instance, since the mid-1990s, hiring women and promotion decisions became one of the priorities of many companies' agenda. However, although numerous initiatives were taken by policy makers to approach gender equality in the upper echelons, women's advancement remains very slow (Askehave & Zethsen, 2014). According to the literature, one essential cause behind the low participation of women in high level positions is the gender role practices at work. Kelan (2010) claims that according to the turbulent situation for women's advancement in the work place, authors were attracted to research how gender biases can be overcome in the realm of work. The roots of gender practices exist in symbolic interactions and ethnomethodology (Poggio, 2006, p. 226). Theorists and academics working on organisations and gender classify gender practices as a social practice (Kelan, 2010). Moreover, Ritter and Yoder (2004) claim that gender role refers to what is preferable and acceptable to be performed by both genders.

'Doing gender' is a common term in work and organisations studies and reflects how human interactions constitute gender identities (Kelan, 2010). Simpson (2011) defines gender practice by arguing that it leads to establish, maintain and negotiate differences between males and females in every social context, and thus distinguish between what is accepted to be performed by either men or women. Likewise, Poggio (2006, p. 226) claims that "gender does not exist, except as an emergent feature of interaction". Hence, Kelan (2010) argues that gender studies look at gender practices not only as a property, but also as a social process

(e.g., Linstead & Pullen, 2006; Nentwich & Kelan, 2007), which means that ‘practicing gender’ is embedded in every social context during life and it is impossible to become free of gender bias (Martin, 2006). To offer a clearer picture of what gender practices/relations mean, Table 2.2 below illustrates the historical development of gender practice definitions from the past century, until the current decade.

Table 2.2 Historical development of gender practices definition and other related terms

Author/s	Concept	Definition
Goffman (1976)	Doing gender	Emphasized the conventional and ritual dimension of gender behaviour, which he set in relation not to an essential property, but to interactional portrayals embedded in situated contexts.
West and Zimmerman (1987)	Gender practices	Gendering practices include widely known and accepted forms of dress, demeanour, language, expressions, actions and interests that are culturally available to and normatively or stereotypically associated with one or the other gender.
Connell (1987)	Practicing gender	What people do by way of constituting the social relations they live in? Masculinity and femininity are represented, not as essential dimensions, but through means of a more fluid image, ‘processes of configuring practice through time, which transform their starting-points in gender structures’.
Gherardi (1994)	Doing gender	Highlighted the ambiguity of gender in workplaces produced on the one hand by the indivisibility of male and female and on the other by the opposition between them in the dominant symbolic order of gender.
Brandser (1996)	Gender	The distinctive culturally created qualities of men and women separated from their biological differences.
Archer and Lloyd (2002)	Gender stereotype	The beliefs people hold about members of the categories of man or woman.
Ritter and Yoder (2004)	Gender roles	Gender roles involve expectations about what is desirable for each sex, taking on both descriptive (i.e., what actually is) and prescriptive or injunctive (i.e., what ought to be ideally) norms.
Poggio (2006)	Gender practices	Gender is constantly redefined and negotiated in everyday practices through how individuals interact; how men and women ‘do gender’ and how they contribute to the construction of gender identities by engaging in a process of reciprocal positioning.
Simpson (2011)	Doing gender	Doing gender thus involves the (re)creation, negotiation and maintenance of difference in specific social and institutional contexts, concerning what it means to perform a particular gender position.

Source: Adapted from Archer and Lloyd (2002), Ritter and Yoder (2004), Simpson (2011), Poggio (2006), and Marinakou (2012)

Due to the gender related biases in organisations and the dominant image of leaders as masculine, women usually face degradation in their advancement into higher positions. Previous studies show that authors who concentrate on gender practices within organisations, and particularly in high managerial levels, value the masculine style of leaders and devalue the feminine nature of women (Brannan & Priola, 2012).

Schwanke (2013) claims that gender biases obstinately persist and are embedded in some organisations who consider leadership success only achievable through masculine traits and male qualities. This problem stems from the dominant masculine view of leadership, which leads to problematize women in their promotion into high levels (Askehave & Zethsen, 2014). Accordingly, major questions arise in gender studies to understand how organisations look at gender consequences, and how certain gender practices are practised in the workplace (Kelan, 2010).

Kelan (2010) notes that there are different approaches and various theoretical perspectives in gender practices. She mentions three different viewpoints for Martin (2006), Gherardi (1994) and Johansson (1998). First, Martin (2006) argues that doing gender within organisations can be classified into two processes: descriptive and practical. The descriptive process exists in organisation activities that are premised on gender practices, while the practical process refers to the daily gender practices in the workplace. Second, Gherardi (1994) says that gender functions stem from social interactions in order to produce different gender identities, and further mentions two practices of doing gender: symbolic work and remedial work. Symbolic work refers to activities that indicate gender inequality, while remedial work comes to re-establish gender hierarchy (cited in Kelan, 2010). Third, Johansson (1998) looks at gender practices from a different angle and concentrates on the extant gender knowledge

paradoxes and gender stereotypes within organisations (cited in Kelan, 2010). Despite these different views, Poggio (2006) claims that in the twentieth century, theorists in gender assert that gender practices and doing gender are required to be contextualised and extended through practical theory.

Another factor that either prevents or supports women to reach leadership positions is gender equality. According to House, Hanges, Javidan, Dorfman and Gupta (2004), gender equality reflects the extent to which a society prevents gender discrimination between men and women. Toh and Leonardelli (2012, p. 608) argue that gender equality practices are positively associated with “leadership position filled by women”. In this respect, it is necessary to define some key terms that are embedded in gender studies, such as understanding the differences between sex and gender, gender equality and gender equity, gender discrimination and women’s human rights. Table 2.3 illustrates some of these terms.

Table 2.3 Key terms in gender studies

Concept	Definition
Sex and gender	Sex refers to the biological characteristics that categorise someone as either female or male; whereas gender refers to the socially determined ideas and practices of what it is to be female or male.
Gender relations	Hierarchical relations of power between women and men that tend to disadvantage women.
Gender equality and equity	Gender equality denotes women having the same opportunities in life as men, including the ability to participate in the public sphere. Gender equity denotes the equivalence in life outcomes for women and men, recognising their different needs and interests, and requiring a redistribution of power and resources.
Gender division of labour	The socially determined ideas and practices which define what roles and activities are deemed appropriate for women and men.
Gender discrimination	The systematic, unfavourable treatment of individuals on the basis of their gender, which denies them rights, opportunities or resources.
Women’s human rights	The recognition that women’s rights are human rights and that women experience injustices solely because of their gender.

Source: Adapted from Baden and Reeves (2000)

To summarise, theorists in gender note that “workplaces are infused with gender” and gender dynamics as a fundamental area in business studies has attracted scholars to concentrate on gender processes, practices and behaviours (Martin, 2003, p. 343). Therefore, Kelan (2010) suggests that it is worthy to return to the wider literature on gender practices and on the original gender theories to achieve a better understanding of how to overcome gender biases and maintain gender balances. Furthermore, Kelan (2010, p. 190) concludes that a lot of work “remains to be done on understanding both doing and undoing gender”. Accordingly, this thesis initiates in this respect by investigating gender practices in the hotel sector in Jordan. Hence, theoretical and practical contributions in gender and leaders are likely to be achieved.

2.2.4 Theories on gender

As shown above, despite the fact that gender practices is a topic of continued interest, there are no corresponding interrogations about the consequences of some demographics, such as gender and gender practices in relation to human resource development (Gedro & Mizzi, 2014). For the present thesis, the focus is on the exclusive practices that stem from gender practices in the workplace, which may cause substantial hurdles for women’s employment and progression.

Because these practices usually restrain and suppress women (Anderson, 2009 cited in Gedro & Mizzi, 2014) and exacerbate these turbulent situations against women, feminist movements have emerged and theorists in gender have been attracted to promote and endorse gender equality (Gedro & Mizzi, 2014). Therefore, this section reviews theories on gender in order to understand the potential disadvantages that women may face in their promotion into leadership positions.

2.2.4.1 Feminist Theory

Feminist theory stems through a steady debate and reflection among philosophers. One renowned writer in feminist and women right's movements is Mary Wollstonecraft. The first feminist publication that was endorsed by the English public was her book, "A Vindication of the Rights of Woman", published in 1792 (Monroe, 1987). Certainly, there were also well-known thinkers about feminism and women situation in the twentieth century. For instance, Charlotte Perkins Gilman (1860 -1935), Virginia Woolf (1882-1941), Simone de Beauvoir (1908-1986) and Betty Friedan (1921-2006), are all examples of important feminism thinkers (Jackson, 1998).

The term "*Feminisme*" came from a French word that combines femme and isme. Femme refers to women and isme refers to "social movement or political ideology" (Hobbs & Rice, 2013, p. 32). The roots of feminist theory go back to two feminism movements in the United States: the 1st and 2nd wave. The first wave movement (i.e. feminist empiricism or liberal feminism) concerns gender equality issues (Gedro & Mizzi, 2014) and concentrates on women's labour and legal rights. This wave sprang from the liberal politics and urban industrialism of the late 19th century (Figueroa-Domecq, Pritchard, Segovia-Pérez, Morgan & Villacé-Molinero, 2015). Whereas, during the second wave, academic studies about women emerged and two critical questions arose within this field: "(a) are women and men social or biological phenomena? and (b) are women and men the same, or are they different?" (e.g., Marinucci, 2010 cited in Gedro & Mizzi, 2014, p. 446). Hence, second wave feminism stimulates the evolution of feminist thoughts (Jackson, 1998). These feminists consider various perspectives in social terms, for instance, socialist feminism, Marxist feminism, radical feminism and black/race feminism "to challenge gendered power relations" (Figueroa-Domecq et al., 2015, p. 97).

Feminist theory focuses on human resource practices through an organised framework in order to realize and comprehend how certain structures, processes, systems, cultures and functions operate to categorize people into different social classes. Furthermore, this theory assists us in understanding how these functions lead to women's disenfranchisement among societies and thus, it presents lenses through which organisations can improve equity and equality among all workers (Gedro & Mizzi, 2014). Hence, it is remarkable that the core issue of feminist theory is about questioning the privilege of some social groups and it is explicitly against the use of classifications that position females as oppositional and inferior.

In line with feminist theory, Ruth (2001) notes that in terms of contemporary feminist thoughts, scholars can find the roots of feminism in three groups: liberal feminism, radical feminism and socialist feminism. The liberal view addresses issues related to human rights and equality. Radical feminism focuses on the relationship between men and women from a psychological angle. Socialist feminism argues that capitalism is the reason behind creating classes between people (cited in Gedro & Mizzi, 2014). These thoughts of feminism force organisations to re-design, re-structure and re-position people within it. Moreover, these streams critically scrutinise HRM practices, because they question issues related to gender and power and the interrelation between gender and power which manifests in the work place (Gedro & Mizzi, 2014).

In addition to feminist theory, there are other popular and dominant theories on gender. For instance, gender schema theory, social role theory and socialization theory. First, gender schema theory concentrates on issues related to gender biases and masculinity vs. femininity consequences, to explore whether or not gender role stereotyping predicts benefits (Range & Jenkins, 2010). Second, social role theory insists that gender variations impact all behaviours and the tendencies that people have to collaborate with others (Fyall & Gazley, 2015). Third,

socialization theory suggests examining whether or not emotions, imagination and “mastery instruction influence benefits” (Range & Jenkins, 2010, p. 149). These three theories specify and investigate whether gender variations moderate and mediate potential outcomes.

2.2.4.2 Gender Schema Theory

Due to the community’s gender practices, people firmly adopt society’s definitions of both female and male, and accordingly develop a gender schema. In simpler terms, gender schematic processes are about sorting information and organising perceptions on gender identities (Range & Jenkins, 2010). One of Bem’s significant contributions was the development of gender schema theory in 1984 as a way to understand how people build the classifications of gender (Starr & Zurbriggen, 2016).

Gender schema theory argues that gender schematic processes (i.e. encode and organise information in terms of masculinity vs. femininity) lead to gender typing (i.e. recognizing our gender) (Range & Jenkins, 2010) in which gender distinctions are created. Bem (1981, p. 354) defines sex typing as “the process by which a society thus transmutes male and female into masculine and feminine” classifications and stems from gender-based schematic processing.

The core issue in gender schema theory is how to perceive incoming information and compare it with pre-existing schema to build certain individual’s perceptions on masculine vs. feminine gender characteristics (Range & Jenkins, 2010). In particular, this theory suggests that sex/gender typing comes as a result of the point “that the self-concept itself gets assimilated to the gender schema” (Bem, 1981, p. 354). Likewise, Starr and Zurbriggen (2016) argue that GST is a social-cognitive approach in which humans are gendered into different classes. Thus, it is arguable that women and men have different behaviours due to

the ways of appraising and adjusting certain behaviours “by internal gender schemas that reflect cultural definitions of gender appropriateness” (Range & Jenkins, 2010, p. 151). Consequently, it is understandable that gender stereotypes emerge from strong cognitive gender schemas.

Overall, Starr and Zurbriggen (2016) claim that gender schematic theory is a generative theory and it was developed to understand how different societies construct the categories of gender. Specifically, gender schema theory explains why employees in organisations tend to match their masculine or feminine behaviours with the culture’s definitions of gender (Range & Jenkins, 2010).

2.2.4.3 Social Role Theory

It is widely noted that men and women have different attitudes in different social contexts and thus, gender segregations occur and lead to expand gender gaps. Diekmann and Schneider (2010) contend that comprehending why gender gaps exist is a necessity, because these gaps are pervasive and impactful. Therefore, they adopted social role theory as the theoretical underpinning in their research to scrutinise facts related to gender gaps. They conclude that the divergence between women and men stems from diffuse gender role and differential specific roles (e.g., in school and family).

Social role theory hypothesizes that the roles women and men play in any context lead to personality variations (Eagly, 1987 cited in Range & Jenkins, 2010) and thus, they claim that gender role norms are more significant than biological sex in terms of categorizing people into masculine or feminine classes. However, Diekmann and Schneider (2010) argue that there are some key factors in social role theory. For instance, in belonging to different social classes or through the categorization of men and women, people will face broad expectations

about certain behaviours that linked to men or women. Another key factor in the theory is that gender distinctions within labour encourage men and women to perform different specific roles that are enacted against the diffuse gender roles. However, the diffuse gender roles reshape and constitute particular expectations about being either male or female in a given society. Therefore, these roles are sometimes appropriate for both genders in different situations.

Furthermore, masculine vs. feminine social roles have changed the meaning of some traditional concepts in different disciplines. In relation to the current thesis, Table 2.4 illustrates how some leadership concepts have different meanings from a feminine social role perspective.

Table 2.4 Leadership concepts from traditional vs. feminine view

Leadership Concept	Traditional View	A Feminine View
Power	Is held by powerful individuals	Is held in a relationship
Relationships	Create competitive advantage	Are the locus of identity
Conflict	Is an opportunity to win	Is an opportunity to learn
Change	Should be limited, controlled	Should be embraced, experienced
Motivation	Internal: Coercive most effective	Internal: Vision most effective

Source: Adapted from Madsen, Hammond and Jensen (2009)

2.2.4.4 Gender Socialization Theory

Gender socialization theory is usually investigated through sociologists in order to scrutinise the reasons behind the distinctions between males and females (Carter, 2014). Range and Jenkins (2010) argue that gender socialization theory is the developmental intersection of gender role and gender schema that occurs with every human being. They say that according to gender socialization theory, the sex-linked genes are not strongly related to gender differences, however, these differences stem from the socio-cultural values and beliefs that certain societies transfer to people. Therefore, gender socialization is “the process by which women and men learn that different feelings, thoughts and behaviours are appropriate, depending on gender”. (Range & Jenkins, 2010, p. 156).

Furthermore, some pressures may emerge from societies that enforce both genders to act in a certain way (Range & Jenkins, 2010). Some of these pressures come from group expectations about what is accepted to be performed by men or women, and accordingly, people behave in a way that reduces any social rejection. Likewise, Gedro and Mizzi (2014) claim that people are not born with their gender; rather, gender is socially constructed through assigning distinct masculine and feminine roles for men and women.

Range and Jenkins (2010) present a number of recommendations for future research. For instance, they recommend using gender schema measures (i.e. Bem’s Sex Role Inventory) in research to measure gender role stereotypes. Furthermore, they recommend investigating whether masculine features are better than feminine or undifferentiated individuals. Hence, the current research uses Bem’s Sex Role Inventory to measure whether masculine or feminine features are dominant in Jordanian hotels, and thus examine how this dominant environment influences female leaders. Table 2.5 illustrates some research recommendations in gender studies.

Table 2.5 Research recommendations of gender theories

Theory	Research Recommendation
Gender Schema	Add gender schema measures. Measure repeatedly. Add implicit measures for variables showing gender biases. Ask if those with traditionally masculine schemas benefit more. Examine writing content for gender schema relevance.
Social Role	Add gendered social role measures. Ask if masculine gender role moderates benefits. Ask if gender role relates to physician visits (PV) or changes in PV over time. Classify disclosure setting on a privacy continuum and relate to gender role. Ask if gender role relates to caring about writing privacy. Ask about social role differences in trauma being previously disclosed
Gender Socialization Theory	Add a measure of emotional approach coping, see if those lower benefit most. Ask whether mastery instructions especially help those with masculine socialization (MS). Add measures of alexithymia; do those with high scores benefit more? Ask about imagined reader (IR) and if helpful IR increases benefits for MS.

Source: Adapted from Range and Jenkins (2010)

To summarise, the applications of gender and socialization theories “are still in their relative infancy”. Studying these theories in depth is a logical step towards making them robust and viable (Carter, 2014, p. 257). Accordingly, the current research responds to a call for research and future research recommendations in gender studies by studying female leaders’ issues through a gender lens.

2.2.5 Role congruity theory of prejudice toward female leaders

The role congruity theory (RCT) highlights people's cognition towards the roles of females and leaders, and how such a cognition produces clashes between female role and leader role.. Eagly and Karau (2002) developed RCT of prejudice toward female leaders as a way to explain how cognitive contradictions between gender stereotype and leader stereotype produce two types of prejudice that underlie the preference for male leaders (Ritter & Yoder, 2004). This theory, therefore, was invoked as a response to the pervasive negative image about female leaders. According to Eagly and Karau (2002), the inconsistency between the female role and the leader role may lead to two forms of prejudice: (1) perceiving females as less capable for leadership roles than males (i.e. potential female leaders), and (2) evaluating the behaviours of women less favourably for leadership requirements. Therefore, these two forms of prejudice may prevent women from having leadership roles and they may face more difficulties to succeed in these roles.

In other words, Eagly and Carli (2003) argue that the source of prejudice against females arises from people's beliefs and perceptions about their group membership (i.e. gender) rather than their skills and abilities. In particular, prejudice towards females which stems from the incongruity between gender role and leadership context leads to a negative evaluation of the effectiveness of women leaders and thus, restricts their abilities to hold leadership positions (Eagly & Karau, 2002). Ritter and Yoder (2004) note that women may be less likely to emerge as leaders when expectations for the leader role are incongruent with their gender stereotypes. Accordingly, Eagly and Carli (2003, p. 822) argue that "prejudice is highly consequential for women's advancement".

A large body of literature supports the basic notion of the RCT. Mulvaney et al. (2007) argue that the contradictions between typical female role (i.e. staying at home and taking care of others) and typical employee role (i.e. spending time outside the home) may adversely affect women's career advancement. Therefore, some evidence points towards the merits that male leaders have due to their natural masculine abilities (Muller-Kahle & Schiehl, 2013).

In their study that seeks to examine biases on determining candidacy for leadership positions in different work environments, Garcia-Retamero and López-Zafra (2006) found that when the candidate is female, and the industry is not role-congruent with her gender-role, decision makers manifest prejudice in selection. Their findings, in addition, show that older people and females display more prejudice on this selection than males and younger people. In contrast, Eagly and Carli (2003) suggest that men face a similar evaluation from both sexes, while women face prejudice from men. Therefore, the notion of the role congruity theory is applicable for both genders because individuals can be prejudiced toward any social group when its stereotype does not match the traits required for the roles its members are trying to occupy (Koenig & Eagly, 2014).

Theoretical and empirical results indicate variance in terms of prejudicial outcomes. For example, Garcia-Retamero and López-Zafra (2006) note that in some contexts, women may actually have a female or feminine advantage in relation to leadership. This stream of research indicates positive characteristics of women leaders. For instance, women leaders are perceived as more cooperative, taking care of others and less task oriented, which makes them more superior for leadership posts. Eagly and Carli (2003) note that in modern organisations, there may be more consideration of feminine qualities, such as, caring and cooperation as important features for leadership. Thus, prejudice is changing over time (Garcia-Retamero & López-Zafra, 2006). Likewise, in their study that seeks to extend the

RCT by scrutinising how sex-typed mental illnesses can be a predictor of prejudice, Koenig and Eagly (2014, p. 70) note that “societal stereotypes of women as nurturing and warm make them a good fit for occupations such as nursing or child care, essentially eliminating or even reversing this prejudice”.

However, in relation to leadership and positions of power, the matter is far from resolved. Kark et al. (2012) conducted a meta-analysis of 69 studies, and confirmed that leaders are culturally masculine. In addition, they found that higher level positions are generally not consistent with feminine characteristics. Also previous research suggests that leaders are more attached with masculine qualities than feminine (e.g., Bosak & Sczesny, 2011; Koenig et al., 2011).

Paustian-Underdahl et al. (2014) argue that the extent to which organisations transform from masculine perceptions of leadership to a feminine outlook, prejudice will be reduced towards females and thus, more women will reach leadership posts. Likewise, Eagly and Karau (2002) explain that because prejudice stems from the incongruity between gender and a leader's responsibilities, prejudice would be absent if this incongruity is absent. Hence, it is noticeable that there are increasing numbers of women reaching leadership ranks “including elite executive roles” (Eagly & Carli, 2003, p. 807).

Overall, while women may have some advantages in performing leadership and exhibit an impressive performance as leaders, still, they suffer disadvantages due to prejudicial evaluations (Eagly & Carli, 2003). Consequently, researchers are focusing on the notion of a “glass ceiling” and they notice that it is important to assess whether prejudice is one of the reasons behind the lack of women at the top levels in organisations (Eagly & Karau, 2002). Moreover, Paustian-Underdahl et al. (2014) claim that previous studies show that RCT needs further investigation. Hence, to further this discussion, the current research adopts the role

congruity theory of prejudice toward female leaders as a theoretical lens to scrutinise gender and other relevant practices in the hotel sector in Jordan.

2.3 Research issues

This section provides an overview of the key issues, such as gender practices, gender discrimination, leadership and females in leadership positions.

2.3.1 Gender practices in organisations

Gender dynamics are an important phenomenon in societies and organisations. Scholars are interested in the consequences of gender practices, processes and behaviours in various disciplines (Martin, 2003). The current research seeks to explore the extent to which gender practices are applied in organisations, and study their influences on female leaders. The question of what gender practices mean is a highly critical and debatable question in gender studies. Simpson (2011) defines gender practices by arguing that these practices lead to assigning differences between genders in every social context, and therefore, such practices distinguish between what is supposed to be conventional behaviour performed by either men or women.

Gender practices stem from social relations through human interactions (Martin, 2003), which means that “gender does not exist except as an emergent feature of interaction” (Poggio, 2006, p. 226). Therefore, practicing gender begins at childhood and people act out these practices in every social context during their life. This includes family life, school life, social life and life within the workplace context (Martin, 2003). Given that “workplaces are infused with gender” that influence women in unexpected and sometimes harmful ways

(Martin, 2003, p. 343; Martin, 2006), researchers are motivated and challenged to focus on these gender dynamics.

Martin (2003) claims that at work, perceptions of women and men are socially constructed through gender practices. Therefore, the work experience for both genders is influenced such as impairing the women's confidence through unequal practices (i.e. gender discrimination and prejudice). Furthermore, some scholars claim that excluding women and supporting male qualifications usually indicates a gendered rationale (Martin, 2006). Therefore, the distinction between males and females in the workplace occurs through gender identification (Poggio, 2006).

Gender practices are also classified as a cultural activity (Martin, 2003). West and Zimmerman (1987) claim that gender practices exist in the cultural space and are stereotypically linked with both genders, which includes well-known forms of behaviours, actions, languages and expressions. Some of these forms are culturally acceptable for men, while other forms are more suitable for women (cited in Martin, 2006).

Specifically, there is a mutual relationship between gender practices and gender role. Simpson (2011) contends that masculine practices by men usually lead to gendered practices at work. Martin (2006) supports this view by claiming that one of the gender practices are masculinity practices within organisations that harm women. Gender equality may also be seen as a consequence of gender practices that leads to uneven acts towards women at work. Hence, the following discussion illustrates these two gender practices (i.e. gender role and gender equality) in relation to female leadership.

Gender role reflects the perceptions of the characteristics of both men and women; or, masculinity and femininity cultural perception reflects gender expectations in certain

societies (Eagly & Karau, 2002). Soares, Farhangmehr and Shoham (2007) argue that the dominant values that vary between masculine and feminine cultures are success/achievement and quality of life respectively. This is consistent with Hofstede's original definition of gender role, which is that masculine society cares about heroism, success and accomplishment, while feminine societies emphasize relationship, caring for the weak and a work life-balance (Hofstede, 1984).

Likewise, Paustian-Underdahl et al. (2014) claim that women are relations-oriented, communal and take care of others, while men are more assertive, agentic and independent. Hofstede (1984) claims that the core issue of the masculinity-femininity dimension is categorizing sexes into social roles, which may lead to the glass ceiling phenomenon (Eagly & Karau, 2002).

Although extensive research has been conducted on the relationship between gender role and leadership styles, the matter is far from being resolved. Kark et al. (2012) conducted a meta-analysis of 69 studies, and confirmed that leaders are culturally masculine. In addition, they found that higher level positions are not consistent with feminine characteristics. While previous research suggests that men prefer leaders with masculine qualities much more than feminine qualities (Koenig et al., 2011), Kark et al. (2012) suggest that leaders with feminine characteristics are likely to have more personal identification with their followers than leaders with a masculine style. Another finding is that the tasks that require social interaction and interpersonal tasks need more feminine leaders, and thus, present more congruity with female roles (Eagly & Karau, 2002).

In relation to gender equality, House et al., (2002) argue that gender equality reflects the extent to which a society prevents gender discrimination between men and women. Thus, women reaching leadership positions will be influenced by the extent of either equality or

inequality practices. Toh and Leonardelli (2012, p. 608) claim that gender equality practices are positively associated with “leadership position filled by women”.

Gender equality plays a fundamental role in either allowing or preventing women’s advancement into leadership positions. Toh and Leonardelli (2012) argue that applying gender equality practices is positively related with the emergence of women in leadership positions. Similarly, Eagly and Carli (2003) contend that discrimination and inequality between men and women will lead to various disadvantages for women who are attempting to progress towards leadership positions. Syed, Özbilgin, Torunoglu and Ali (2009) argue that gender equality practices are a must in order to implement equal opportunities in the workplace.

Overall, limited research exists on gender practices and its consequences across national contexts (Lyness & Judiesch, 2014). The present thesis will concentrate on the extent to which gender practices, such as gender role stereotypes, are applied in the hotel sector in Jordan, in order to investigate their consequences on the emergence and effectiveness of female leaders.

2.3.2 Discrimination against females in organisations

In a globalised world, the Arab region confronts challenges of social justice, or lack thereof, and discrimination against females. This enforces women to aspire and demand for equal opportunities, rights and justice in the economic participation and motivates scholars to pay attention to the field of “*gender diversity*” and “*gender equality*” (Du, 2016). Further, the gender discriminatory and unequal treatment of females warrant attention by policy and decision makers to address such a “formidable challenge” to promote equal opportunities for both genders (Metcalf, 2008, p. 85). Nevertheless, despite these initiatives towards

eliminating the gender discrimination (see section 2.4.2.1), the matter is far from being resolved. For instance, the Jordanian constitution noticeably neglects anti-discrimination practices against females. As mentioned in Article six, discrimination should be addressed against people who differ in race, language or religion. However, addressing discrimination between genders is not mentioned as shown below.

“Jordanians shall be equal before the law with no discrimination between them in rights and duties, even if they differ in race, language or religion.” (Jordan Const. Article VI, S1).

Gender discrimination is the systematic and unfavourable treatment/behaviour of individuals on the basis of their gender, which denies them rights, opportunities and other privileges (Baden & Reeves, 2000). Daniels and Macdonald (2005), in their book that talks about equality, diversity and discrimination, define discrimination as the favouring of one group (e.g., male, black, manager, university-educated) over another without justifiable reason. They note that the discriminatory behaviour comes from the biased decisions and stereotypes that people have towards certain groups. Therefore, regardless of the skills and abilities that a group of people have, prejudice leads to harmful discrimination against them based on their membership.

In organisations, gender discrimination causes the widest gender gap in strategic and leadership positions and makes the diverse workplace as a difficult task (e.g., Daniels & Macdonald, 2005; King Penny Wan, 2014; Majcher-Teleon & Ben Slimène, 2009). Therefore, and in light of the research aim and objectives, the following discussion sheds light on the implications of gender discrimination on female leadership by reviewing empirical and theoretical literature.

Based on her research that aim to understand how gender stereotypes and organisational factors may lead to discrimination, Bobbitt-Zeher (2011) notes that the combination of gender stereotyping with sex composition of workplaces and organizational policies, may result in discrimination. Therefore, she argues that people translate ideas about gender into discriminatory behaviours through sex categorization and gender stereotyping. This type of excluding females from employment and other privileges is a painful experience because this type of rejection involves the expectations that discrimination will occur again in the future and across a wider variety of contexts (Foster, Jackson, Hartmann & Woulfe, 2004).

Empirical studies point out that males, in organisations, have better chances for advancement and promotion than females (e.g., Santero-Sanchez et al., 2015) because of the negative discrimination that prohibits female workers from competing with men (Littrell & Bertsch, 2013). Similarly, in their study that scrutinizes gender inequality in the hotel sector, Campos-Soria et al. (2015, p. 81) note that what may restrict women's ability to be promoted is the "labour discrimination" which is a manifestation of gender discrimination.

In terms of leadership positions, as Eagly and Carli (2003) argue, gender discrimination leads to various disadvantages against females who are attempting to progress towards leadership positions. Likewise, Toh and Leonardelli (2012) argue that discrimination against females is responsible for the gender gap in leadership and the upper echelons. These discriminatory actions at times stem from the dual conflicting stereotypes for women as a mother and as a professional (Coronel et al., 2010).

In the Arab region, Pinar et al. (2011) contend that discrimination and prejudice against females remains an issue that makes it difficult for women to compete with men. Given that this thesis scrutinising gender discrimination in the hotel sector in Jordan, a further attention was paid to discrimination in this sector.

National and international reports document that women in Jordan enjoy limited economic participation and confront different types of discrimination (e.g., UNICEF, 2011; World Bank, 2014). As illustrated in section 2.4.5, the outcomes of such discriminatory behaviours against females are evident in the hotel sector. Therefore, serious initiatives should be taken at governmental, organisational and individual levels to address gender discrimination (Gröschl, 2011). At the policy level, Jordan applies some regulatory reforms that endorse gender equality (World Bank, 2013) to empower women in leadership (e.g., Convention on the Elimination of All Forms of Discrimination against Women).

Overall, because the way “gender discrimination unfolds in everyday workplaces is not well understood” (Bobbitt-Zeher, 2011, p.764), there is a need for further investigation into the continuing discrimination and inequality practices against women (Broadbridge & Kerfoot, 2010). Foster, Jackson, Hartmann and Woulfe (2004) note that the challenge for future studies is to understand how discrimination between genders may be tackled. Hence, due to the different forms of discrimination in the hotel sector, such as gender, race, religion and age discrimination (Jenkins, 2009), addressing these issues to promote equality and justice in this sector is worthy.

2.3.3 Leadership practices in organisations

Because organisations in the 21st century depend more on human capital, and perceive people as assets, human resource development programmes become a topic of continued interest in recent years. Naturally, one of the top priorities in an organisation’s agenda is the process of leadership development (Buus & Saslow, 2005).

The importance of leader development programmes has been routinely asserted by academics and professionals (Trehan, 2007). Academics and HRM professionals must collaborate and

work together towards mastering leadership and understanding how to develop great leaders (Morrison, 2000). Jones (2006) notes that according to some anthropological arguments on LDPs across different cultures, LDPs are tangibly effective and useful. In addition, these processes confront and disband economic and social problems that influence the society. Furthermore, Sandler (2014) claims that LDPs are particularly needed to develop and enable female leadership.

To achieve the objectives of the LDPs, scholars and professionals pay more attention to the company-specific competency model, national-specific competency model and global-competency model. Morrison (2000) claims that developing a company-specific competency model to be used in modern organisations for developing successful leaders has recently become crucial. Therefore, one of the most essential tasks for HR managers is to develop a unique competency-based model that includes generalisable components for leaders. However, which competency-based model is the best is still debated by researchers.

Morrison (2000) suggests that the national leadership model is not suitable for developing leaders to deal with people from different cultural backgrounds; instead, company-specific models for developing leaders are more efficient. A global model for hiring, developing leaders and integrating national schemes has become a fundamental means among modern organisations. Hence, an essential question has arisen, i.e. what are the features of successful leaders who can succeed globally? Accordingly, these approaches mentioned above (i.e. the national-specific model, company-specific model and global model) have become an area of interest for leadership specialists.

The literature in the cross-cultural leadership field shows that leaders' characteristics are not generalisable across the world, and thus, each country should concentrate on its own cultural role when discussing leaders' development (Morrison, 2000). Therefore, scholars contend

that the leadership competency model in U.S. is different from Asia and Europe, and found remarkable variation in leadership capabilities across various countries. For instance, German and Korean leaders place great importance on trust, while French leaders are focused more on their managerial skills. Conversely, U.S., German, Italian, British and Australian leaders care less about these skills. Accordingly, it is necessary for each country to focus on leadership development programmes that fit within their own cultural requirements (Morrison, 2000).

Global companies such as, AIG, Deloitte & Touche, IBM and Citibank have developed company-specific models for developing effective leaders and they use these models for a vast array of tasks such as, hiring, performance appraisal and development programmes. However, the development of company-specific models faces three prevalent problems. First, what is the number of competencies identified by leaders? For instance, one company (Chase Manhattan Bank) has assigned 250 competencies, while IBM developed a model that consists of only 11 competencies. Second, the internal inconsistency between some competencies is another problem linked with LDPs. Third, the political pressure from the top managers is another concern that is linked with developing a company specific model. This means that a manager's interest and their own view of successful leadership influence the company-specific model, and therefore biases in developing these models might occur (Morrison, 2000). In addition, Edwards, Elliott, Iszatt-White and Schedlitzki (2013) note that some development approaches have been criticized due to focusing on the individual level, rather than the group or social level. Therefore, more leadership development programmes in the wider context are needed.

Regarding the present research that aims to understand how gender practices influence women in leadership, the following discussion will concentrate on women's leadership development programmes and gender dynamic consequences.

Jones (2006, p. 485) claims that although recently women have attended universities and master business programmes more than in the past, “female representation in senior leadership positions remains statistically very low”. Therefore, Ely, Ibarra and Kolb (2011) claim that programmes for female leaders’ development are a contemporary issue that organisations should present for female employees in the form of women-only or mixed-sex programmes. Each of these programmes has potential advantages, however, Jones (2006) claims that women-only programmes are not suitable in male-dominated work.

Some further critical questions surround what women need to learn and what programmes are suitable for women’s advancement into leadership positions. Edwards et al. (2013) note that many scholars argue that different theoretical perspectives on leadership developments have been drawn; one of these perspectives is the feminist perspective that highlights gender practices linked to leadership development. Moreover, they mention how different models to masculine and aggressive leadership should emerge via leadership development programmes.

Ely et al. (2011) claim that women should understand the role of gender practices and how these practices derail their leadership abilities and potential. Nowadays, women’s leadership programmes focus on gender dynamics in terms of identity development at work places and how women can be supported to progress into leadership ranks. Furthermore, they note that leadership programmes for women are not just about teaching how to deal in a male dominated environment, these programmes are also premised on issues associated with women’s socialization process in leadership roles.

Caligiuri and Tarique (2009) note that although there are massive programmes for leadership development, few studies addressed these programmes from an academic perspective. Therefore, in relation to the current research, one objective to be addressed is examining the

extent to which leadership development programmes are available for women in Jordanian hotels and thus, investigate how such programmes influence the emergence as well as the effectiveness of female leaders.

2.3.4 Emergence of women leaders

Previous studies show that women are generally less likely to emerge as leaders (Ritter & Yoder, 2004). Eagly and Karau (1991) conducted a meta-analysis of 58 studies and concluded that women emerge as leaders in fewer numbers than their men counterparts (cited in Ritter & Yoder, 2004). Likewise, Abu-Tineh (2013) mentions that part of the literature on leadership asserts the notion that leadership is biologically demonstrated by males and thus, men emerge as leaders more than women.

Ritter and Yoder (2004) note that although women have leadership traits and skills, their emergence as leaders is not assured. Some argue that leadership differs among cultures, and others argue that leadership is generalisable across cultures (Lee, Scandura & Sharif, 2014). For instance, Toh and Leonardelli (2012) claim that although some cultures have a closer percentage in terms of women and men that emerge as leaders, in other cultures, there is considerable variability in these percentages.

Despite the pessimistic scenario within the literature, there are some examples of successful female leaders (i.e. role models) who may shape the perceptions of people, and thus facilitate women to be perceived as leaders by themselves and others. For instance, CEOs in IBM, Yahoo and Petrobas are some examples of strong female leaders who changed the process of female stereotyping (Toh & Leonardelli, 2013). Moreover, there are several examples of famous successful female leaders such as, Margaret Thatcher, Indira Gandhi and Golda Meir (Van Vugt & Spisak, 2008), who have changed the negative image of female leaders.

The literature also shows that the emergence of women as leaders is associated with gender practices (i.e. gender role and gender equality). For instance, Ritter and Yoder (2004) insist that one of the significant factors that derails the emergence of female leaders is gender practices. Likewise, Schein (2001) argues that gender practices are major barriers to the emergence of women and their promotion into the upper echelons. However, these gender variations in the emergence and effectiveness of leadership can be explained through their innate differences (Van Vugt & Spisak, 2008).

More precisely, previous studies assert that leader prototyping is an important factor for the emergence and effectiveness of leaders (Van Knippenberg & Van Knippenberg, 2005); especially for female leaders. Furthermore, historically, the justification for why women have been under-represented in leadership posts in comparison to their men counterparts in some societies (and emerge more as leaders in other societies) could be explained through gender practices (Toh & Leonardelli, 2012). For example, the consistency between leadership characteristics and a task's requirements influence the emergence of female leaders (Ritter & Yoder, 2004).

Some theories (e.g., implicit leadership theory and leader categorization theory) argue that people have a picture of the ideal leader in their mind (i.e. leader prototype) and this prototype either constrains or facilitates the emergence process of female leaders. Moreover, this prototype might occur by female leaders themselves (i.e. self-categorization) (Toh & Leonardelli, 2013). Hence, Ritter and Yoder (2004) argue that women who are working in a feminine dominated workplace have more opportunity to emerge as leaders than women who are working in a masculine dominated environment, due to negative stereotypes that stem from the incongruity between their feminine nature and the salient leadership requirements.

However, other studies suggest that female leaders depend on the extent to which people are willing to perceive them as leader-like, as well as the extent to which the target (i.e. female leaders themselves) are willing to take on leadership responsibilities (Toh & Leonardelli, 2012). Results show different preferences in relation to female leaders. For instance, female leaders are more effective and have more potential to emerge in intragroup conflict scenarios, while in contrast, men are more likely to emerge as leaders in intergroup conflict scenarios (Van Vugt & Spisak, 2008).

It is still not clear whether gender practices have a positive or negative relationship with leadership emergence (Van Vugt & Spisak, 2008). Hence, further research is needed to explain the impact of gendering practices on women's opportunities to emerge as leaders (Ritter & Yoder, 2004).

In summary, the arguments in relation to women's under-representation in leadership can be explained as a consequence of gender practices that stem from the human interactions in the workplace (Van Quaquebeke, Van Knippenberg & Brodbeck, 2011). Therefore, bridging the gap between the female roles and the leadership roles is a future achievement for researchers in order to produce more female leaders in the 21st century (Ritter & Yoder, 2004).

2.3.5 Effectiveness of women leaders

Leadership theories in general propose that leaders are always effective. However, recent research, reports and empirical findings doubt this claim (Schyns & Schilling, 2011). One example is a study conducted by Paustian-Underdahl et al. (2014); their results show that the effectiveness of women in leadership roles is still evaluated as lower than men leaders.

One view is that the efficiency of leaders is in the eye of the beholder (Van Quaquebeke et al., 2011). Thus, some societies, organisations, or people, perceive women as qualified to be

leaders, while others believe that female leaders are not effective. Abu-Tineh (2013) conducted a study that investigated the stereotypical beliefs of the effectiveness of female leaders in comparison to male leaders. His results demonstrate the notion that women are less qualified to be perceived as effective leaders and this explains the under-representation of female leaders in leadership ranks. However, Paustian-Underdahl et al. (2014) argue that there are no differences between men and women in terms of leadership effectiveness when all leadership contexts are considered.

An organisations' future success is reliant on effective leaders (Caligiuri & Tarique, 2009). However, negative attitudes towards female leaders can be explained by the subjective perceptions about effective leaders, which occur because this subject is social in nature (Van Quaquebeke et al., 2011). Hence, it is essential to pay more attention to these debated arguments, which are related to female leaders' effectiveness. Therefore, the following discussion illustrates the various controversial views in this respect.

In a few sectors, such as the health and education sectors, there are some female gender advantages, because these organisations require a feminine style of leadership. Accordingly, the effectiveness of female leaders stems from the feminine characteristics that females have (e.g., caring and collaborative) and therefore, increasing the numbers of females in leadership positions will decrease masculine beliefs and produce more androgynous perceptions about leadership (Koenig et al., 2011).

Setting aside biological stereotypes, there is a need to examine the factors that lead to variation between genders in terms of leadership effectiveness (Abu-Tineh, 2013). Hence, various studies examined female leaders' effectiveness under different conditions. For example, Van Vugt and Spisak (2008) focused on intragroup vs. intergroup relationships and its impact on women's leadership effectiveness. Their results show that female leaders are

perceived as more effective in intragroup relationships, while in contrast, male leaders are more effective in intergroup relationships.

In another study, Paustian-Underdahl et al. (2014) concentrated on the managerial hierarchy in order to investigate female leaders' effectiveness. They concluded that at the middle management level, female leaders are perceived as more effective, however, no differences between genders were found in the higher or lower management levels. Furthermore, their results show that when men rate themselves (i.e. self-ratings), they evaluate themselves as remarkably more effective than when women rate themselves, however, when other ratings occur, women are evaluated as more effective than men. In addition, Van Knippenberg and Van Knippenberg (2005) shed light on prototype consequences on women leadership effectiveness by conducting a laboratory experiment. Their results showed that when leadership is prototypically low, the effectiveness evaluations will be positively impacted.

The above argument reflects a debate among researchers regarding how leadership effectiveness should be evaluated. Some authors argue that traits are a reflection of leader effectiveness. However, others claim that skills and abilities are related to leader effectiveness (Abu-Tineh, 2013). In addition, Schyns and Schilling (2011, p. 142) claim that when shedding light on leadership effectiveness as essential area of research, it is remarkable that this avenue "leaves a blind spot". Accordingly, further research is required to investigate how people's expectations are related to female leaders' effectiveness, and how perceptions on incongruity between females and leaders are related to female leaders' effectiveness. Specifically, Paustian-Underdahl et al. (2014) conclude that there is a need to understand leadership effectiveness through the gender lens. Accordingly, with regard to the research aim and objectives, the current research will focus on gender practices and leadership practices in order to investigate their impact on female leaders' effectiveness.

2.4 Context of the study: The Arab region and Jordan

Despite the fact that the scope of the present thesis is restricted to certain variables and factors, it is worth reviewing and understanding the context of the study, which includes other embedded factors to establish a coherent image of the topic. This section therefore seeks to understand the context of the study by focusing on historical, economical, legislative, religious and cultural factors, because failing to understand these aspects would increase vulnerabilities in the study.

This section provides a review of the extant literature on gender equality in the Arab region, then it moves towards contextualising this topic in the Jordanian context by offering a brief overview of the history of Jordan, both its geographic and demographic features. Second, it reviews the literature on some of the societal/contextual implications on female leaders, such as legislation, culture and religion. Third, it illustrates the situation of gender and leadership practices in Jordan, with a particular focus on these practices in the hotel sector, in order to understand if there are any contextual prejudices at all regarding the emergence and effectiveness of women as leaders.

2.4.1 Gender equality in the Arab region

Based on a cross-national review of the gender, the Arab region (Middle East) continues to rank very low globally on the overall Index (World Economic Forum, 2016). The global gender gap index measures gender gap based on four categories (i.e., sub-indexes): 1- Economic participation and opportunity, 2- educational attainment, 3- health and survival and 4- political empowerment. In total, 144 countries were included in this report which are grouped into eight geographic locations. East Asia and the Pacific; Eastern Europe and

Central Asia; Latin America and the Caribbean; Middle East and North Africa; North America; South Asia; Sub-Saharan Africa; and Western Europe.

In light of the aim and objectives in the current thesis, the researcher reviewed indexes 1 and 4 (i.e., economic participation and political empowerment) in further detail to better comprehend the situation of females in leadership levels in the Arab region. The review indicates that the Arab region ranks at the bottom of the list based on these sub-indexes (World Economic Forum, 2016).

The Arab region was ranked as the second lowest region in the world based on the Gender Empowerment Measure (UNDP, 2012). In terms of the economic participation, female representation in the workforce in the region is also under the world average with massive gender gaps in some countries such as Egypt, Qatar and Saudi Arabia (UNDP, 2012). Therefore, as Metcalfe (2008) notes, the Arab region is generally faced with challenges of social injustice, discrimination and inequality practices against females. The following discussion sheds light on gender equality and women's employment and empowerment in the Arab region.

Females in the Arab region are usually expected to balance their gender role (e.g., as mothers) with their social role (e.g., as workers/leaders) (Grünenfelder, 2013) and in any case, if they fail to equalize these roles, they may encounter some kind of social exclusion. This mismatch may harm females by an adverse stereotypes and unequal treatment against their professional/leadership abilities. Therefore, the extant literature portrays female leaders in the Arab world as obstacle-laden.

According to Hofstede's (1984) cultural dimension model, the Arab region is described as more masculine that applies patriarchal way of management. This region, therefore, is

classified as conservative region in which the tribal system is dominant. This makes women's economic participation more restricted and leads to a gender segregation in the workplace (Sawalha & Meaton, 2012).

Furthermore, in Arab countries, as Khan (2011) notes, practices of management and leadership are premised on tribal/Bedouin traditions, which may be described as the 'Bedoucracy' and 'Sheikho-cracy' models. These models of management are manifested in HR practices (e.g., hiring and promotion). Also, such tribal/Bedouin systems in Arab societies are apparently reflected in how people perceive and stereotype women. For example, in terms of leadership in organisations, given that females are stereotyped as mothers and housekeepers (Dougherty, 2010), while leadership tasks are more attached to masculine stereotypes, a gender discrimination and prejudices is expected against females in leadership positions.

Sabri (2011) conducted a research to investigate different paradigms of the Arab management. She notes that there are some practices/guidelines (e.g., religious practices) that may encourage diverse workplaces. Nevertheless, as mentioned above, the gender separation is one of the apparent Arab societies' features (Sawalha & Meaton, 2012) due to some tribal codes.

This gender inequality in the Arab region has led governments and policy makers to take serious steps towards promoting gender equality and eliminating discrimination against females. One example is the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). This convention sets up an agenda for national action to end discrimination against females (United Nations, 2009). The convention has been ratified by some Arab countries (e.g., Bahrain, Egypt, Jordan, Kuwait, Libya and Oman). However, despite such initiatives towards anti-discrimination in the Arab region, still, women face "career and development constraints" (Metcalf, 2006, p. 93) because as (UNDP, 2012, p.10)

notes, “none of the Arab countries have yet established any quota or special temporary measures to increase women’s representation”. Therefore, serious efforts should be taken by the Arab governments to address different issues (e.g., culture, political, economic, media) that may constitute the gender inequality in practice (Dabbous-Sensenig, 2002).

Overall, given that the Arab region is currently experiencing new trends of globalization and is confronting challenges of gender equality and social justice, the gender discriminatory and inequality practices against females offer the most “formidable challenge for governments” (Metcalf, 2008, p. 85). Hence, researchers are encouraged to investigate gender equality, discrimination, prejudice and other forms of negative treatments against females in the Arab region to understand why the unbalanced image between genders exists.

2.4.2 Brief history, geography and demography about Jordan

The strategic place of Jordan as the meeting-point of Europe, Asia and Africa led different civilisations to seek to settle in this land. It has been under the rule of different ancient civilisations such as the Nabateans, the Romans and the Greeks. Moreover, Jordan remained for many centuries under the regime of Islamic and Arab dynasties. For instance, from (1516-1918), Jordan was the seat of the Ottoman Empire (Abu-Tayeh, 2007).

The twentieth century witnessed considerable changes from the regime respect. In 1920 the League of Nations formed Jordan under the mandate of the British, although this mandate ended on May 22, 1946 and the independent Hashemite Kingdom of Trans Jordan became the official name of the country on 25 of May. Four years later, it was renamed the Hashemite Kingdom of Jordan (Abu-Tayeh, 2007).

Recently, in relation to the Arab Spring, remarkable and dramatic changes and challenges occurred in the Middle East region, and therefore, Jordan was closely observed during these

events (Tobin, 2012). In summary, one essential question that emerges from this is “why is Jordan an exception? And, why did the people’s desire for reform not materialize in large-scale protests and revolution?” (Tobin, 2012, p. 96). Accordingly, this thesis aims to study this essential phenomenon in a country located within this turbulent region.

Jordan is classified as an Arab and Middle Eastern country, located on the West of Asia (Abuorabl, 2012), as the meeting point of Europe, Asia and Africa. Its total size is approximately 89,342 square kilometres (Abu-Tayeh, 2007) and the Arabic language is its official language. It is in the middle of and is bordered by different countries such as Syria and Iraq (Abu-Tayeh, 2007).

According to the strategic location of Jordan, it was and still is linking different continents together and thus, it plays an important role as a channel for trade and transportation linking the East with the West and the North with the South (Amman Chamber of Commerce, 2014). Jordan still plays this role today (Jordan Tourism Board, 2013).

The majority of people in Jordan are originally Arab, and from different ethnicity groups. Tobin (2012, p. 97) writes that according to an official census conducted by the Jordanian government, it is observable that the “majority are not ethnic Jordanian”. For instance, Palestinians citizens constitute 50%; ethnic Jordanian reflects 30-35% followed by Iraqi citizens, who are 15-20%. However, in 2015 after the influx of Syrian migrants, the percentage of Syrian citizens is 13.2% (Population and Housing Census & Department of Statistics, 2015). Moreover, different minorities settled in Jordan, such as, Circassians, Chechens, Armenians. Jordan is classified as a Muslim country which 92% are Muslim and 8% of Jordanian are Christian (Tobin, 2012).

With regard to some demographic data, at the end of 2015, the population and housing census and Department of Statistics stated that the population in Jordan is 9.531 million. This

reflects a population growth of 5.3% from 2004 to 2015. Women represent 48% of the population (Social Security Corporation, 2014). The majority of people live in Amman (i.e. 2.585 million), then Irbid, followed by Alzarqa.

Most of the population (i.e. 55.2%) are aged between 25-59 years old, even though the unemployment rate in 2014 in Jordan was 11.9%, divided into 10.1% for males and 20.7% for females. In contrast, the number of workers in Jordan in 2014 was 1.611 million while in 2013 it was 1.549 million. In addition, the percentage of employees who are covered by social security in 2014 was 68.8% from the overall employees in Jordan (Social Security Corporation, 2014). Table 2.6 shows some demographic information about Jordan.

Table 2.6 Demographic information about Jordan

Indicator	Value	Measurement
Total area	89.300	Km ²
Total Population	9.531	Million
Male Population	5	Million
Female Population	4.5	Million
Population Growth	5.3	%
Population in the capital of Jordan (Amman)	4	Million

Source: Adapted from Social Security Corporation (2015), Amman Chamber of Commerce (2014) and Population and Housing Census and Department of Statistics (2015)

Jordan is classified as a modern country in nature with a mostly urban society. Moreover, it is categorized as an emerging market (Abuorabl, 2012) and has a large number of Free Trade Agreements with different international countries (Amman Chamber of Commerce, 2014). The following are some examples of Free Trade Agreements signed between Jordan and

other countries. For instance, the Greater Arab Free Trade Area, US-Jordan FREE Trade Agreement, Euro-Jordanian Partnership, Jordan-EFTA, Jordan-Singapore, Free Trade with Turkey and Canada, and in addition, Jordan is a member of WTO (Amman Chamber of Commerce, 2014).

Overall, the Ministry of Culture announced that Jordan has a superior quality of life when compared to other developing countries, having high living standards within the Middle East (Abuorabl, 2012). For example, Wilson (2005) notes that with regard to the government's efforts, the health and education services, modern infrastructure, surface roads, international airport and the massive port at Aqaba city are indicators of the good living' conditions that Jordan has.

2.4.3 Societal implications of legislation, religion and culture on female leaders

2.4.3.1 Legislation in Jordan

The Jordanian constitution states that "Islam is the religion of the State and Arabic is its official language" (Jordan Const. Article II, S2). Therefore, like other Arab/Muslim countries, Jordan has an Islamic cultural background that is embedded in its economic life. In terms of female workers and women in the economic realm, Jordan is moving towards human rights and justice, as well as obligations to enact fair laws. According to the Jordanian constitution that depicts the principles, authorities, foundations and the rights of its citizens, all regulations in the constitution are applicable equally to men and women. Therefore, texts that protect human/citizen rights take into account issues related to women's rights (JNCW,

2011). Furthermore, article six in the Jordanian constitution clearly states that “Jordanians shall be equal before the law with no discrimination between them in rights and duties, even if they differ in race, language or religion.” (Jordan Const. Article VI, S1). Moreover, the Jordanian Parliament has approved a new law for political parties that allows women to move into advanced positions (World Bank, n.d.).

In terms of the governmental initiatives to endorse gender equality, Jordan is a part of the International Bill of Human Rights, which includes six conventions of human rights and has been very responsive to gender equality obligations (JNCW, 2011; UNDP, 2012). In 1980, Jordan became a signatory to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and ratified it in 1992. However, it has some reservations to some of the articles (e.g., 9, 15 and 16) regarding parent’s equal rights, mobility, choosing the family name and the nationality rights of children. In 2007, like other Arab countries (e.g., Oman, Bahrain and Syria), Jordan endorsed CEDAW in keeping with the old reservations. This decision has his own opponents and supporters (World Bank, n.d.).

Another step towards improving women’s circumstances in Jordan was the establishment of the Jordanian National Commission for Women (JNCW) in 1992 as an initiative from Prince Basma to appreciate the position of Jordanian women. 22 members are represented in the JNCW, including private and academic sectors, civil society organisations, national institutions, women’s agencies and ministries (JNCW, 2011).

At the Arab level, this was the first mechanism to improve women’s rights (i.e. JNCW) to protect their achievements and to enhance their participation for the purpose of achieving gender equality and overcoming barriers facing women’s progression into the high level (JNCW, 2011). Table 2.7 shows some donor activities in the field of gender-sensitive labour legislation and law enforcement.

Table 2.7 Most important project interventions in the field of gender in Jordan

Agency/[Project Name]	Description	Start - End	Impact
CIDA [Gender and Social Fund]	The Gender and Social Fund is a \$4.6 million project led and managed by CIDA over 5 years. It aims to achieve a more equitable participation of women in the sustainable development of Jordan. The fund will be implemented through the provision of technical and financial support to initiatives of selected civil society organizations and government bodies that address gender issues in critical strategic areas. Gender related action research and studies that enhance policy and program development in Jordan would also be supported.	2007-2012	The fund will have three strategic outcomes: capacity building of human resources and institutions, development of a gender knowledge base and program support to local developmental initiatives.
USAID [Media Liberalization]	Providing technical assistance to promote professionalism and foster sound business management practices in the media sector.	2006-2009	The promotion of gender equality cross-cuts each of the objectives in this

	This will include improving the skills of students and mid-career journalists, fostering independent local media that serves community needs and contributes to the decentralization process, improving and enabling the legal environment for independent media, and providing limited support to strengthen media associations and develop a viable media business sector.		project.
JICA [Reduction of Gender Gaps]	This project aims at improving women's reproductive health in Jordan.	2006-2011	Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic, and public life.
UN Women [Breaking the Silence: Women and HIV/AIDS (Jordan) (Women's Human Rights Program)]	For this purpose, UNIFEM Arab States regional Office intends on drafting a project to address gender, HIV/AIDS in the context of the Arab Region to be piloted in five countries being Jordan, Lebanon, the Occupied Palestinian Territories, Syria and Egypt. The project will be strongly based on raising the awareness of women and girls in addition to boys and men on matters related to their reproductive health.	Duration: 2 years	Empowering women and girls to actively exercise their rights at all levels considering the human rights-based approach as an indirect means.

Source: Adapted from Lohmann (2011)

Although equality in Jordan is recognized through national and international programmes, discrimination and unequal practices remain present in some legislative frameworks. Table 2.8 shows gender issues, legal provisions and the impact on women and workers (Peebles et al., 2005) in order to better understand what causes women to suffer whilst participating in the work place.

Table 2.8 Summary of labour laws and regulations

Gender issues	Legal provisions	Impact
Pregnancy, maternity and paternity	The 1996 Labour Code Law No. 8 forbids the firing of pregnant women after the sixth month of pregnancy as well as working mothers during their maternity leave (Article 27). Article 68 grants married couples a one-time	Positive impact in terms of supporting women, however, employers may terminate employment because of pregnancy prior

	opportunity for leave without pay for up to two years to accompany their spouse if the other spouse is transferred to another location.	to the six month cut-off point.
Maternity leave	Old civil service regulations of 1998 increased maternity leave from 60-90 days (2002). The 1996 Labour code requires the private sector to grant maternity benefits to female employees. Article 70 states that 10 weeks of maternity leave should be taken before or after delivery, provided that the period taken after delivery is not less than 6 weeks, and it is illegal for women to work during that period	Labour law provisions covering private sector employees sometimes operate as a disincentive for private sector employers to hire women.
Child care	The 1996 Labour code provides female employees who have worked in establishments of 10 weeks or more the right to one year's leave without pay for childcare purposes. Further, the mother is granted a total of one hour per day to nurse her child for a period of one year after delivery (Article 71).	Disincentive to hire women. Discrimination of employers against married, engaged or pregnant employees, or even those with children State recognition of parenting as solely a female responsibility.
Night work	The 1996 Labour Code (Article 69) night work is prohibited for women between 7 p.m. and 6 a.m. "except in the instances specified by decision of the Ministry of labour"	May limit professional advancement. May deny women the opportunity to engage in some professions.
Prohibited industries	1996 Labour Code (Article 69) states that the Minister of Labour can seek the opinion of competent official authorities and decide on industries and jobs prohibited to women.	Designed to protect women's safety, but it limits women's freedom of choice.

Source: Adapted from Peebles et al. (2005) and Lohmann (2011)

According to the preceding discussion, despite the laws and regulations in Jordan that embody positive provisions for women, some labour laws have negative influences on women's economic participation. Moreover, it is noteworthy that in Jordan, some of these reforms and laws can be a problematic when they contradict social norms, because despite the fact that there are no provisions that restrict women's freedom, some restrictions have its social roots (World Bank, n.d.).

Overall, serious steps have been taken by policy makers and the government of Jordan to address gender equality issues by producing legislative and regulatory reforms. However, as is clearly shown in the literature and reports, women still face unequal treatment and the

gender gap is massive in the economic work place. Hence, the present thesis is concerned with more deeply understanding other factors that may explain the rarity of women in the workplace.

2.4.3.2 Religion

Despite the fact that most countries in the Middle East region consist of a Muslim population, there are different languages and various ethnic backgrounds as well as major differences in the role of religion within these countries (Kabasakal & Dastmalchian, 2001). Women's issues also differ from country to country. Metcalfe (2006) conducted a study on the experiences of female professionals in the Middle East. The results show that there are complex interrelations between gender in organisations and Islamic values. This section reviews the Islamic view of women in terms of women's rights and equality, by reviewing some examples from the principal Islamic text (i.e. Quran and Hadith) to better understand women employees within the Islamic lens.

One important factor that plays a role in the practices of employment relations is the Islamic faith (Syed & Ali, 2010). Syed and Van Buren (2014, p. 257) conducted a study to investigate gender equality within Islam in Muslim majority countries with the aim of developing a heuristic ethical framework for businesses. They note that in Islam, there are some directions that encourage complementarity and diversity. Nevertheless, they claim that "like other religious traditions, Islam lends itself to multiple interpretations of doctrine that are plausible in different contexts". In relation to women in MMCs, interpreting Islam through the patriarchal lens influences women in the workplace by enforcing them to get "their legitimacy in the society" (Afiouni, 2014, p. 316). In addition, Arab societies stereotype women's role as mothers who take care of others (Dougherty, 2010), and in turn women in these societies suffer more in terms of hiring and promotion to higher positions.

Moreover, Syed and Ali (2010, p. 465) conducted a study to illustrate the perspectives of employment relations in Islam by reading the Islamic texts. They note that the Islamic teachings “remain heavily influenced by local cultural traditions”. This indicates that the interpretation of Islamic values can’t be separated from the “Bedouin” cultural traditions in the Arab world, and affect the perception of female leaders in the workplace.

Moreover, different historical and political factors are embedded in the way of interpreting Islam. For example, Islamic scholars after the Prophet Muhammad began to justify the tribal system and the hierarchical models of family, which led to deviation from gender egalitarian teachings in Islam (Marlow, 1997 cited in Syed & Van Buren, 2014).

Based on the literature, there are plentiful verses that encourage equality between males and females. For instance, one verse says that “O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you” (4:1). In addition, one hadith asserts the importance of women’s rights in Islam, in the well-known sermon of “the Farewell Pilgrimage”, the Prophet (PBUH) said: O People! It is true that you have certain rights with regard to your women but they also have rights over you. . . . Do treat your women well and be kind to them for they are your partners and committed helpers (Prophet’s Last Sermon, n.d.). In contrast, the Quran places a high value as well on the differences between males and females in terms of their roles to be consistent with their life cycle. Islam suggests that women should be exempt from any financial responsibility within the household; however, they arguably still have the right to decide whether they want to contribute financially or not (Hassan, 1999 cited in Syed, 2010).

Accordingly, in Islam, women are not responsible to support their families economically and the literature suggests that this may explain why women are less likely to seek jobs.

Within Islamic principles, discrimination against gender, race, colour and other attributes is not allowed; both the Quranic teachings and the sayings of the Prophet encourage people to avoid discrimination and nepotism (Syed & Ali, 2010). However, despite these directions by the Quran and Hadith, there is an overwhelming gap between males and females in the work place in MMCs, and thus, it is important to understand why this gap exists.

Although there are ample laws for anti-discrimination in MMCs, still, women face “career and development constraints” (Metcalf, 2006, p. 93). The next section focuses on the cultural and tribal traditions in the Arab and Jordan context, and also sheds light on laws and regulations in Jordan that explain how such issues may justify the under-representation of women in the labour market.

2.4.3.3 Culture

Different ancient civilizations have shaped the culture of Jordan massively (e.g., Nabateans in AD 37 – c. 100, Roman from 138-161 CE and Greek in 63 BCE). Jordan remained for many centuries under the regime of Islamic and Arab dynasties (Abu-Tayeh, 2007). Thus, today it is classified as a Muslim majority country: 92% are Muslim and 8% are Christian (Tobin, 2012) with a majority of Arab people. However, different ethnicities live in Jordan (e.g., Iraqi, Syrian and Egyptian). Hence, the official census conducted by the Jordanian government shows that in Jordan, the “majority are not ethnic Jordanian” (Tobin, 2012, p. 97).

Jordan is a centre of different Muslim and Arab countries, since it is bordered by countries such as Saudi Arabia and Iraq (Abu-Tayeh, 2007). Hence, the Islamic religion and the Arab

culture are embedded in Jordan. Moreover, most of the population (i.e. 55.2%) are aged between 25-59 years old; therefore, the culture in Jordan is classified as a youth culture (Social Security Corporation, 2014).

There are different ways of perceiving culture. The literature shows that this concept is complicated, because cultural components are intangible or non-material (e.g., traditions, language, values). Hofstede (1984, p. 82) argues that culture “is the collective programming of the mind which distinguishes the members of one group or society from those of another”. Therefore, he claims that culture is embedded in the meanings of different aspects of life; in the ways of perceiving the world, in the values, and thus, cultural background influences how people distinguish between good and evil, true and false, beautiful and ugly.

Recently, there has been more attention on the “organisational culture” term. According to Sawalha and Meaton (2012, p. 85), culture in organisations “represents a socially constructed system of shared behaviours, values, and beliefs that are learned by the members of the organisation”. Specifically, studying the cultural outlook in the Middle East is essential to better understand how women’s careers are shaped (Afiouni, 2014). Regarding the context of the current thesis, the following discussion concentrates on the Arab/Muslim culture, with a particular focus on the gender traditions and customs in Jordan.

People in Jordan are hospitable and friendly (Terhaal, 2016). Many families are very traditional, especially those who live in the more rural areas. Jordan’s culture shares common traditions and cultural background with the Arab world. For example, one of the priorities in Jordanian life is the importance of family, whereby traditions revolve around the extended family (Jordan Travel and Tourism, n.d).

However, despite the Bedouin culture and the Arab traditions in Jordan, when compared to other countries in the same region (e.g., Saudi Arabia), it is noticeable that Jordan has various

traditions that combine both Bedouin and modern lifestyles. For example, Jordanian women enjoy relatively more freedom, with a full access to education, the right to vote, drive and to contribute in business (Jordan Tourism Board, 2010). Nevertheless, some reports show that women in Jordan enjoy limited economic participation and face different types of discriminations due to some gender-related biases. According to the World Bank (2014), one major explanation behind this limited participation and continued inequality is the restrictive social norms, and a discriminatory legal framework. Hence, even when women succeed in securing a certain job, they still have fewer opportunities to reach executive and decision making positions because of the home-centred image that is linked with women and the masculine image of leaders.

The cultural context plays a significant role in constraining business and management in any society (Hofstede, 1984). According to a study by Sawalha and Meaton (2012), which aims to understand the Jordanian and Arab culture with further attention to tribalism and how it influences women in business, Arab societies are classified as conservative societies in which the tribal system protects family values and norms. Moreover, the family honour is important, in which women's activities are more restricted, and hence, gender segregation is one of the Arab society's features. In Jordan, the traditional tribal system largely originates from the Bedouin culture, which has a great impact on businesses and their management practices. In comparison to other countries in the region, tribes in Jordan that have been established many years ago still have an extremely crucial role in politics and in assisting the government. Specifically, it is remarkable that there are considerable influences by the Arab culture on organisations. Hence, organisations in Jordan are well-known within their Arab culture (i.e. based on tribalism, bureaucratic and are difficult to change).

Another important dimension that may justify the under-representation of females in leadership positions is the “culture’s masculinity and femininity” stereotypes (Türetgen, Unsal & Erdem, 2008, p. 592). Masculinity refers to a culture that places high value on heroism, achievement and resoluteness, whereas femininity refers to a culture that respects relationships, caring for others and places value on modesty and the quality of life. This dimension of culture allocates different roles for different genders (Hofstede, 1984). Likewise, Soares et al. (2007) claim that in feminine cultures, the pervasive norms are quality of life and caring for others, while in masculine cultures, the dominant values are success and achievement. According to Hofstede’s research, the Arab culture is described as masculine. Therefore, it is arguable that Jordan should be classified as a masculine country and different standards are set for men and women in which women are restricted more than men in having professional jobs (Sawalha & Meaton, 2012).

The foregoing discussion suggests that as a tribal country rooted in Bedouin traditions that places a high value on family honour and protecting the family values, Jordan is a conservative society. Women in Jordan suffer some contextual challenges and restrictions, which prevent them from being involved in the economic life. Hence, it is arguable that the Arabic culture and gender traditions, as well as some legal provisions explain the rarity of women in the work place.

2.4.4 Gender and leadership in Jordan

The circumstances and context of gender equality in Jordan is a major issue that governmental institutions and international organisations alike are interested in improving. Although Jordan has witnessed some changes in relation to gender equality, women’s participation in the economic, social and political positions still reflects an imbalanced case (OECD, 2014).

Prettitore (2013) claims that in 2013, the country's gender assessment (JCGA) announced that the percentage of female participation in the labour force is 22%, and there are negative constraints that prevent women to be involved in employment and economic dealings. Moreover, the unemployment rate of females is about 20.7%, whereas in contrast the male unemployment rate is approximately 10% (National Centre for Human Resources Development, 2014).

Jordan ranks in the bottom half among the MENA region in terms of women's economic participation. Thus, it is observable that there have been few actions to improve gender equality practices with regard to women's economic participation context. In addition, in 2010, Jordan was ranked number 120 among 134 countries with regard to the economic opportunities for women; this is below various middle-income countries. Thus, there is uneven distribution of female employment across all sectors and industries. For instance, close to 60% of organisations are employing less than 10% of women (World Bank, 2013). Table 2.9 shows the employment numbers by sex and the formal sectors in Jordan.

Table 2.9 Employment by sex and formal sector

Economic Activity	Male	Female	Gender Gap
Public sector	390.813	101.465	289.348
Private sector	670.273	9.365	660.908
Manufacturing	114.086	15.045	99.041
Service sector (Education, health and social work)	104.168	109.146	-4.978

Source: Adapted from NCHRD (2014) and NCHRD and Department of Statistics (2010)

Women are visibly present in occupations, such as nursing and teaching, and they constitute a large percentage as professionals (Majcher-Teleon & Ben Slimène, 2009). However, in these occupations, statistics reflect that gender gaps between males and females are widest in managerial positions. Table 2.10 summarises the percentage of male vs. female employment in professional, technicians and managerial occupations.

Table 2.10 Percentage of male vs. female employment in different occupations

Occupation	Male	Female	Gap
Professionals	17.5%	57.4%	-39.9%
Technicians & associate professionals	6.3%	14.1%	-7.8%
Public administration	28.5%	14.1%	14.4%

Source: Adapted from National Centre for Human Resources Development (2014)

Given the apparent gender gaps, it may be argued that in Jordan, there is no relationship between women's skills and employment rates, especially in the private sector (World Bank, 2013). Similarly, wage distribution between genders reflects an uneven situation. Table 2.11 illustrates the average monthly wages by sex and the formal employment sector.

Table 2.11 Average monthly wages by sex and the formal employment sector

Formal Employment Sectors	Male	Female	Gap
Public sector	407	495	-88
Private sector	489	381	108
Manufacturing sector	402	217	185
Service sector	602.5	405.5	200

Source: Adapted from Social Security Corporation (2014)

In terms of leadership and senior positions, women remain under-represented in comparison to their male counterparts. For example, according to a report published by UNICEF (2011), only 40 women out of 600 are working as judges in the court system and there are no female judges in the Shari'a courts. Also, in the Jordanian parliament, only 20 seats out of 130 are occupied by females (i.e. 15.38%), according to the last election that was held in 2016 (Inter-Parliamentary Union, 2016). These statistics of women in leadership and senior posts shows that women suffer from a slow rate of advancement into leadership positions in comparison to men (e.g., Koenig et al., 2011). Moreover, the UNDP (2012) documents the numbers of females and males in different senior and leadership positions. Table 2.12 shows the numbers of both genders in these levels.

Table 2.12 Number of females and males in leadership and senior positions

Positions	Females	Males	Total
Minister	2	25	27
Head of Department with rank of Minister	0	4	4
Secretary General	2	26	28
Director General	6	44	50
Advisor in the Office of Legislation	3	1	4
Governor	1	25	26
Total	14	125	139

Source: Adapted from CSB: Statistics department (2011) cited in UNDP (2012)

In the light of these gender gaps, the World Bank and the Jordanian government agreed to formulate and implement different forms of reforms in this respect. The government in Jordan seeks to improve the gender equality situation and economic, social and political lives of women. Accordingly, Jordan is now a pilot programme that seeks to facilitate the participation process for females in the labour market. For instance, in 1992, the ratification

of the convention on the elimination of all forms of discrimination against women (CEDAW) was the first step that led to enhance women's circumstances (OECD, 2014).

There are a number of plans to improve gender equality in Jordan. For example, the Country Gender Assessment in Jordan possesses two objectives. Firstly, to measure the extent to which gender inequality practices exist in the economic participation in the labour market. Therefore, according to these assessments they present plans to address these imbalances (e.g., Gender Action Plan). The second objective is to facilitate the mechanism of implementing the Gender Action Plan through strengthening their partnership with academic institutions, CSOs and the government of Jordan (World Bank, 2013).

Moreover, different institutions collaborate in order to improve gender issues, such as JNCW (Jordan National Commission for Women), Gender Unit of the Ministry of Planning and International Cooperation. These organisations are responsible for enhancing the economic, social and political involvement of women. Furthermore, the World Bank has been recently addressing gender inequality in Jordan (World Bank, 2013).

JNCW (Jordanian National Commission for Women) is another organisation that aims to improve gender equality, which is clearly stated in its mission that says "...to support mainstreaming of a gender-equality perspective in all policy areas and to narrow the gap between formal acknowledgement of women's rights as detailed by legislation and actual societal attitudes towards women."(UNICEF, 2011).

Accordingly, the Jordanian government has been working to improve gender equality during the last three decades, especially in terms of health and education, as well as in quality of life. For instance, education enrolment and literacy, as well as health indicators, have improved, along with women's health. However, there are no significant improvements for the

economic participation of women (World Bank, 2013). Some statistical indicators for the achievements of human development between 1980 and 2010 are shown in Table 2.13.

Table 2.13 Statistical indicators for the achievements of human development

Indicator	Year	
	1980	2010
Literacy rates	55%	99%
Life expectancy		
Female	66 years	75 years
Male	63 years	72 years

Source: Adapted from World Bank (2013)

In summary, one major question is why the impressive improvements achieved in human developments in Jordan, such as in education and health, are not translating to gender equality in terms of women’s economic participation (World Bank, 2013). Hence, the current research seeks to focus on women’s advancement into leadership posts in the hotel sector.

2.4.5 Gender and leadership within Jordanian hotels

In recent decades, the tourism industry has dramatically expanded globally (Majcher-Teleon & Ben Slimène, 2009) and reflects massive developments at the international level (Marco, 2012). In Jordan, the tourism sector is ranked as one of the most active sectors for the economy of Jordan. For instance, in terms of the number of tourists visits to Jordan, this has increased from 4.7m in 2002 to 6.3m in 2007. Hence, the government of Jordan has asserted that the tourism sector is a developmental priority (Majcher-Teleon & Ben Slimène, 2009). Moreover, employment has increased dramatically in the tourism sector to reach 38,294 in 2008, compared to 23,000 in 2004. Therefore, this sector is identified as a generator of jobs. Abu Ghazaleh (2011) contends that the tourism industry employs about 41,600 workers and she claims that 25,000 new employees are needed in the next 5 years.

In terms of gender practices in the hotel sector, Kogovsek and Kogovsek (2015) note that cultural beliefs, gender practices and a predominantly masculine environment lead to gender segregation and barriers for women's advancement. Moreover, gender inequality and discrimination against female workers caused the widest gender gap in strategic and leadership positions (Majcher-Teleon & Ben Slimène, 2009) and thus, women are struggling to reach the upper echelons and leadership ranks.

In Jordan, the hotel sector is perceived to be an unacceptable place for female employment. It can be argued that a job's responsibilities in the tourism sector may pose a kind of incongruity with women's social role, such as contact with strange people and working long hours at night, which is prohibited by both cultural and religion beliefs (Majcher-Teleon & Ben Slimène, 2009). Likewise, they assert that jobs requiring social contact with strangers, travel and long hours work are less preferable for women due to cultural and religious obligations.

At the same time, the hotel sector can provide significant job opportunities for women to participate within the labour market (Gentry, 2007). However, some studies reveal that hiring procedures tend to favour men due to some cultural beliefs such as, women employees not being willing to work for long hours (especially at night), and customers' preference to deal with men rather than women in some contexts (Peebles et al., 2005). Accordingly, in the hotel sector, there are gender practices, stereotyping and prejudices against females (Marco, 2012) that prevent women in reaching the upper echelons within the hotel sector. Accordingly, in Jordan, recent research on the tourism sector concludes that women generally prefer not to work in certain tourism occupations (Peebles et al., 2005) and they are less attracted to this sector (Majcher-Teleon & Ben Slimène, 2009). For example, the percentage

of female participation in the tourism sector compared with other sectors is shown in Table 2.14.

Table 2.14 Percentages of employment rate by gender and economic activity as at 2013

Economic Activity	Male %	Female %	Gender Gap %
Manufacturing	72.0	28.0	44.0
Constructions	92.2	7.8	84.4
Tourism	92.6	7.4	85.2
Real Estate & Renting Activities	74.1	25.9	48.1
Education	40.8	59.2	-18.3
Health & Social Work	48.6	51.4	-2.7

Source: Adapted from Social Security Corporation (2014)

It is noticeable that the highest gender gap exists between males and females in the tourism sector (i.e. 85.2%). However, different sectors are classified under tourism. These include hotels, restaurants, travel agencies, tourist shops and diving centres. Table 2.15 shows these different sub-sectors, illustrating the numbers of females' participation vs. males in each.

Table 2.15 Number of female vs. male participation in tourism sub-sectors

Tourism sectors	Female participation	Male participation	Percentage of female participation to total population
Hotels	1.529	17.392	8.0 %
Tourist restaurants	1.545	17.601	8.0 %
Travel agencies	1.431	3.729	27.7 %
Tourist shops	200	812	19.7 %
Diving centres	9	39	18.7 %

Source: Adapted from Ministry of Tourism and Antiquities (2015)

According to Table 2.15, women's participation is at the lowest level in the hotel sector. Specifically, Table 2.16 shows the numbers of employees distributed in 4-star and 5-star hotels, by gender and governorate.

Table 2.16 Number of employees distributed in 4-star and 5-star hotels by gender and governorate

Governorate	Amman		Aqaba		Dead Sea		Petra	
	M	F	M	F	M	F	M	F
Five star	4.244	389	1.235	24	2.090	169	590	9
Four star	1.798	132	290	12	366	17	276	3

Source: Adapted from Ministry of Tourism and Antiquities (2015)

Overall, although hospitality studies reveal that the tourism industry is strongly related to economic prosperity, a lack of research addresses gender practices in this industry (Ferguson, 2011) to understand the reasons behind such a huge gap between males and females. Therefore, gender dynamics in the hotel sector is an important future consideration and still, there are unclear questions that call for future research (Kogovsek & Kogovsek, 2015).

2.5 Summary

This chapter reviewed the literature on leadership and gender topics. It introduced the background of gender and leadership and defined these concepts. Additionally, it reviewed the literature on the existing theories of leadership and gender in order to narrow down the focus of the study. Then, a detailed discussion on the research issues was presented and finally, the chapter highlighted the scope and the context of the study by offering an overview of Jordan, employment, laws, culture and religion and their implications on gender and leadership in Jordan, with a particular focus on the hotel sector. The next chapter discusses the theoretical underpinning, the theoretical framework and the relationship between variables, and accordingly, the setting of the research hypotheses.

CHAPTER THREE: THEORETICAL FRAMEWORK

3.1 Introduction

The aim of this chapter is to systematically review the extant literature on gender and leadership. This review aims to build a theoretical framework and to develop hypotheses to underpin the thesis theoretically. First, it offers a brief overview of the role congruity theory and justifies its use in this thesis. Second, it illustrates the methodology of reviewing the literature in a systematic way. Third, it explains the relationship between research variables to develop the hypotheses. Fourth and finally, it offers the theoretical framework that underpins this thesis and its hypotheses.

3.2 Justification of emphasis on role congruity theory

Leadership theories are focusing on issues related to leadership without paying sufficient attention to the variations between males and females (Jogulu & Wood, 2006). These theories look at some internal and external factors that impact leaders without looking at gender-based factors. One reason is that these theories have emerged in a period when there were few women in leadership ranks and thus, they did not contribute to providing a clear distinction between genders. In contrast, the role congruity theory as one of the contemporary theories that concentrates on female leaders presents a logical step to understand the inconsistency between the female role and the leader role (Eagly & Karau, 2002). Accordingly, the present thesis uses the role congruity theory as a way to disclose some cognitive and other barriers that may explain the rarity of women in leadership positions.

Moreover, from a performative stance, the number of women in leadership positions has dramatically increased including in “elite executive roles” (Eagly & Carli, 2003, p. 807). For example, NCHRD and the Department of Statistics (2012) announced that the number of

women as legislators, senior officials, and managers increased from 2.959 to 3.767 from 2010 to 2012. Nevertheless, they still face different forms of prejudice that harm their career path (e.g., Garcia-Retamero & López-Zafra, 2006; Glass & Cook, 2016). Accordingly, it is important to assess whether prejudice is one of the reasons behind the low number of women in leadership positions (Eagly & Karau, 2002). Paustian-Underdahl et al. (2014) argue that role congruity theory may be used to investigate this phenomenon. This theory presents a valuable and logical step to understand the incongruity between the female role and the leader role (see section 2.2.5). To further this discussion, the present thesis adopts the role congruity theory of prejudice toward female leaders and tests it in the Jordanian context.

3.3 Methodology of a systematic literature review

3.3.1 Methodology

Given that the question of women and leadership is one that has been discussed in the literature since the 1980s and before, the systematic literature review of recent studies was conducted with support of traditional review or earlier studies to develop a holistic and contextual picture of the field. Klassen, Jadad and Moher (1998, p. 700) define a systematic literature review (SLR) as “a review in which there is a comprehensive search for relevant studies on a specific topic”. Weed (2005) suggests that SLR is better than the traditional literature review because it is more comprehensive, replicable, objective and systematic.

In this thesis, an SLR was used to review studies that focus on incongruity in the female role and the leader role, prejudice against female leaders, gender equality practices and leadership development programmes. This methodology was used following a similar methodology used in recent past by Parris and Peachey (2013) who analysed a sample of 39 relevant studies in their review to locate recent relevant studies while excluding irrelevant studies.

In this section, inclusion and exclusion criteria, search procedures, data analysis and samples will be discussed. Foremost, this thesis conducted an electronic journal database search of eight academic journals' websites ranked as three star and four star in the ABS 2015 ranking list. These journals are *Leadership Quarterly*, *Gender, Work and Organization*, *Human Resource Management Journal*, *International Journal of Contemporary Hospitality Management*, *International Journal of Hospitality Management*, *Psychology of Women Quarterly*, *Annals of Tourism Research and Tourism Management*. These journals are highly ranked in journal ranking systems and are related to the subject of this thesis hence their selection.

3.3.2 Inclusion and exclusion criteria

The following criteria were used to achieve the SLR's goal: (a) articles published in ABS 3 star and 4 star journals, (b) published between 2010 and 2016, (c) in the English language, and (d) topical relevance.

Following these four criteria, the author used relevant key words (as explained in the next section) in each database to include all articles that have related titles and exclude unrelated titles as a first step. Then, the author read the abstracts of the initial pool of articles to further exclude any irrelevant article. A similar methodology was conducted by Hackett and Dilts (2004) and Parris and Peachey (2013) who retrieved 38 and 39 studies respectively for their review.

Once all the articles were selected, the author performed a further screening to evaluate the relatedness of the selected articles and the quality of the inclusion criteria in order to retrieve the full text articles. Hence, the author conducted a detailed review of the methodology, results, discussion and future recommendations to identify relevant papers. Accordingly,

while the criteria were considered and followed restrictively, a total of 53 articles were chosen.

3.3.3 Search methods

All published articles were selected through the use of electronic databases (e.g., Summon and Google Scholar) as a library search engine by using the university library system. According to the selected journals mentioned above, the search procedure conducted on the journal websites was the use of key words and the specific time period of the publication (i.e. 2010- 2016) in order to meet the inclusion criteria. The rationale for choosing the most recent studies in the SLR (i.e., 2010 – 2016) is justified by the massive changes that occurred in the 21st century about the modern image of the respectable feminine style of leadership (Mavin & Grandy, 2016). The key words used in all journals are explained as follows.

In the *Annals of Tourism Research Journal*, the author used the following key words: female leaders, feminine, masculine, gender, gender equality, leadership and leadership in hotel. Moving to the *International Journal of Hospitality Management*, the key words were: leadership, female leaders, women leader, masculine, gender and gender equality. For the *Leadership Quarterly Journal*, the key words were: female, masculine, gender gap, gender role, women and hotel. In the *Psychology of Women Quarterly Journal*, different key words were used because this journal is not specialised in leadership: female leaders, women leadership, gender gap, masculinity and leader. In the *Tourism Management Journal*, the key words were: female leaders, gender equality, gender, women and leadership. Finally, in the *Gender, Work and Organization Journal* as well as the *Human Resource Management Journal*, the screening procedure was done by reading the titles and abstracts of articles published between 2010 and 2016 without using certain key words due to the high

relatedness of these journals with the topic of the current thesis. Table 3.1 shows the number of articles published in the selected journal from 2010- 2016 with the ABS ranking.

Table 3.1 Number of articles published in the selected journal from 2010- 2016 with the ABS ranking

Journal	ABS Ranking *	Year Of Publication							
		2010	2011	2012	2013	2014	2015	2016	
<i>Annals of Tourism Research</i>	4	-	-	-	1	1	1	-	
<i>Gender, Work and Organization</i>	3	8	1	2	2	3	1	1	
<i>Human Resource Management Journal (UK)</i>	4	1	-	-	-	-	1	-	
<i>International Journal of Contemporary Hospitality Management</i>	3	1	3	1	-	2	-	-	
<i>International Journal of Hospitality Management</i>	3	-	2	2	1	-	2	-	
<i>Leadership Quarterly</i>	4		1	3	1	1	2	1	
<i>Psychology of Women Quarterly</i>	3	1	-	-	-	-	2	-	
<i>Tourism Management</i>	4	-	-	-	-	-	2	1	

3.3.4 Data analysis

A consistent strategy was used for abstracting and organising all the selected articles. Key elements abstracted from each publication are as follows: (a) the aim of the article, (b) the methodology used in these articles to achieve the aim and objectives was evaluated, (c) the

results and findings of the articles, (d) the adopted theories that underpin the selected articles, and (e) the future recommendations to determine the blind areas in this field. Then, all articles were further sorted into main four groups according to the current thesis objectives. These groups are: (1) how incongruity between the female role and the leader role leads to prejudice, (2) how prejudice relates to the emergence and effectiveness of a female leader, (3) how gender equality relates to the emergence and effectiveness of a female leader and (4) how leadership development programmes relate to the emergence and effectiveness of a female leader.

All the information mentioned above was placed into a matrix (i.e. tables) to allow the author to gain better comprehension of the topic and to link all the thematic conclusions logically. The results of the selected articles were synthesised in different categories to depict how different variables are interrelated. Furthermore, these results were summarised to offer apparent thematic propositions.

3.3.5 Sample

In total, 52 articles were selected in this analysis. The number of articles that focus on incongruity between female and leader roles is ($n= 15$), on prejudice ($n=16$), on gender equality ($n=12$) and on leadership development programmes ($n=13$). Table 3.2 visualised the variables of the current thesis, the authors and the journals of the selected articles.

Table 3.2 Variables, authors and journals included in the systematic literature review

Variables	[Author/s, publication date sorted Alphabetically]	Journal	
Incongruity between female role and leader role	Askehave and Zethsen (2014)	Gender, Work and Organization	
	Berdychovsky and Gibson (2015)	Tourism Management	
	Chizema, Kamuriwo and Shinozawa (2015)	Leadership Quarterly	
	Diekman and Schneider (2010)	Psychology of Women Quarterly	
	Duffy et al. (2015)	Annals of Tourism Research	
	Dyer, McDowell and Batnitzky (2010)	Gender, Work and Organization	
	Ho, Shih and Walters (2012)	Leadership Quarterly	
	Jafari and Scott (2014)	Annals of Tourism Research	
	Kara, Uysal and Magnini (2012)	International Journal of Contemporary Hospitality Management	
	Katila and Eriksson (2013)	Gender, Work and Organization	
	Marco (2012)	International Journal of Hospitality Management	
	Marshall (2011)	Gender, Work and Organization	
	Mavin and Grandy (2016)	Gender, Work and Organization	
	Muller-Kahle and Schiehl (2013)	Leadership Quarterly	
	Peus, Braun and Knipfer (2015)	Leadership Quarterly	
	Prejudice towards female leaders	Benschop, Doorewaard and Essers (2010)	Gender, Work and Organization
		Brannan and Priola (2012)	Gender, Work and Organization
Campos-Soria, García-Pozo and Sánchez-Ollero (2015)		International Journal of Hospitality Management	
Campos-Soria, Marchante-Mera and Ropero-García (2011)		International Journal of Hospitality Management	
Chaturvedi et al. (2012)		Leadership Quarterly	
De Pater, Van Vianen and Bechtoldt (2010)		Gender, Work and Organization	
Douglas (2012)		Leadership Quarterly	
Gallant (2014)		Gender, Work and Organization	
Glass and Cook (2016)		Leadership Quarterly	
Grünenfelder (2013)		Gender, Work and Organization	
Kelan (2010)		Gender, Work and Organization	
Koyuncu, Burke, Astakhova, Eren and Cetin (2014)		International Journal of Contemporary Hospitality Management	
Liu, Cutcher and Grant (2015)		Gender, Work and Organization	
Ross-Smith and Huppatz (2010)	Gender, Work and Organization		
Vinkenburg, Van Engen, Eagly and Johannesen-Schmidt (2011)	Leadership Quarterly		
Wessel et al. (2015)	Psychology of Women Quarterly		

Variables	[Author/s, publication date sorted Alphabetically]	Journal	
Gender equality practices	Bendl and Schmidt (2010)	Gender, Work and Organization	
	Broadbridge and Kerfoot (2010)	Gender, Work and Organization	
	Cook and Glass (2014)	Gender, Work and Organization	
	Gröschl, S. (2011)	International Journal of Contemporary Hospitality Management	
	Guimarães and Silva (2016)	Tourism Management	
	Ineson, Yap and Whiting (2013)	International Journal of Hospitality Management	
	King Penny Wan (2014)	International Journal of Contemporary Hospitality Management	
	McClelland and Holland (2015)	Psychology of Women Quarterly	
	Murray and Syed (2010)	Human Resource Management Journal	
	Özbilgin, Syed, Ali and Torunoglu (2012)	Gender, Work and Organization	
	Pinar, McCuddy, Birkan and Kozak (2011)	International Journal of Hospitality Management	
	Santero-Sanchez, Segovia-Pérez, Castro-Nuñez, Figueroa-Domecq and Talón-Ballesterro (2015)	Tourism Management	
	Leadership development programmes	Asree et al. (2010)	International Journal of Contemporary Hospitality Management
		Brookes and Becket (2011)	International Journal of Contemporary Hospitality Management
Chaturvedi et al. (2012)		Leadership Quarterly	
Chen et al. (2012)		International Journal of Hospitality Management	
Coronel, Moreno and Carrasco (2010)		Gender, Work and Organization	
Fitzsimmons, Callan and Paulsen (2014)		Leadership Quarterly	
Gallant (2014)		Gender, Work and Organization	
Huang and Gamble (2015)		Human Resource Management Journal	
King Penny Wan (2014)		International Journal of Contemporary Hospitality Management	
Murray and Syed (2010)		Human Resource Management Journal	
Nicely et al. (2011)		International Journal of Contemporary Hospitality Management	
Ravichandran, Cichy, Powers and Kirby (2015)		International Journal of Hospitality Management	
Yeh (2013)		Annals of Tourism Research	

Overall, the systematic review of the literature sought to identify studies in the area of female leaders and gender practices in the hotel sector by engaging a sample of articles in order to comprehend and assess findings and methodologies in this area and to “synthesize research in a systematic, transparent, and reproducible manner” (Parris & Peachey, 2013, p. 377). The following discussion is about the the relationship between research variables that has been explored through the SLR and accordingly, it depicts the research hypotheses.

3.4 Relationship between research variables

This part reviews the research variables towards developing a theoretical framework. First, it discusses the incongruity between gender role and leader role stereotypes and how this mismatch may lead to prejudicial evaluations against female leaders. Second, it illustrates how negative prejudices may harm the emergence of effective female leaders. Third, it presents how gender equality practices can be sustained to improve women’s promotion and progression. Finally, it explains how leadership development programmes may significantly increase opportunities for female leaders.

3.4.1 The relationship between incongruity in the female role and the leader role and prejudice against female leaders

Gender issues remain embedded in employment (Jafari & Scott, 2014) and this may explain the under-representation of women in higher positions. According to the literature, one justification for the low number of women in the upper echelons in organisations could be explained through the incongruity between their gender role and leadership requirements. Role congruity theory of prejudice toward female leaders explains how perceiving incongruity between females’ abilities and leadership responsibilities could derail them from promotion and the advancement path (Eagly & Karau, 2002). In line with the role congruity

principle, women are evaluated more harshly when they play leadership roles due to the incongruence of being female and being a leader (Ritter & Yoder, 2004). Therefore, the role congruity theory was invoked because of the schematic cognition that leads to stereotyping females in a way that is not consistent with some social role (e.g., the leader role) (Garcia-Retamero & López-Zafra, 2006).

A growing body of literature supports the basic notion of role congruity theory. Koenig et al. (2011) argue that the general beliefs about the linkage between masculine skills and leadership success are one of the causes that lead to a negative prejudicial evaluation of women's abilities to hold leadership positions. Likewise, Garcia-Retamero and López-Zafra (2006) contend that even when female leaders perform in a way that is better than male leaders, evidence shows that they suffer some gender biases due to some socio-cultural beliefs about the incongruity between being a female and being a leader. For example, Askehave and Zethsen (2014) note that gender biases harm women in some organisations in recruiting and hiring.

Furthermore, Mulvaney et al. (2007) argue that the contradictions between the female role (i.e. staying at home) and the typical employee role (i.e. spending time outside the home) can damage women's career advancement and thus, Muller-Kahle and Schiehl (2013) argue that male leaders are more effective than female leaders due to their masculine abilities. Likewise, Garcia-Retamero and López-Zafra (2006) conducted an experiment to understand how prejudice varies in different work environments and to investigate how some variables can reduce this prejudice. Their results show that in male dominated environments, the incongruity would be greater than in female dominated environments. In other words, although perceivers may manifest more prejudice towards females in a masculine industry,

female workers may penalise less in a feminine industry (e.g., the education and health sectors).

Garcia-Retamero and López-Zafra (2006) found that prejudice against females occurs more by females and older workers than males and younger workers. These results are in line with the general notion of the role congruity theory that talks about the automatic activation of stereotyping agentic qualities to be associated with leaders, while communal qualities are linked with females. Therefore, Eagly and Karau (2002) note that women are less favourably perceived for leadership positions. Furthermore, Ritter and Yoder (2004, p. 188) conducted a study to replicate and theoretically update the key principles of role congruity theory. They note that even when some women perform in a more masculine way, they still face prejudice because this way of performing is against their gender role and thus, they conclude that “women’s leadership emergence was not assured”.

More specifically, according to the meta-analysis conducted by Eagly and Carli (2003), male evaluators in masculine dominated organisations may discriminate against women more than female evaluators. Therefore, Ho et al. (2012) argue that the emergence of leaders depends on the dominant environment, i.e., in masculine tasks, males have more opportunities to emerge as leaders and in feminine environments females have the potential to become leaders. Therefore, it is arguable that the restrictions facing women to access leadership levels stem from the prejudicial evaluations that women encounter, and this prejudice is a consequence of the inconsistency between feminine features associated with females and masculine features associated with successful leaders (Eagly & Carli, 2003).

Some previous studies shed light on the potential advantages that females have. Marco (2012) notes that women have better managerial skills and thus, the glass ceiling that prevents women from being promoted has been shattered. Therefore, women’s involvement in the

economic workplace has become the expectation rather than the exception (Duffy et al., 2015). Moreover, female leaders are typically characterised as being more cooperative, taking care of others and less hierarchical and thus, females in leadership positions may overcome the prejudicial evaluation in many modern organisations (Garcia-Retamero & López-Zafra, 2006).

In line with this positive view, Eagly (2005) argues that more congruity between the female role and the leader role may mean more effectiveness of females in occupying leadership roles. Accordingly, this optimistic view has encouraged Garcia-Retamero and López-Zafra (2006) to claim that prejudice is changing over time. Nevertheless, Eagly and Carli (2003) insist that the extant incongruity between social groups (i.e. women) and the attributes linked with the success in particular social roles (i.e. leadership) leads to exhibiting more prejudice against this social group and consequently, potential discrimination may occur by devaluating them. In addition, Eagly (2005) contends that if authoritative or masculine qualities are needed to become a leader, the mere fact is that women may be prevented from occupying this role due to incongruity between this masculine role and the female gender role. This unfair prejudice stems from the notion of role congruity (i.e. the mismatch between the female stereotype and the leader stereotype).

Overall, research has highlighted some differences between female and male CEOs in terms of leadership abilities (Katila & Eriksson, 2013) and still, there are negative prejudicial evaluations against females. However, Garcia-Retamero and López-Zafra (2006, p. 60) conclude that “there is a light at the end of the tunnel and this prejudice may change over time”. Likewise, Chizema et al. (2015) contend that increasing the number of females in leadership positions may change the traditional gender stereotypes against them. Hence, “gender is an important variable for consideration in any investigation of” sensitive research

(Berdychevsky & Gibson, 2015, p. 300) to assess if prejudice relates to the female's rarity in leadership ranks (Eagly & Karau, 2002). Consequently, scholars were attracted to focus on gender biased issues in business research (e.g., Diekmann & Schneider, 2010; Dyer et al., 2010; Kara et al., 2012; Marshall, 2011; Mavin & Grandy, 2016; Peus et al., 2015). One of the objectives in this thesis is to address how incongruity between the female role and the leader role leads to prejudicial evaluations that derail women from the advancement path.

According to the previous argument, the current thesis proposes that increasing the incongruity between the female role stereotype and the leader role stereotype may lead to and produce more prejudice against female leaders. Hence, the current thesis posits:

H1 There is a mismatch between the leader role stereotype and the female role stereotype (i.e. incongruity).

H2 The greater the incongruence between the female gender role and the leadership role, the more prejudice there will be against female leaders.

3.4.2 The relationship between prejudice against females and the emergence as well as the effectiveness of female leaders

A distinctive feature of the role congruity theory is that two forms of prejudice against women occur because of the non-feminine features associated with the successful leaders. As discussed in chapter two (section 2.2.5), these forms of prejudice may prevent women from emerging as leaders, and decrease their effectiveness as either potential or actual leaders (Eagly & Karau, 2002). This section discusses and reviews the famous extant literature on prejudice against female leaders and its consequences that may explain the lack or shortage of women in leadership posts.

In their study that seeks to extend the main notions of role congruity theory, Koenig and Eagly (2014) define prejudice as less positive perceptions against a group of people who are stereotypically mismatched with certain social role requirements. Therefore, regardless of the skills and abilities that a group of people have, prejudice leads to harmful discrimination against them based on their membership.

In line with the role congruity theory principle, it is obvious that when the female role is stereotyped in a way that mismatches with the stereotype of the leader role (i.e. role incongruence), a negative evaluation of females as potential or actual leaders may occur (i.e. prejudice). Key tests of the role congruity theory are to scrutinise sex variations in terms of leadership, and to confirm the difficulties that women face in becoming and playing leadership roles (Eagly & Karau, 2002). Therefore, even though females may have competitive skills in comparison to their male counterparts, they still suffer some disadvantages flowing from prejudicial assessments. According to Eagly and Carli (2003, p. 818), “prejudice consists of unfair evaluation of a group of people based on stereotypical judgments of the group rather than the behaviour or qualifications of its individual members”. In other words, prejudice reflects a tendency to perceive female leaders less favourably than males and thus, more obstacles encounter women to emerge as effective leaders (Eagly & Karau, 2002).

Koenig and Eagly (2014) note that, in some contexts, females are perceived to be nurturing and warm which make them fit with certain jobs such as nursing. For example, women in Muslim majority countries are generally expected to balance their gender role with their social role (e.g., as workers) (Grünenfelder, 2013). As a result, women more than men are recipients of prejudice despite the fact that they have some feminine advantages, at least in leadership style (Garcia-Retamero & López-Zafra, 2006).

Likewise, Glass and Cook (2016, p. 3) reviewed the role congruity theory and they suggest that the performance of females is scrutinised more than males. Consequently, “this degree of scrutiny may weaken women's ability to lead effectively and may increase their turnover”. In addition, women are stereotyped as more nurturing and communicators (Gallant, 2014) and therefore, high positions in organisations are perceived as not feminised occupations where men still outnumber women in these positions (Ross-Smith & Huppertz, 2010). Likewise, Benschop et al. (2010) mention that in the public sector, women are expected to be more modest to avert shameful behaviour and need to apply more masculine behaviours to secure their advancement (Brannan & Priola, 2012). Hence, it is noticeable that women are disadvantaged in masculine dominated workplaces (Wessel et al., 2014).

In contrast to Brannan and Priola’s (2012) view, some other studies show that prejudice is changing over time. Eagly and Karau (2002) argue that prejudice is changing and women in some situations may not encounter this unfair evaluation due to some potential moderators that could influence such a prejudice. Given that the first form of prejudice (i.e. against potential female leaders) stems from the inconsistency between the female role and the leader role, therefore, the more congruence between the female role and the leader role, the less prejudice would occur against female leaders. For example, De Pater et al. (2010) note that men more than women face challenges in their jobs. Furthermore, for the reason that gender/leader role definitions are influenced by many contextual conditions, “numerous variables should moderate the two forms of prejudice” (Eagly & Karau, 2002, p. 576).

In particular, the two forms of prejudice can be explained in terms of prescriptive and descriptive aspects (i.e. characteristics believed to be in and preferred to be in each sex). Therefore, if the characteristics that are believed to be in women are not matched with the characteristics that are believed to be in leadership, prejudice is a common outcome (Eagly,

2005) and women suffer in reaching leadership posts. In this line, some previous meta-analysis supports the notion of prejudicial outcomes against females. For instance, Koenig et al. (2011) conducted a meta-analysis to investigate whether stereotypes of leaders is culturally masculine. They conclude that regardless of whether females have the appropriate skills and abilities to be in leadership positions, they face prejudicial evaluation of their leadership effectiveness. Eagly and Carli (2003) note that undoubtedly women exhibit an impressive performance in leadership; however, they encounter some forms of prejudices, particularly, in men-dominated contexts. There are, however, some interesting findings in terms of how prejudice may be changing in modern organisations.

Chaturvedi et al. (2012, p. 228) conducted a study to examine the heritability of leadership emergence. According to their genetic experiment study, the results show that females as males “appear to be as genetically prone to emerge as a leader” even though they are usually stereotyped in an incongruence way with the leader role. Moreover, contemporary organisations and the changing nature of leadership responsibilities grant females more advantages than in the past. Therefore, the notion of role incongruity between the female role and the leader role starts to become weaker and may be eroding because the new features of effective leadership become more harmonious with the female role (Eagly & Carli, 2003).

Glass and Cook (2016) conducted in-depth semi-structured interviews with 20 female leaders in different sectors. They argue that gender role stereotypes and gender biases can be reduced in a mixed-gender environment and pressure on female leaders as well as prejudicial evaluations would be reduced. Moreover, they argue that when struggling and in more risky situations, prejudice may be reduced and women more than men may have the potential to emerge as leaders.

Davison and Burke (2000) argue that prejudice against females is not always the case. Interestingly, in relation to some feminine-dominant occupations (e.g., the health sector), men may face different forms of prejudice that could prevent them from reaching leadership positions (cited in Eagly, 2005). Likewise, Eagly (2005) claims that it is more difficult for females to obtain followers' identification in a masculine dominated realm and for males in a feminine dominated realm. This is consistent with the basic notion of role congruity theory.

In sum, studies on gender stereotypes have gained significance in the current decade and scholars are paying further attention to this topic (e.g., Douglas, 2012; Kelan, 2010; Koyuncu et al., 2014; Liu et al., 2015; Vinkenburg et al., 2011). According to the previous literature on prejudice, it is remarkable that "prejudice rests on the idea of role incongruity" that expects a mismatch between the attributes of a female role and the attributes needed in a leadership role (Eagly, 2005, p. 465). Consequently, this type of prejudice may (a) prevent women from emerging as leaders and (b) influence their effectiveness negatively (Eagly & Karau, 2002). Hence, the current thesis posits that:

H3 There is a negative relationship between prejudice towards females and the emergence of female leaders.

H4 There is a negative relationship between prejudice towards females and the effectiveness of female leaders.

3.4.3 The relationship between gender equality practices and the emergence as well as the effectiveness of female leaders

Despite the increasing number of women in the labour market, still they face disadvantages in comparison to their male counterparts in terms of promotion to higher levels (Santero-Sanchez et al., 2015). The glass ceiling and firewall metaphors reflect the status quo of

discrimination in organisations (Bendl & Schmidt, 2010) and as a result, women in the leadership ranks remain under-represented compared to their male counterparts (Cook & Glass, 2014). The literature suggests that females' promotion to leadership positions is restricted by gender inequality practices and discrimination (King Penny Wan, 2014). Thus, their advancement to leadership positions is not assured. Pinar et al. (2011) assert that discrimination and unequal treatment against females in developing countries remains an issue that makes women powerless to compete with men. Hence, the current thesis makes this phenomenon one of its main objectives to be addressed in Jordan.

Although women and men sometimes occupy the same jobs, women usually encounter injustice and inequality (e.g., in promotion and wages) (King Penny Wan, 2014). Likewise, Santero-Sanchez et al. (2015) claim that even though women's participation in the workplace has enhanced quantitatively and qualitatively, they still face some barriers that stem from discrimination and gender inequality practices. Guimarães and Silva (2016) conducted a study to scrutinise the gender gap in the tourism sector. Their findings show that even when women are better educated than men, still, they encounter both vertical and horizontal segregation. Consequently, these inequality practices restrict women's upward mobility and this may explain the rarity of women in leadership positions.

Empirical findings assert that gender inequality practices are a major cause of vertical and horizontal segregation in the workplace (Campos-Soria et al., 2011) that exists horizontally or vertically. Horizontal segregation stems from stereotyping activities from a feminised or masculinised view, while vertical segregation is about stereotyping at higher levels to be suitable for men and thus, excluding women from higher levels (Santero-Sanchez et al., 2015). In line with this view, King Penny Wan (2014) notes that career advancement and promotion are more smooth for males in comparison to their female counterparts.

In investigating various themes and paradigms in gender relations, the findings show that females at executive levels are not in total control of their positions due to inequality in regimes (Murray & Syed, 2010). For example, women are still earning low wages in comparison to their male counterparts who work at the same level due to gender discrimination (Campos-Soria et al., 2015). Therefore, the turnover for women may be higher than men.

In terms of empirical relationships, Campos-Soria et al. (2015) found that there is no significant relationship between educational level for both genders and promotion decisions. However, they found a negative relationship between gender inequality and women's promotion to higher levels. Therefore, Campos-Soria et al. (2015, p. 81) argue that the invisible barrier that derails females from the promotion path is the "labour discrimination against women" and this discrimination is justified by the role that leaders play (McClelland & Holland, 2015). Furthermore, based on 40 interviews with female employees, King Penny Wan (2014) shows that career advancement and promotion are easier for males in comparison to their female counterparts. This is because, as Toh and Leonardelli (2012) found, there is a significant and positive relationship between gender equality practices and the number of women in leadership ranks. Likewise, Lyness and Judiesch (2014) conducted a longitude study from 2000 to 2007 to investigate the appraisal of 40,921 managers in 36 countries. Their results show that in high egalitarian cultures, women and men have equal opportunities to participate in the workplace.

Guimarães and Silva (2016) studied the gender wage gap in the tourism sector. They found that gender inequality practices are an attribution for the unexplained wage gap. In addition, empirical findings show that male workers have more opportunities for promotion than females (e.g., Santero-Sanchez et al., 2015) because of the negative discrimination and

gender inequality practices that prohibit females from competing with men in the labour market (Littrell & Bertsch, 2013). As a result, women leaders at all levels may have more intention to retire.

Based on their study of gender practices in Turkey and Pakistan, Özbilgin et al. (2012) show that gender inequality besides stemming from tradition and socio-cultural beliefs, is also strongly impacted by regulation and international agreements (e.g., Committee on the Elimination of Discrimination against Women). Moreover, anti-discrimination strategies have led organisations to follow a diversity enlargement strategy (Gröschl, 2011) to protect themselves from any potential vulnerabilities. Therefore, in terms of minimising gender gaps in organisations and towards more justice treatment for both genders, decision makers may take serious steps to enforce equality that could reduce discrimination and negative stereotypes against women and thus, the barriers that prevent women from emerging as leaders may be reduced (Campos-Soria et al., 2011).

Broadbridge and Kerfoot (2010) note that although there is a large body of literature on gender and management, there has never been a more important period for further investigation for the continuing discrimination and inequality practices against women in a leadership position. In particular, Özbilgin et al. (2012) say that studies on gender equality in Muslim majority countries are relatively few and previous studies reveal that gender discrimination against hospitality workers exists in various countries (Ineson et al., 2013). Accordingly, the current thesis seeks to measure the extent to which gender inequality practices exist in the hotel sector in Jordan, and how these inequality practices prevent women from emerging as effective leaders. To this end and according to the above findings, this thesis posits:

H5 The greater the gender equality between females and males within organisations, the greater the possibility of females to emerge as leaders.

H6 The greater the gender equality between females and males within organisations, the greater the perceiving females as effective leaders.

3.4.4 The relationship between leadership development programmes and the emergence as well as the effectiveness of female leaders

One of the priorities in the organisational agenda is to advance women's abilities through leadership programmes (Gallant, 2014). Recently, proactive initiatives have been occurring to formalise leadership development programmes for women. One major reason for these programmes is to allow women equal opportunities in the labour market. In particular, such programmes concentrate on gender consequences at high levels in organisations "to stimulate a greater level of consciousness regarding symbolic interactions in the workplace" (Gallant, 2014, p. 214). This section critically reviews the extant literature about leadership development programmes and how these programmes relate to female's upward mobility into leadership positions.

Empirical studies reveal that the emergence and effectiveness of female leaders in organisations largely depends on the availability, quality and equality of leadership development programmes. In scrutinising the heritability of a leader's emergence, Chaturvedi et al. (2012) found a positive relationship between the availability of leadership programmes and the emergence of female leaders. Likewise, Yeh (2013) claims that training programmes are essential for managers when dealing with employees and hence, formalised leadership programmes are presently increasing especially for women (Gallant, 2014). Chaturvedi et al. (2012) note that females' upward mobility and promotion into leadership ranks are restricted

due to the lack of training and development programmes. Furthermore, Huang and Gamble (2015) extended the gender role theory by focusing on gender variations through different lenses. Their study suggests that leadership development programmes are strongly associated with improving females' skills and abilities and raising their self-confidence and therefore, they may cope better with different tasks (e.g., leadership tasks). In line with this, Eagly (2005) claims that addressing interpersonal processes in leadership development programmes for females increase their abilities to be perceived as effective leaders.

Additionally, according to the 40 interviews conducted with females by King Penny Wan (2014), women may have more potential to get promotions than men because (a) they have better communication skills with their managers, (b) they deal with customer complaints in a better way and (c) they participate more in training and development programmes. Therefore, King Penny Wan (2014) argues that because females attend leadership programmes, their promotion may be faster and easier.

Coronel et al. (2010) note that some obstacles stemming from the dual roles of mother–professional compatible may lead to women facing different types of discrimination. For instance, lack of support and insufficient training programmes to advance their leadership qualities. Therefore, one of the potential outcomes expected from the lack of women's participation in training programmes is to have less trust of the followers (Eagly, 2005) and therefore, restrictions on a female leader's emergence process are expected. According to Ravichandran, Cichy, Powers and Kirby's (2015) study that was conducted to explore the perceptions about training and development programmes including training methods, workers appreciate and value managerial support and are eager for development programmes. Thus, one of the high priorities in organisations is to provide high quality development programmes for females and males equally.

Thus, studying the importance of training programmes for managers is fundamental in the 21st century and it has attracted many scholars to contribute theoretically and empirically in this field (e.g., Asree et al., 2010; Brookes & Becket, 2011; Chen et al., 2012; Nicely et al., 2011). Specifically, it could be assumed that men and women would be highly appreciative of equal opportunities in training and development programmes that enhance their career progression (Huang & Gamble, 2015). However, the majority of studies show that men more than women have opportunities to participate in training and development programmes because of the negative stereotyping against women (King Penny Wan, 2014). It seems however, that even when women do participate, they suffer some difficulties because of cultural and other biases against them (Eagly, 2005). Therefore, gender differences in terms of career relevant experience obviously influence the need and the design of leadership development programmes (Fitzsimmons et al., 2014) and hence, modern organisations are encouraged to pay further attention to training and development programmes to enhance autonomy (Kuvaas & Dysvik, 2009) and to support executive women (Murray & Syed, 2010). Likewise, it is imperative for human resource professionals and academics alike to take gender relations into consideration when designing and running leadership development programmes.

In respect of this, an academic step is needed to address the extant programmes for developing female leaders in organisations and to investigate how such programmes are linked with the number of females in leadership positions. To this end, the current thesis will scrutinise three major dimensions relevant to leadership development programmes and significantly linked with the number of females in leadership positions. These dimensions are (a) the availability of LDPs, (b) the quality of LDPs and (c) the equality of LDPs for men and women. According to the above argument, this thesis posits:

H7 There is a positive relationship between leadership development programmes and the emergence of female leaders.

H7 (a) There is a positive relationship between the availability of leadership development programmes and the emergence of female leaders.

H7 (b) There is a positive relationship between the quality of leadership development programmes and the emergence of female leaders.

H7 (c) There is a positive relationship between the equality of leadership development programmes and the emergence of female leaders.

H8 There is a positive relationship between leadership development programmes and the effectiveness of female leaders.

H8 (a) There is a positive relationship between the availability of leadership development programmes and the effectiveness of female leaders.

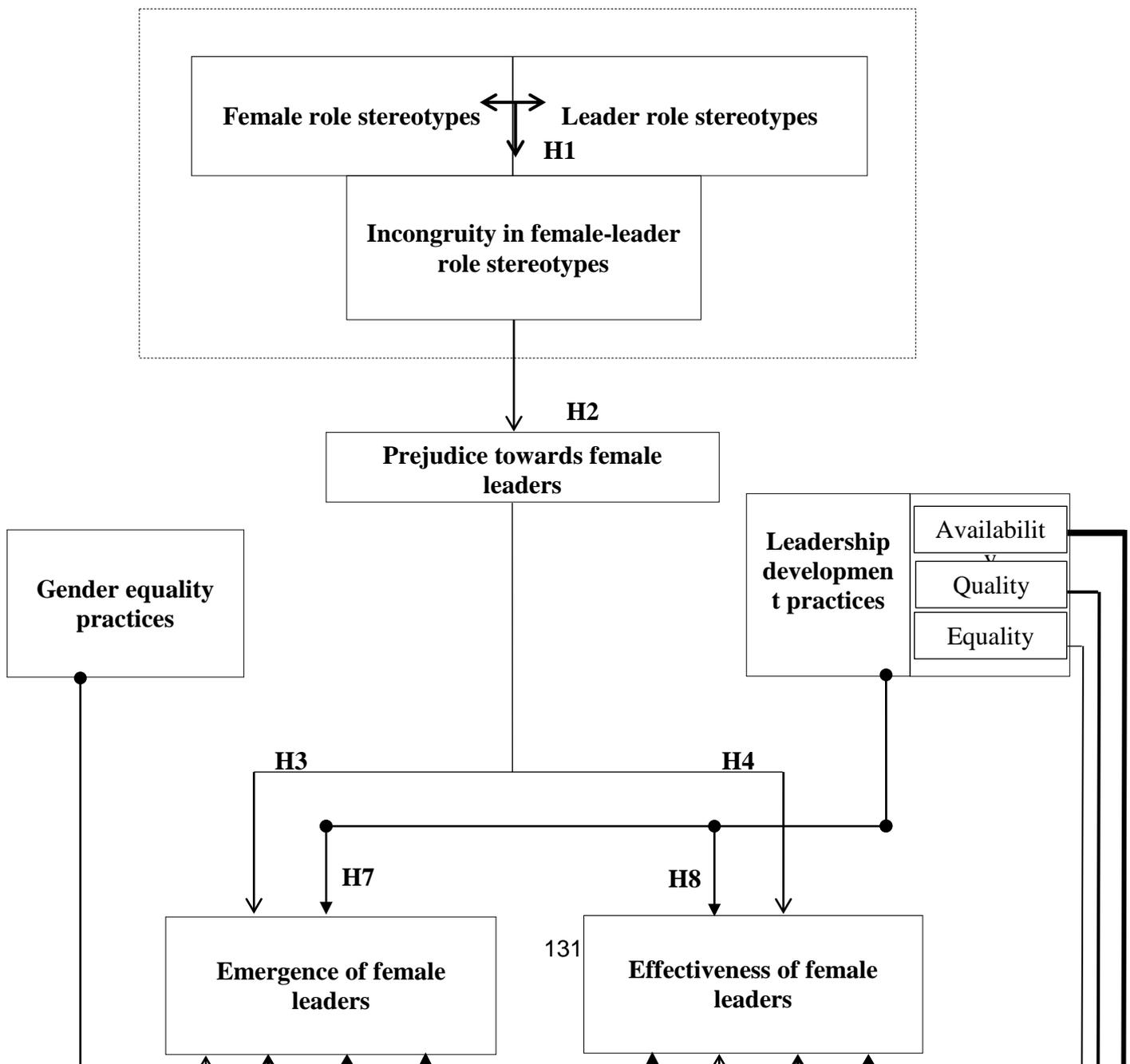
H8 (b) There is a positive relationship between the quality of leadership development programmes and the effectiveness of female leaders.

H8 (c) There is a positive relationship between the equality of leadership development programmes and the effectiveness of female leaders.

3.5 Theoretical framework and research hypotheses

According to the role congruity theory and the reviewed literature, a theoretical framework was developed. See Figure 3.1.

Figure 3. 1 Theoretical framework



In light of the reviewed literature and the theoretical framework model, 8 main hypotheses were developed in addition to 6 sub-hypotheses as shown in Table 3.3.

Table 3.3 Research hypotheses

Research hypotheses	
H1	There is a mismatch between the leader role stereotype and the female role stereotype (i.e. incongruity)
H2	The greater the incongruence between the female gender role and the leadership role, the more prejudice there will be against female leaders
H3	There is a negative relationship between prejudice towards females and the emergence of female leaders
H4	There is a negative relationship between prejudice towards females and the effectiveness of female leaders
H5	The greater the gender equality between females and males within organisations, the greater the possibility of females to emerge as leaders
H6	The greater the gender equality between females and males within organisations, the greater the perceiving females as effective leaders
H7	There is a positive relationship between leadership development programmes and the emergence of female leaders
H7(a)	There is a positive relationship between the availability of leadership development programmes and the emergence of female leaders
H7(b)	There is a positive relationship between the quality of leadership development programmes and the emergence of female leaders
H7(c)	There is a positive relationship between the equality of leadership development programmes and the emergence of female leaders
H8	There is a positive relationship between leadership development programmes and perceiving female leaders as effective leaders
H8(a)	There is a positive relationship between the availability of leadership development programmes and the effectiveness of female leaders
H8(b)	There is a positive relationship between the quality of leadership development programmes and the effectiveness of female leaders
H8(c)	There is a positive relationship between the equality of leadership development programmes and the effectiveness of female leaders

3.6 Summary

Key variables of the current thesis and their relationships were critically discussed in this chapter, namely incongruity in the female role and leader role, prejudice towards female leaders, gender equality practices, leadership development programmes and the emergence and effectiveness of female leaders. As shown in Figure 3.1, the variables that were construed as independent are incongruity between the gender role and leader role, gender equality practices and leadership development programmes. The outcome variables (i.e. dependent variables) are the emergence of female leaders and the effectiveness of female leaders. In addition, the relationship between the incongruity variable as an independent variable and the dependent variables is occurring through the prejudice variable, thus, prejudice is the intermediate variable.

The need for an in depth empirical inquiry into the identified gap and to yield a more complete picture of the congruity/incongruity in the female role and leader role, it is worthwhile pursuing this study drawing on a large sample to achieve a generalisable view of the phenomenon because the “future promise of this line of research is to identify ways to close the persistent gap between the roles of being female and being designated a leader” (Ritter & Yoder, 2004, p. 192). This will be achieved through the evaluation of the role congruity theory in a non-Western context in which this area of research was not well addressed in the literature and accordingly, scholars have started claiming that “more studies in Eastern nations would help to address questions about the masculinity of leadership roles” (Koenig et al., 2011, p. 22). In sum, this chapter systematically reviewed the recent literature and critically discussed the relationships between all variables to posit and support the hypotheses. To achieve the current aim and objectives to bridge the identified gap in the literature, the next chapter (i.e. the methodology chapter) elaborates the adopted methodology for this end.

CHAPTER FOUR: METHODOLOGY

4.1 Introduction

The aim of this chapter is to discuss the philosophical premises of the present thesis, as well as to elaborate the research methodology used to meet the research aim and objectives, wherein seek to examine the perceptions of employees on the incongruity between female roles and leader roles, and further how this incongruity may lead to prejudicial evaluations towards female leaders in Jordanian organisations. This chapter covers the following areas. First, it discusses the research philosophy that has been adopted to meet the aim and objectives. Second, it presents the research design in order to justify the selected methods and strategies. Third, it explains the questionnaire development process and shows how the adopted instruments are valid and reliable. Fourth, this chapter identifies the research population and the sample by reviewing the Jordanian context. Fifth, it lays out the research procedure for collecting data and the techniques and tools used for analysing these data. Finally, it touches on the limitations of the adopted methodology as well as offering some ethical considerations.

4.2 Research philosophy

Since the research process requires in-depth insights about the world around us (Remenyi, 2002), researchers need to consider philosophical matters in order to reach logical thematic conclusions. There are many reasons that underline the importance of understanding the research philosophy (e.g., Easterby-Smith, Thorpe & Jackson, 2012; Hassan, 2013; Mkansi & Acheampong, 2012). For instance, Saunders, Lewis and Thornhill (2009) argue that a research philosophy helps us with how we perceive the world, and further reflects the nature of knowledge to help us understand how this knowledge has been developed. Thus, being

aware of these issues will support the research strategies and methods in terms of how to collect, analyse, interpret and present data.

The paradigm continuum adopted from Morgan and Smircich (1980) explains the relationship between ontological, epistemological and methodological aspects in social science. As shown in Table 4.1, the exploration of pure subjectivity phenomena involves human imagination and interpretations to reach a more logical thematic conclusion, whereas on the other extreme, objective subjects need precise experiments, such as surveys and lab tests.

Table 4.1 The paradigm continuum

	Subjective approaches ←				→ Objective approaches	
Ontological assumption	Reality as a projection of human imagination	Reality as a social construction	Reality as a realm of symbolic discourse	Reality as a contextual field of information	Reality as a concrete process	Reality as a concrete structure
Epistemological stance	To obtain phenomenological insight, revelation	To understand how social reality is created	To understand patterns of symbolic discourse	To map contexts	To study systems, process, change	To construct a positivist science
Research methods	Exploration of pure subjectivity	Hermeneutics	Symbolic analysis	Contextual analysis of structure	Historical analysis	Lab experiments, surveys

Source: Adapted from Morgan and Smircich (1980)

“It is unavoidable that the debate on ontology and epistemology which follows has a competitive ring” (Saunders et al., 2012 p.129). Therefore, the following sections took a further step in understanding these philosophical dimensions towards selecting the most appropriate position for the current thesis.

4.2.1 Epistemology

Epistemology refers to how people constitute acceptable knowledge and how they accept reality (Saunders et al., 2012). Walliman (2006) defines epistemology as the way to know things and what things are considering to be as acceptable knowledge. Therefore, understanding and choosing the appropriate epistemological view in any research may enable the researcher to situate themselves within the relevant field of study (Anastas, 2002).

There are sub-categories classified under the epistemological positions. The literature shows that these classifications are not common or widely agreed. The current thesis follows Nelson and Prilleltensky (2010) and Saunders et al.'s (2012) classification for the epistemological approach which mainly focuses on positivism, interpretivism and post-positivism. Table 4.2 shows the contrasting implications for these epistemological stances.

Table 4.2 Contrasting implications for the epistemological philosophy.

	Positivism	Post-positivism	Interpretivism
The observer	Must be independent	Is not isolated from human individuals	Is part of what is being observed
Human interests	Irrelevant	Theories do not cumulate historically	The main drivers of science
Research progresses through	Hypothesis and deductive	Facts are theory-laden	Inductive
Unite of analysis	Reduced to simplest terms	Scientific method is not merely logical entailment	May include the complexity of the whole situation
Generalizability through	Statistical	Theories cannot be reduced to observations	Theoretical abstraction
Sampling requires	Large number selected randomly	Observation is not theory-neutral	Small number chooses for specific reasons

Source: Adapted from Easterby-Smith et al. (2012) and Zammito (2004).

This study focuses on positivism, interpretivism and post positivism paradigms. The following sections explain these epistemological dimensions and determine the proper position for the current thesis.

4.2.1.1 Positivism

In relation to the first paradigm, “the French mathematician and philosopher Auguste Comte developed the system of philosophy referred to today as classical positivism” (Balak, 2006, p. 109). Positivists perceive the social world as outside of our human complexity, and therefore, the objective approach should be followed to understand it (Easterby-Smith et al., 2012).

According to this epistemological view, “knowledge is only of significance if it is based on observations of this external reality” (Easterby-Smith et al., 2012, p. 22). Therefore, positivism in general involves empirical testing, in which it is closer to the natural sciences. These testing strategies exist to accept or reject a certain hypothesis, and thus, this approach works deductively (Greener, 2008).

According to Wood and Welch (2010), the positivism epistemology is associated with deductive reasoning, i.e. hypothesis testing, and the deductive approach is linked with quantitative methodology. Likewise, Saunders et al. (2009) argue that positivists focus more on quantifiable explanations, which is favour statistical analysis. Hence, positivism is closely related to the laws of cause and effect, in which deductive reasoning is appropriate to examine theories (Hassan, 2013).

This philosophical stance has been criticised and supported by many authors. For instance, Raddon (2010) suggests that this approach enables the researcher to collect large amount of data and allows to have more control over the research process given that this epistemological

position relies on a certain theory (i.e., deductive) rather than generating a theory (i.e., inductive). Previous studies note that positivism approach helps in preventing radical social change by excluding as irrational any norms that go beyond the facts (Bentz and Shapiro, 1998). Hence, scholars note that this philosophical approach neglects any human intervene and the social processes (e.g., how people interact and believe) are difficult to be understood and explained (e.g., Tajvidi & Karami, 2016). Therefore, since this epistemological stance excludes any human intervention, this paradigm is considered unsuitable for the current thesis.

4.2.1.2 Interpretivism

The second paradigm i.e. *interpretivism paradigm*, leads the researcher to understand the social world subjectively (Bryman, 2012). Saunders et al. (2009) state that interpretivism is important when perceiving humans as social actors. Likewise, Greener (2008) argues that in interpretivism research, the perceptions of people are the only way to understand outside entities. Hence, this view of philosophy implies that subjectivity is fundamental to social actions and our perceptions that are influenced by our beliefs, which lead us to experience the world (Walliman, 2006).

Some scholars argue that in social studies, the interpretivism approach is more widely used (Saunders et al., 2009). For example, in qualitative research, the interpretivism position is applicable in conducting interviews to understand the constructions of reality by social actors (Greener, 2008).

Some philosophical scholars criticize this epistemological philosophy while others support it by touching upon different advantages when applying this approach. For instance, Bryman (2012) argues that in conducting certain research using interpretivism view may help the

researcher to reach surprising findings by allowing in-depth interpretation of others interpretations. In addition, this philosophical stance allows the researcher for a better understanding of the social processes, and gains deeper knowledge of the `how` and `why` questions (Raddon, 2010). In contrast, as pointed by other scholars and writers, potential biases may exist. For instance, Saunders, et al. (2009) note that the researcher explains social characters and concludes thematic conclusion based on his/her own meanings which make the results appear as less trustworthy by others (Raddon, 2010). Likewise, Hassan (2013) supports this view by arguing that when applying this philosophical perspective in a particular research, the results are limited by the size of the sample and therefore, the researcher need to analyse the data more in-depth to validate the conclusions. As a result, interpretivists argue that their way of perceiving the knowledge is flawed (Abuorabl, 2012). Hence, given that this paradigm offers purely subjective conclusions, and excludes any empirical tests, this paradigm is not well suited for the current study.

4.2.1.3 Post-positivism

In relation to the third paradigm, *realism or post-positivism* is different from positivism by accepting, to some extent, human knowledge. This paradigm allows the researcher to gain in-depth insights about particular facts by building evidence to support an existing theory (Hesse-Biber & Leavy, 2010). As Krcmar, Ewoldsen and Koerner (2016) claim, in a realism paradigm, theories are not corroborated by evidence to prove them, rather, they are supported by failing to disprove them. In addition, Chilisa and Preece (2005) argue that post positivism accepts reality as outside of humane thinking, however, they believe that all theories possess a margin of error. Therefore, within this paradigm, human interactions (as well as their interpretations) are essential. Accordingly, under this paradigm, people aim to explore what lies behind positivism facts.

Similarly, Chilisa and Preece (2005) note that post-positivism, like positivism, perceives reality as independent of human thinking that can be verified through scientific method. Nevertheless, post-positivists recognise that this reality has a margin of error in which all theories are revisable. Therefore, as Youngman and Hadzikadic (2014) mention, “post-positivism is based in complexity and non-linear system theory” (p. 276) in which the reality is not necessarily observable by quantitative measures solely, but rather can be corroborated by human thinking. Hence, in light of the present thesis that applies numerical and textual analysis to support the hypothetico-deductive testing with human thinking/insights, the post-positivism was deemed suitable.

This choice is reflective in the research design in terms of methods, strategy, sampling and analysis. For example, since post-positivism retained the ideas of positivism (e.g., the social world exists independent of human, commitment to objective methods), it allows a better acceptance of human beings as observers (Greene, 2007). This is in line with the present thesis that applies mainly quantitative methodology (hypothesis testing) on the one hand, and gains human thoughts/insights on the other. Therefore, given that this thesis uses deductive-inductive method of reasoning in order to achieve the research objectives (see section 4.2.3), post-positivism (i.e., in between positivism and interpretivism) can therefore be seen as an alternative approach, combining the advantages from both quantitative/positivism and qualitative/interpretivism research in answering the research questions (Rietmann, 2013).

This philosophical position allows the researcher to include open-ended questions in the survey questionnaire to obtain, in addition to the numerical data, human ideas, thoughts, insights and interpretation of the problem under study. In relation to the sample, given that the post-positivism permits to include human intervene in which the aim of this thesis is to scrutinise people’s perceptions, the sample was impacted, by included employees from

different managerial levels. Finally, towards answering the research questions, the post-positivism approach allows the researcher to test the numerical data (i.e. hypothetical-testing) towards verifying a theory on the one hand, and to analyse textual data to further support the numerical results.

Overall, a post-positivism paradigm was found to be the most appropriate paradigm for the current study, since it seeks to explain the relationships between certain hypotheses, and further explores what supports these hypotheses.

4.2.2 Ontology

The second philosophical orientation (i.e., ontology) refers to the way people perceive the nature of reality (Saunders et al., 2012). This philosophical orientation is concerned with understanding how the world operates (Saunders, et al., 2009) and thus, researchers will perceive the knowledge/fact in different ways. According to Bryman (2012), the core issue of the ontological angle is whether the social entities are classified under subjective or objective entities. Hence, comprehending the objectivism and subjectivism beliefs enhances the research methodology, methods for collecting data, and the ways for interpreting certain phenomena (Hassan, 2013).

The following two sections explain in detail these philosophical classifications (i.e. objectivism and subjectivism), compare them, mention the advantages and disadvantages for both, and finally choose the appropriate position for guiding the present thesis.

4.2.2.1 Objectivism

According to the objective ontological school, that reality is outside and beyond our influence (i.e. there are no human interpretations in perceiving the world) (Bryman, 2012). Saunders et

al. (2009) claim that in objectivist research, there is separation between social entities and social actors in which the reality exists outside. Thus, the social phenomena are not dependent on social actors (Walliman, 2006).

Some scholars criticize this philosophical stance by arguing that this ontological view is not suitable for social sciences. Moreover, because of the complex nature of human beings, those humans require some extent of subjectivity in conducting social studies due to its complexity (Hassan, 2013). Though, much of business studies assume that the reality is objective and accordingly, they adopt objectivist philosophical position (Holden & Lynch, 2004).

Morgan et al. (1980) mention that in social science, quantitative approach is appropriate because it allows the researcher to perceive the world as a tangible structure and to freeze the complex social towards reducing the human intervene. Therefore, they argue that the social world consists of objective measurements. Hassan (2013) claims that quantitative methods, deductive reasoning, and positivist epistemology are associated with objective ontology. Thus, in light of the aim and objectives of the current thesis that include deductive-hypothesis testing as well as the need for the inductive interpretation of textual data, the ontological position adopted is neither fully objective nor subjective.

4.2.2.2 Subjectivism

In contrast to the objective ontology, subjectivism is another philosophical approach in perceiving the reality of the world. Saunders et al. (2009) argue that social actors (i.e. humans) play crucial role in creating the social phenomena. Likewise, Greener (2008) argues that subjectivists perceive entities as a dependent reality, and this reality constructed in the mind of people. This view suggests that people understand the social world by social products that are influenced by interactions (Bryman, 2012). Likewise, Walliman (2006)

claims that social issues are constantly changing because they result from the social interactions. Hence, Saunders et al. (2009) suggest that it is important for researchers to be aware of the subjective meanings to understand any social actions.

Like other philosophical views, subjectivism has been criticized by scholars. One of the main weaknesses of subjectivism is the relativism and incommensurability. Further critique is that this philosophical position is considered as a threat for scientific development (Hassan, 2013). However, other scholars support the subjectivist approach. For example, Drapeau (2002) concludes that two essential purposes for any certain research can be served by applying subjective ontology: (1) enhance the understanding of a particular object and (2) understand human interactions in a better way.

According to the literature and to the preceding argument, subjectivism is closely related to qualitative research method, inductive reasoning, and interpretivism epistemology (e.g. Wood & Welch, 2010). Likewise, Greener (2008) claims that interpretivism is usually used in qualitative research to allow the researcher to construct subjective perspectives.

To summarise, given that this thesis includes deductive-hypothesis testing as well as applies inductive analysis of textual data, the ontological position is neither fully objective nor subjective.

4.2.3 Ways of reasoning: Deduction and induction

Gray (2013) asks an essential question i.e., as a researcher, should we start with a theory, or should our research leads to a theory. Based on this question, there are two methods of reasoning; the deductive and inductive approaches. The deductive approach is more closely related to a hypothesis-testing approach (i.e. quantitative method) (e.g., Gray, 2013), while the inductive approach is appropriate for qualitative methods that seek to begin with details in

order to conclude with a general statement. More specifically, Gray (2013) argues that after testing a certain hypothesis deductively, the results clarify the relationship between two or more concepts. This means that deductive reasoning is appropriate for quantitative studies that seek to understand relationships. In contrast, in the inductive approach, the researcher looks to build meanings and patterns by gathering specific data and observing certain details.

Both approaches have limitations and face various criticisms. For instance, with regard to the deductive approach, the empirical analysis is difficult to be validated (Hassa, 2013). Similarly, inductive reasoning possesses some weak points as well, e.g., subjectivity is predominant in inductive research and thus, bias is a potential outcome. Moreover, Walliman (2006) argues that there are some conditions for generalisation in inductive research. For example, many observation statements are needed, observations need to be repeated, and no contradictions between these statements should occur.

Nevertheless, although both deductive and inductive methods of reasoning have certain limitations, both contribute to enhance the research methodology (Hassan, 2013). For example, one important issue when conducting research is the given time restrictions, thus, the deductive approach usually depends on a “one take” data collection, which is quicker to be accomplished. In addition, the inductive approach gains deeper knowledge and a better understanding of the social actors who are attached to a particular phenomenon (Saunders et al., 2009).

Since the theoretical framework of this research stems from the role congruity theory of prejudice toward female leaders, in which certain hypotheses are needed to be tested (as well as the need to supplement these results by people's insights), this research adopts a deductive-inductive method of reasoning in order to answer the research questions and seek to understand the salient relationships and justify the results.

4.3 Research design

This part of the chapter reviews the research design as a framework to guide the data collection process and the analysis techniques. There are various types of research design that may be applied in different research projects (Walliman, 2010) in which the nature of the problem influences the choice of which design to apply. According to the literature, there are different classifications for the research design. Some scholars deem that the issues relevant to the decision about the purpose of the study (e.g., descriptive, exploratory), the study location, the extent of the researcher interference, its temporal aspects (e.g., cross sectional vs. longitudinal), the unit of analysis are components of the research design (Sekaran & Bougie, 2010).

Other researchers suggest that the research design comprises of philosophy, approach (i.e. deductive, inductive) methodological choices (i.e. mono method quantitative, mono method qualitative and mixed method), strategies (i.e. experiment, survey, case study, ethnography, action research and grounded theory), time horizon (i.e. cross sectional and longitudinal) and procedures (i.e. data collection and data analysis) (Saunders et al., 2012). For the current thesis, the step of designing the research in which the requisite data can be collected and analysed to achieve the aim and objectives will follow Saunders et al.'s (2012) classification. The following sub-sections will discuss five basic aspects of the research design (i.e., methodological choice, strategy, data collection method, time horizon and the purpose of the study). In relation to the philosophy and approach of the study as components of the research design (Saunders et al., 2012), see section 4.2.

4.3.1 Methodological choice

The methodology is “the procedure of research techniques” used to clarify how certain research is conducted within a certain paradigm (Daniel & Sam, 2011, p. 39). For a better understanding, a further attention may be paid to two broad labels, i.e., quantitative vs. qualitative research. Wood and Welch (2010) argue that the distinctions between quantitative and qualitative are not obviously defined. For example, some scholars use statistical induction terms, which leads to confusion, due to the overlap between quantitative (statistical) and qualitative (induction) approaches (Wood & Welch, 2010). Hence, this part of the research will examine the differences between quantitative and qualitative methodologies in order to shed light on the appropriate method, and justify why this thesis is better suited with either a quantitative, qualitative or mixed methods methodology.

Bryman (2012) suggests that the quantitative methodology depends on quantifiable data, and thus, deductive reasoning is required for the theory testing. Additionally, this approach is linked with perceiving the reality as an external and objective reality and using the positivism position to perceive the nature of science is essential. In contrast, the qualitative approach depends on words, and in collecting and analysing textual data. Consequently, inductive reasoning is appropriate with an interpretivism epistemology (i.e. people interpret their social world), which means that subjective ontology will take place within this approach. Likewise, Garbarino and Holland (2009) contend that what we should consider in qualitative or quantitative research is the types of collected data. For instance, numbers and quantifiable data relate to the quantitative approach, whereas qualitative methods use data in textual forms. Therefore, there are different methods under these two types of research. In brief, quantitative methods predict relationships; while qualitative methods explain these relationships (Garbarino & Holland, 2009).

To address the limitations linked with a mono method (either quantitative or qualitative), a mixed methods approach can be utilised. According to Creswell and Clark (2011), there are four prototypes of mixed methods designs, which are as follows:

- 1- Convergent parallel design: a combination of quantitative and qualitative within one study.
- 2- Sequential design: a quantitative procedure, followed by a qualitative approach, or vice versa.
- 3- Embedded design: some qualitative data is obtained within quantitative methodology, or vice versa.
- 4- Multiphase design: includes more than one study with different methodologies used towards achieving one objective.

“Leadership research has a long history of a quantitative approach, and it remains the most commonly used approach among leadership researchers” (Stentz, Clark & Matkin, 2012, p. 1173). However, in relation to leadership stereotypes, Koenig et al. (2011) note that there are few quantitative studies that scrutinise people’s perceptions of leadership. Therefore, the current thesis contributes to the literature by using quantitative methodology to collect and analyse numerical and textual data based on a large sample and scrutinises how people’s perceptions (i.e. stereotypes) and other variables are influencing female leadership. Numerical data will be collected using Likert scale questions, while textual data will be collected using open-ended questions. The following discussion provides a critical justification for the methods used in the current thesis.

Quantitative methods utilise statistical procedures to determine trends or regularities in a data set to offer insights about problem under investigation (Reis & Sprecher, 2009). Given that

this thesis seeks to test hypotheses, it was deemed that applying quantitative measures is more relevant (Liessmann, 2007) to empirically examine predictional relationships from amongst the underlying variables. Therefore, towards verifying the hypotheses using numerical data, a survey strategy is the most appropriate instrument to collect numerical data for further statistical tests. The survey strategy is mainly linked with the deductive way of reasoning (e.g., Bryman, 2012; Li, 2016) and thus, in line with the deductive logic in the present thesis (i.e., starts from a theory), a survey strategy will be used (see section 4.3.2).

Besides measuring relationships among underlying variables, this thesis aims to offer in-depth insights about implications of contextual factors (culture, religion and laws) on female leaders to further support the quantitative results. Therefore, open-ended questions were added to the survey questionnaire towards reaching candid thematic conclusions (i.e., inductively). Overall, the methodological choice for the current thesis is mainly quantitative because (1) the numerical data received fundamental consideration, while the textual data considered as supplemental illustration and commentary for the quantitative results and (2), because both numerical and textual data were collected by the use of a survey questionnaire.

4.3.2 Research strategy

A strategy is a way of achieving a particular objective. Therefore, the research strategy can be defined as a plan of actions towards answering the research questions (Saunders et al., 2012). Likewise, Bryman (2012) argues that a research strategy is the overall direction for conducting a research. However, there are different strategies that can be used to answer different types of research questions, such as, experiments, surveys, case studies, action research, ethnography and grounded theory.

For the purpose of the current thesis, a survey strategy was adopted. The rationale behind this choice is that due to the nature of the research questions, research methodology and previous literature that suggests that to generalise the findings, the strategy should be principally associated with a survey research. In addition, a survey research strategy usually depends on questionnaires to allow the researcher to reach a large sample (Saunders et al., 2012). Furthermore, Gray (2013) claims that a survey strategy seeks to test a theory by understanding relationships between variables. Therefore, because a survey strategy is useful to reach large sample (Saunders et al., 2012) and is useful in testing a theory by understanding relationships between variables (Gray, 2013), this strategy was applied to achieve the research objectives.

4.3.3 Data collection methods

In relation to the data collection method, the present thesis attempts to answer the following questions: (a) are there any relationships between the research variables, and (b) what is the nature and strength of these relationships. Accordingly, a self-completion questionnaire will be applied, drawing on a survey of the hotel sector in Jordan in order to obtain generalisable data through examining the relationship between gender and leadership practices and women's leadership outcomes.

The justification for using this method is the need to study a large sample due to generalisation purposes, which is consistent with the research objectives. Saunders et al. (2012) argue that the best method for the survey strategy in collecting data is the use of questionnaires. Furthermore, Phellas, Bloch and Seale (2011) argue that there are distinct benefits when researchers use surveys and apply a self-completion questionnaire. For instance, it allows the research to expand into a greater geographical coverage, diminishes the biases that exist in other data collection methods, and offers anonymity for the participants.

Thus, more accurate answers can be obtained, especially when the subject area of the research is considered sensitive.

4.3.4 Time horizon

Moving to the next part in the research design, i.e. choosing a time horizon, the researcher should ask an essential question while conducting a certain research i.e., “do i want my research to be a snapshot taken at a particular time, or do i want it to be more akin to a diary or a series of snapshots and be a representation of events over a given period?” (Saunders et al., 2012, p. 190). Hence, there are two alternatives when considering the time horizon; these are: cross-sectional studies and longitudinal studies. According to Greener (2008), cross sectional research means that the researcher investigates certain phenomena at a specific time, while longitudinal research is concerned with studying phenomena during a period of time.

Saunders et al. (2012) suggest that cross sectional studies are appropriate for survey studies. Therefore, since the present thesis uses a survey strategy and seeks to test relationships (and further needs to collect data once during few months), a cross sectional approach was selected.

4.3.5 Purpose and nature of the study

Saunders et al. (2012) claim that the nature of any particular set of research questions will lead the research to involve exploratory, descriptive, or explanatory research. Exploratory studies seek to discover what is happening in a certain situation and generate new understanding about a particular phenomenon (Hassan, 2013), while descriptive research aims to provide an “accurate profile” of entities (Saunders et al., 2012). In other words, “descriptive studies seek to ‘draw a picture’ of a situation, person or event or show how

things are related to each other” (Gray, 2013, p. 36). The third purpose of any research is to explain things, which is an explanatory nature of research design that seeks to explain descriptive information. Thus the differences between descriptive and explanatory are equivalent to the differences between qualitative and quantitative research (Gray, 2013).

According to the research questions that seek to understand the relationship between variables (and the need for testing hypotheses), the nature of the current research is explanatory. In addition, a part of this thesis seeks to explore a further understanding about certain other relevant factors as a supplementary of the quantitative findings. Thus, it can be concluded that the present thesis is involved in both an explanatory and exploratory nature.

Overall, a cross sectional study using a quantitative approach was applied, drawing on a survey of the hotel sector in Jordan, in order to explain the relationship between gender and leadership practices and women's leadership outcomes, by the means of a self-completion questionnaire.

4.4 The questionnaire development process

This section aims to elaborate the procedure used in developing the survey questionnaire. It covers the process of defining the research variables (i.e. operational definition), the scales used in the questionnaire, how the questionnaire was translated, how the questionnaire was pre-tested and the final layout of the questionnaire.

4.4.1 Operational definitions

To test the hypotheses within the theoretical framework, we first need to measure variables that constitute these hypotheses. Generally, there are two types of attributes of objects that are measured through their characteristics; (1) attributes of objects that can be physically

measured and (2) attributes of objects that are more abstract (i.e. more difficult to be measured) (Sekaran & Bougie, 2010). In the current thesis, it is not straightforward to physically measure variables in the theoretical framework, and they are considered more nebulous because of their subjective nature. To address this issue with a view to measuring these subjective variables, one technique is to break down these abstract notions into more precise attributes. This process is called “operationalizing the concepts” (Sekaran & Bougie, 2010, p. 127). In simpler terms, Jones, Steffy and Bray (1991, p. 29) define the operational definition as “the technique employed to measure a concept and gather data about it”. The following section illustrates the process of building operational definitions of the variables.

4.4.1.1 Role congruity: Gender and leader role stereotypes

Following the role congruity theory (Eagly & Karau, 2002), one major reason that may explain why women suffer in their advancement into leadership positions is the perception that the female role is not congruous with the perception of the leader role (i.e. role incongruity). This incongruity stems from the way people stereotype both females and leaders roles. To empirically investigate how role congruity/incongruity influences female leaders, the author adopts the following definitions of role congruity/incongruity.

“The relations that people perceive between the characteristics of members of a social group and the requirements of the social roles that group members occupy or aspire to occupy” (Eagly, in press cited in Eagly & Karau, 2002, p. 573).

“Is a mismatch between a (communal) female gender role and an (agentic) managerial or leadership role” (Wotschack, 2009, p. 99).

These definitions concentrate on the perceptions that people have of certain social groups and the requirements of these social groups. Specifically, role congruity theory focuses on the perceptions that people have about the female role and the salient requirements to succeed in a leadership role. Therefore, to represent the perceptions of gender roles and leader roles, this theory “invokes the construct of gender role” (Eagly & Karau, 2002, p. 574).

For the present thesis, to measure the congruity/incongruity between the female role and the leader role, this research measures how people stereotype female roles and leader roles, to understand if there is any congruity or incongruity between the role of being a female and the role of being a leader. To achieve this, Sex Role Inventory, developed by Bem (1974), will be used. Despite some criticisms surrounding this measuring tool, such as the conceptual confusion that is linked with the item selection protocol, this scale remains the “most commonly used measure of stereotypic gender perceptions” (Kark et al., 2012, p. 628).

Sex Role Inventory scale treats both femininity characteristics and masculinity characteristics as two extremes (Bem, 1974). Therefore, it is easier in this case to classify people as either masculine or feminine. In the original inventory, there are 20 characteristics that are linked with masculine attributes, 20 characteristics linked with feminine features and 20 items describe androgyny, using a 7-point Likert scale (i.e. 1 never true to 7 always true). For instance, masculine features are linked with being aggressive and analytical, feminine traits are linked with being gentle and shy, and androgynous traits are linked with being friendly and happy (Bem, 1974).

For the current thesis, the author used the short version of Sex Role Inventory, using 10 items to describe masculine traits and 10 items to describe feminine characteristics. The justification for adopting the short version comes from the need to eliminate particular problems linked with the inventory. For example, previous research showed that these 60

items in Sex Role Inventory are culture specific and time specific and some masculine traits are linked directly with leadership traits (e.g., has leadership ability and acts like a leader) (Cann & Sigfried, 1987; Misner, 1989 cited in Kark et al., 2012).

Hence, the author sought to choose traits that are appropriate to Jordanian culture and aimed to prevent any contradictions between the different traits. Moreover, because the aim of this thesis is to understand how congruity or incongruity between gender roles (as masculine or feminine) and leader roles harms women in proceeding into leadership ranks, the current version of BSRI in this thesis consists of just masculine and feminine characteristics, without considering androgynous traits, in order to establish a clear distinction between the two dimensions.

Participants were asked to what extent they believe that the following characteristics should be considered in a successful leader in an organisation, and in a woman in an organisation. Therefore, the same scale was used twice: once to measure the perceptions about the role of leaders, and the other one for measuring the perceptions about women in organisations. As shown in Table 4.3 and Table 4.4, 10 masculine items and 10 feminine items were selected to obtain precise distinctions between female role and leader role stereotypes.

Table 4.3 Items to measure leader role stereotype (Bem Sex Role Inventory)

To what extent you believe that the following traits should be in successful leader in organisation					
Masculine items	Successful leader				
	High		Moderate		Low
Aggressive	5	4	3	2	1
Analytical	5	4	3	2	1
Assertive	5	4	3	2	1
Defends own beliefs	5	4	3	2	1
Forceful	5	4	3	2	1
Independent	5	4	3	2	1
Masculine	5	4	3	2	1
Self-reliant	5	4	3	2	1
Self-sufficient	5	4	3	2	1
Willing to take risks	5	4	3	2	1
Feminine items	High		Moderate		Low

Does not use harsh language	5	4	3	2	1
Eager to soothe hurt feelings	5	4	3	2	1
Feminine	5	4	3	2	1
Gentle	5	4	3	2	1
Gullible	5	4	3	2	1
Sensitive to the needs of others	5	4	3	2	1
Soft spoken	5	4	3	2	1
Understanding	5	4	3	2	1
Warm	5	4	3	2	1
Shy	5	4	3	2	1

Source: Adapted from Bem (1974)

Table 4.4 Items to measure female role stereotype (Bem Sex Role Inventory)

To what extent you believe that the following traits should be in women in organisations					
Women					
Masculine items	High		Moderate		Low
Aggressive	5	4	3	2	1
Analytical	5	4	3	2	1
Assertive	5	4	3	2	1
Defends own beliefs	5	4	3	2	1
Forceful	5	4	3	2	1
Independent	5	4	3	2	1
Masculine	5	4	3	2	1
Self-reliant	5	4	3	2	1
Self-sufficient	5	4	3	2	1
Willing to take risks	5	4	3	2	1
Feminine items	High		Moderate		Low
Does not use harsh language	5	4	3	2	1
Eager to soothe hurt feelings	5	4	3	2	1
Feminine	5	4	3	2	1
Gentle	5	4	3	2	1
Gullible	5	4	3	2	1
Sensitive to the needs of others	5	4	3	2	1
Soft spoken	5	4	3	2	1
Understanding	5	4	3	2	1
Warm	5	4	3	2	1
Shy	5	4	3	2	1

Source: Adapted from Bem (1974)

4.4.1.2 Prejudice

One major element of the role congruity theory is that two forms of prejudice towards females occur because of masculine traits that are linked with successful leaders. These forms are: (a) a negative evaluation of females as potential leaders and (b) a negative evaluation of females as actual leaders. These forms of prejudice will prevent women to emerge as leaders, and decrease their effectiveness as either potential or actual leaders (Eagly & Karau, 2002).

Specifically, the first type of prejudice occurs because this is in opposition to the leader role. The second type of prejudice occurs because this is in opposition to a woman's role.

Eagly and Karau (2002) argue that prejudice is a “factor accounting for the relative lack of women in positions that yield high levels of power and authority” (Eagly & Karau, 2002, p. 589). In line with this, Eagly and Carli (2003, p. 818) conducted research to investigate issues encountered by female leaders; they note that females suffer disadvantages that emerge from prejudicial perceptions of their leadership abilities. Therefore, they were attracted to concentrate more on prejudicial evaluations against females. They define prejudice as follows:

“Prejudice consists of unfair evaluation of a group of people based on stereotypical judgments of the group rather than the behavior or qualifications of its individual members”.

This thesis adopts Eagly and Carli's (2003) definition of prejudice, which is appropriate for the aim and objectives, since it focuses on prejudicial perceptions that people have against female leaders. This aim comes from previous research callings. For example, Swim, Aikin, Hall and Hunter (1995) claim that few studies were conducted taking into account prejudice

that scrutinised the perceptions of female leaders as a modern form of sexism, in which a large body of literature discusses other forms of discrimination, such as racism.

In this respect, to evaluate the prejudicial perceptions against female leaders in organisations, this thesis adopts an Old-Fashioned and Modern Prejudices scale that was developed by Swim et al. (1995). This scale was developed following McConahay's Old-Fashioned and Modern Racism Scale. Swim et al. (1995) changed all items that measure racism and applied them to measure prejudice against women. Table 4.5 shows all the items that measure modern and old-fashioned prejudices developed by Swim et al. (1995).

Table 4.5 Modern and old-fashioned prejudices

Scale	Items
Old-Fashioned prejudices	<ol style="list-style-type: none"> 1. Women are generally not as smart as men. 2. I would be equally comfortable having a woman as a boss as a man. 3. It is more important to encourage boys than to encourage girls to participate in athletics. 4. Women are just as capable of thinking logically as men. 5. When both parents are employed and their child gets sick at school, the school should call the mother rather than the father.
Modern prejudices	
Denial of continuing discrimination	<ol style="list-style-type: none"> 1. Discrimination against women is no longer a problem in the United States. 2. Women often miss out on good jobs due to sexual discrimination. 3. It is rare to see women treated in a sexist manner on television.

Antagonism toward women's demands	4. On average, people in our society treat husbands and wives equally. 5. Society has reached the point where women and men have equal opportunities for achievement. 6. It is easy to understand the anger of women's groups in America. 7. It is easy to understand why women's groups are still concerned about societal limitations of women's opportunities.
Resentment about special favours for women	8. Over the past few years, the government and news media have been showing more concern about the treatment of women than is warranted by women's actual experiences.

Source: Adapted from Swim et al. (1995)

For the current thesis, which looks at prejudicial perceptions for employees in Jordanian hotels, this scale was modified in a way that fits the aim and objectives as follows: (1) the author combined the two categories (i.e. old fashion and modern prejudices) as one group, because this thesis uses role congruity theory, which discusses general prejudicial evaluations against female, without taking these classifications (i.e. denial of continuing discrimination, antagonism toward women's demands and resentment about special favours for women) into account. (2) According to the pilot study that was conducted in Jordan as an initial step to build the questionnaire, the statistical tests suggest deleting questions 6 and 7, which are: (a) It is easy to understand the anger of women's groups and (b) it is easy to understand why women's groups are still concerned about societal limitations of women's opportunities. Therefore, the reliability of this scale (after revision) reflects accepted internal consistency and reliability by exceeding the cut-off point (i.e. 0.7). (3) Some of the questions in the original scale focus on issues not related to the current thesis, which look at perceptions against female leaders (e.g., women in general are not leaders, sexism from the government and the media) and therefore, some questions from the original scale were excluded. Some examples of this are: it is rare to see women treated in a sexist manner on television, and

when both parents are employed and their child gets sick at school, the school should call the mother rather than the father.

Table 4.6 shows the final version of the scale that measures prejudicial perceptions against female leaders. Participants were asked to indicate how descriptive each statement is of their beliefs by circling the number that corresponds to their response. (1 = strongly agree to 5 = strongly disagree).

Table 4.6 Scale to measure prejudicial perceptions against female leaders

Please indicate how descriptive each statement is of your beliefs from (strongly agree to strongly disagree).

- Women are generally perceived to be smart as men.
 - I would be equally comfortable having a woman as a boss as a man.
 - Women are just as capable of thinking logically as men.
 - Discrimination against women is no longer a problem in my organization
 - Women often don't miss out on good jobs due to sexual discrimination.
 - In my organisation, women are treated equally to men
 - My organization has reached the point where women and men have equal opportunities for achievement.
-

Source: Adapted from Swim et al. (1995)

4.4.1.3 Gender equality practices

The literature suggests that females' promotion into leadership positions is restricted by gender inequality practices and discriminations (King Penny Wan, 2014). Hence, one of the objectives of the present thesis is to address gender equality/inequality practices and their influence on female leaders. Referring to House et al. (2002, p. 5), gender equality is:

“The extent to which an organization or a society minimizes gender role differences and gender discrimination”.

Specifically, Baden and Reeves (2000, p. 10) support House et al. (2002) view by defining gender equality as follows:

“Gender equality denotes women having the same opportunities in life as men, including the ability to participate in the public sphere”.

Therefore, in line with the current thesis, both definitions for House et al. (2002) and Baden and Reeves (2000) were adopted, in order to concentrate on how people in organisations may allow women to have equal opportunities to men. Therefore, to measure gender equality in Jordanian hotels, the World Value Survey and GLOBE study were adopted.

First, following Rizzo, Abdel-Latif and Meyer (2007), the World Value Survey is the largest survey that measures people’s attitudes and beliefs. They used the fourth wave of the World Value Survey 2000 to investigate gender equality practices. Table 4.7 shows the scale that was used by Rizzo et al. (2007) to compare the attitudes of different societies towards gender equality.

Table 4.7 Scale to compare the attitudes towards gender equality

Attitudes Towards Gender Equality
When jobs are scarce, men should have more right to a job than women
Men make better political leaders than women do
A university education is more important for a boy than for a girl
It is acceptable for a man to have more than one wife
A wife must always obey her husband

Source: Adapted from Rizzo et al. (2007)

Three questions from this scale were selected because they relate to the current thesis, with minor changes to reflect the perceptions of people about gender equality between men and women. However, the last two questions were excluded, because they focus on family life rather than work life. The three questions after revision are shown in Table 4.8.

Table 4.8 The adopted items to measure people's perceptions about gender equality

In my organization, when jobs are scarce, men should have more right to a job than women
In my organization, men and women are both capable to act as leaders
In my organization, a university education is important for men as it is important for women

Second, based on the GLOBE study that focuses on societal and organisational levels, House et al. (2004) developed different scales to measure attitudes, values and beliefs on both levels. Therefore, in relation to the current thesis, the author built a pool of questions from the GLOBE study and narrowed down the questions to fit the aim of the thesis. The following discussion illustrates this in further detail.

In the GLOBE study, House et al. (2004) separated the items in a way that reflects both a societal and an organisational view. Regarding organisational practices of gender equality, some examples are: I believe that boys should be encouraged to attain a higher education more than girls; I believe that it should be worse for a boy to fail in school than for a girl to fail in school; I believe that opportunities for leadership positions should be more available for men than for women, or for women more than men.

For the societal level, different forms of questions were used. Some examples to measure gender equality are: In this society, boys are encouraged more than girls to attain a higher education; In this society, it is worse for a boy to fail in school than for a girl to fail in school; In this society, who is more likely to serve in a position of high office?

From this point, the author altered the selected questions that are most related to the current thesis, with a view to measure the perceptions of people on issues of gender equality at an organisational level (i.e. hotels). Table 4.9 presents the adopted questions from the GLOAB study.

Table 4.9 The adopted questions from the GLOAB study

To what extent you agree or disagree with the following facts (5=strongly agree to 1=strongly disagree)
In my organization, I believe that it should be more emphasis on social programmes to be for men and women equally
In my organization, I believe that who should serve in a high level are men and women in equal
I believe that this organization would be more effectively managed if there were women and men in high levels
I believe that opportunities for leadership positions in this organization should be for men and women equally
In my organization, it is worse for men to fail in a task than for women to fail in the same task

Source: Adapted from House et al. (2004)

4.4.1.4 Leadership development programmes

The importance of leader development programmes has been routinely asserted by academics and professionals (Trehan, 2007). This thesis makes one of its objectives examining the relationship between leadership development programmes and their emergence, as well as analysing the effectiveness of female leaders. According to the literature, professionals and

academics perceive the importance of these programmes from different angles. In line with the current aim and objectives, the author adopts the following definitions:

A leadership development program is a “strategic investment in a structured process that provides individuals with the opportunities, training, and experiences to become effective leaders in their organization” (Lawson, 2008, p. 10).

“The development of the leader through a process; the focus on the building and expanding on the knowledge, skills, and abilities for effective leadership with desired outcomes and expectations” (Cashman, 1998; Gardner, 1990; Ramsden, 2000 cited in Lopez-Molina, 2008, p. 8).

In relation to the theoretical framework, and in line with these definitions, leadership development programmes (LDPs) refer to (1) opportunities to participate, (2) the availability of these training programmes and (3) the quality of these programmes to produce effective leaders. Hence, the current thesis concentrates on three dimensions that are linked with leadership development programmes, which can influence the emergence and effectiveness of female leaders. These dimensions are the availability of LDPs, the quality of LDPs and the equality of participation in LDPs for men and women. Consequently, this thesis reviewed previous studies on LDPs that have been conducted quantitatively, drawing on surveys to use valid and reliable scales that measure LDPs from these three dimensions. Different items were selected from the literature to measure these dimensions, as shown in Table 4.10.

Table 4.10 Items used to measure leadership development programmes

Author	Dimensions and Items
	Quality of LDPs
Ahmad and Bakar (2003)	My organization provides a good training environment

Ahmad and Bakar (2003)	Leadership programmes help me to enhance my leadership abilities
Stiehl, Felfe, Elprana and Gatzka (2015)	My competencies (professional, methodical, social and personal skills) improve in the area of leadership after attending leadership programmes
Ensour and Kharabsheh (2015)	My organisation provides leadership programmes as high quality programmes
Equality of participation for both genders in LDPs	
Akrofi, Clarke and Verno (2011)	Opportunities are provided equally for men and women to participate in leadership programmes to broaden their job scope and competencies
House et al. (2004)	In this organization, there is more emphasis on leadership programmes for women
Availability of LDPs	
Ensour and Kharabsheh (2015)	How often does the company conduct leadership development programmes?
Khasawneh and Alzawahreh (2015)	How satisfied are you with the availability of leadership training courses/workshops?

Hence, developing a new scale to measure LDPs from these dimensions will contribute to knowledge by making such a scale valid for use in future research.

4.4.1.5 Emergence of female leaders

This thesis adopts Norton et al.'s (2014) definition of leadership, which addresses the emergence of leaders with no formal mechanism. Norton et al. (2014, p. 514) conducted research for the purpose of developing a heuristic framework to explain how leaders emerge within groups. Accordingly, they define the emergence of leaders as:

“The ascension of a leader in a team with no formal mechanism to appoint or elect a leader”.

This definition is consistent with the current thesis, which concentrates on the emergence of leaders in organisations with no previous election or selection (i.e. emergent in informal way). In other words, it is the extent to which followers accept females to be leaders

according to their perceptions. Hence, the author adopts the General Leadership Impression (GLI) scale (Cronshaw & Lord, 1987; Lord, Foti & De Vader, 1984). This scale is popular in leader emergence studies (Türetgen et al., 2008). It has five items to measure the emergence of a leader using a scale ranging from none to an extreme amount. These items are: (a) the amount of leadership the ratee exhibited, (b) how willing the rater would be to choose the ratee as a formal leader, (c) how typical the ratee was of a leader, (d) to what extent the ratee engaged in leader behaviour, and (e) the degree to which the ratee suits their image of a leader (Cronshaw & Lord, 1987).

According to Cronshaw and Lord (1987), this scale (GLI) was the main instrument to measure the perception of leadership, which is appropriate for the current thesis. Accordingly, the author altered the main scale from focusing on general perceptions about the emergence of leaders to be more focused on the emergence of female leaders. Table 4.11 shows these items.

Table 4.11 Items to measure the emergence of female leaders. General Leadership Impression (GLI) scale

	Please rate the following sentences from 1-5:				
	Always	Frequently	Occasionally	Rarely	Never
The amount of leadership women leaders exhibited	5	4	3	2	1
The extent that I would consider choosing a	5	4	3	2	1

woman as a formal leader					
To what extent are women's qualities and actions like those of a typical leader	5	4	3	2	1
To what extent women leaders are engaged in leader behaviour	5	4	3	2	1
The degree to which women leaders fit the image of a leader	5	4	3	2	1

Source: Adapted from Cronshaw and Lord (1987) and Lord et al. (1984)

In addition to the General Leadership Impression scale, the author added three items that measure the perceptions of employees that reflect the extent to which a particular leader can emerge as a leader. Three items were adopted from Kent and Moss's (1990) research (i.e. self-monitoring as a predictor of leader emergence) to measure how people evaluate their abilities to emerge as leaders (i.e. self-report). These three items had an internal consistency of .87. Thus, the author added these three items to the General Leadership Impression scale by altering the question from concentrating on self-evaluation to an evaluation of women. See Table 4.12.

Table 4.12 Items to measure the emergence of female leaders

Please rate the extent to which you perceive women in leadership positions: (5=Always to 1=Never)					
	Always	Often	Sometimes	Rarely	Never
Assumed a leadership role	5	4	3	2	1
Lead the conversation	5	4	3	2	1
Influenced group goals and	5	4	3	2	1

Source: Adapted from Kent and Moss (1990)

4.4.1.6 Effectiveness of female leaders

Perceptions of leadership effectiveness vary. It has been argued “that ‘good leadership’ is in part in the eye of the beholder” (Van Quaquebeke et al., 2011, p. 367). There is a large body of literature on leadership effectiveness and on the way people distinguish between effective and ineffective leaders. Since the current thesis aims to understand the perceptions of the effectiveness of female leaders, the author adopts three definitions that comment on certain aspects that are linked with the effectiveness of leaders. These definitions are shown in Table 4.13.

Table 4.13 Definitions of leadership effectiveness

Author	Definition
Tannenbaum et al. (1961, p. 425)	“Interpersonal influence, exercised in a situation, and directed, through the communication process, toward the attainment of a specified goal or goals”
Burns (1978, p. 18)	“Leadership is exercised when person with certain motives and purposes mobilize, in competition or conflict with others, institutional, political. Psychological, and other resources so as to arouse, engage, and satisfy the motives of followers”
House et al. (1999, p. 184)	“The ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members”

To measure the perceptions that people have about the effectiveness of female leaders in Jordanian organisations, the author followed a study conducted by Hooijberg, Lane and Diversé (2010), which examined the effectiveness of leaders. Their study used separate measures of perceived effectiveness for self, direct reports, peers and bosses. This scale

(Perceived Effectiveness) consists of five items that reflect the perceptions on effective leaders, as shown in Table 4.14.

Table 4.14 Perceived effectiveness scale

Overall managerial success
Overall leadership effectiveness
The extent to which the manager meets managerial performance standards
How well he/she performs compared to his/her managerial peers
How well he/she performs as a role model

Source: Adapted from Hooijberg et al., (2010)

For the present thesis, these items were altered in a way that measures the perceptions of employees on the effectiveness of female leaders. Table 4.15 shows the adopted items after minor alterations.

Table 4.15 Perceptions of employees about the effectiveness of female leaders

Please rate your perception of woman as an effective leader of your organization on a scale of 1 to 5 in terms of the following performance aspects:
Overall leadership success
Overall effectiveness as a leader
In comparison to their leadership peers, women are
Performance as a role model
Meeting of leadership performance standards

In addition, to measure an employee’s perceptions of leadership effectiveness, the author selected another instrument developed by van Knippenberg and van Knippenberg (2005), which examines the perceptions of effective leader. For example, Van Quaquebeke et al. (2011, p. 376) used this scale to measure the “participants' perception of leadership effectiveness”. The following items, as shown in Table 4.16, were selected to be added to the five items mentioned above.

Table 4.16 Items to measure perceptions on female leaders' effectiveness

Women leaders are effective as a leader
Women leaders are a good team leader
Women leaders are excellent leaders
I put my trust in women leaders

Source: Adapted from van Knippenberg and van Knippenberg (2005)

4.4.2 Scale used in the questionnaire

According to section 4.4.1, different scales were adopted from the literature as shown in Table 4.17.

Table 4.17 Scales and number of items in the final questionnaire

Variable	Scale	No. of items
Incongruity: Female and leader role stereotype	Bem Sex Role Inventory	20
Prejudice	Old-Fashioned and Modern Prejudices scale	7
Gender equality	World Value Survey and GLOBE Study	8
Leadership development programmes	New Scale	8
Emergence of female leaders	General leadership Impression (GLI)	8
Effectiveness of female leaders	Perceived Effectiveness Scale	9

4.4.3 The translation of the questionnaire

Since all the scale's items are in the English language in the literature, while the present thesis concentrates on the hotel sector in an Arab country (i.e. Jordan), the Arabic language of the questionnaire was selected to be used as the base language of the instruments. Translating

the survey questionnaire is the most frequent route to use equivalent tools in “cross-national and cross-lingual survey research” in order to allow the researcher to have an instrument not available in the language of the context of the study (Harkness & Schoua-Glusberg, 1998, p. 87).

For the current thesis, translating the questionnaire took place in two stages: (a) before the pilot study and (b) before the main survey. The departure point for translating the questionnaire to be used in the pilot study was enacted by the author, whose first language is Arabic. The demographic information and all the items in the pilot questionnaire were translated from English to Arabic and were distributed to employees working in Jordan to pre-test many aspects of the questionnaire, such as the reliability of the instrument and the language of the questionnaire. Therefore, in relation to the language, the author received some comments to improve the quality of the questionnaire.

Moving to the second stage (i.e. after revising the questionnaire based on the pilot study), the author sent the final questionnaire (English version) to a professional translation company in 18 May 2016 and this was received in 24 May 2016 to ensure an acceptable level of reliability. The name of the company is Illinois for Translation, located in Jordan, Amman. The full version of the questionnaire in both English and Arabic are presented in appendix A and appendix B.

4.4.4 A pilot study

A pilot study helps the researcher to capitalize on various advantages before starting the real collection of data. For instance, Malallah (2010) argues that a pilot study allows the researcher to detect and deduct the weaknesses of the measurement tools in the study’s early stages. Furthermore, Daniel and Sam (2011) point out how a pilot study reduces errors and

saves time and money for the real project, by testing different measures and then choosing the most appropriate one. For the current thesis, a pilot study was conducted to refine the survey questionnaire on the one hand (see section 4.4.4.1), and pilot interviews were also managed with female leaders to better contextualise the problem under study (see section 4.4.4.2) on the other.

4.4.4.1 A pilot survey

A pilot study was conducted to refine the survey questionnaire. 50 questionnaires were distributed and 42 were completed (i.e. 84 % respondent rate) from the overall sample. The justification for this size comes from the literature, which suggests that 30 participants is accepted as a minimum sample size for a pilot study (Johanson & Brooks, 2010).

The survey questionnaire consisted of 62 items that measure gender equality, prejudicial perceptions towards females, gender and leader role stereotype (i.e. to examine the incongruity), leadership development programmes, employees' perception on the emergence of female leaders, and the effectiveness of female leaders at organisations.

The pilot questionnaire was distributed to employees who work in various private sectors, which are as follows: banking, technology and media, architectural, communication, pharmaceutical, transportation and other service sectors (In Amman in July-August 2015).

Different benefits were obtained from the pilot study. Firstly, regarding the language and the layout of the items (i.e. questions), valuable comments were received to enhance the coherence of the questions, as well as simplify the language of some questions. Second, with regard to the reliability of the measurements, SPSS software was used in a reliability analysis, by calculating Cronbach's Alpha for each variable. Table 4.18 below shows this in further detail.

Table 4.18 Reliability of the questionnaire's items

Variables	Cronbach's Alpha
Gender Equality Practices	.726
Effectiveness of Female Leaders	.873
Prejudice Towards Female Leaders	.444
Emergence of Female Leaders	.935
Gender Role Stereotypes	.860
Leadership Development Programmes	.914

The Table above shows that all variables' measures are reliable, which are more than $\alpha=0.7$, except the measurement of prejudice i.e. $\alpha=.444$ in reliability. Thus, modifications and amendments are required for this measurement in the real data collection process. For instance, it suggests deleting two questions from the prejudice scale (items No. 8 & 9), reorder the items to be all in the same scale, and further enhance the language. A revised version of the questionnaire is listed in the appendices.

4.4.4.2 Pilot interviews: Contextual insights about gender and leadership in the Middle East

The researcher along with his first supervisor visited UAE for a brief visit to meet academics and female leaders to gain contextual insights about gender and leadership in the Middle East. The meetings enriched the researcher's insights about issues facing females in reaching leadership positions in organisations the Middle East. As a value added, further meetings were conducted during a brief stopover in Jordan where empirical study was conducted in the hospitality sector. The following discussion sheds light on the aim of these meetings/interviews, procedure, key issues, and the conclusion of these pilot interviews.

The Aim

The aim of these meetings was to understand what is the key explanation for the underrepresentation of women in leadership positions in organisations in Arab countries. The meetings focused on questions such as: are there any differences in Arab countries in their approach to gender equality or gender stereotypes, are there any contextual (such as cultural, religious, tribal, legislative, other) prejudices at all about the emergence and effectiveness of women as leaders in Arab countries, how could women's participation in leadership at work be improved in Arab countries, what could be possible factors for their success, and to what extent, is it a token or social class phenomenon than genuine and grassroots.

Procedure

The researcher conducted four unstructured meetings/interviews in UAE and Jordan with academics and female leaders to enrich insights about issues facing female leaders in organisations the Middle East. The meetings were conducted as follows:

- First meeting: Dr. Badreya Al-Jenaibi, Associate Professor in Mass Communication at the United Arab Emirates University. This meeting took a place at Al-Ain city in the UAE on Friday, 12 Feb 2016.
- Second meeting: Professor Nawar Al-Hassan Golley, Professor in English and Coordinator of the Women's Studies at the American University of Sharjah. This meeting took a place in Sharjah on Saturday, 13 Feb 2016.
- Third meeting: Mr Abdullah Hasanat, Director of Human Resources in Movenpick Resort & Spa Dead Sea. The meeting took a place in Movenpick Resort in the Dead Sea on Monday, 15 Feb 2016.
- Fourth meeting: Ms Abeer Nashashibi, Director of Food and Beverage in Movenpick Resort & Spa Dead Sea. This meeting took a place in Movenpick Resort in the Dead Sea on Monday, 15 Feb 2016.

Following unstructured interviews, and in light of the research aim and objectives, the researcher (with the supervisor) led the discussion with the interviewees following open

discussion. Some examples of the questions that were asked during the discussion are: (1) Are there any contextual prejudices (e.g., cultural, religious, legislative, other) at all about the emergence and effectiveness of women as leaders in Arab countries, (2) what is the key explanation for the underrepresentation of women in leadership positions in organisations in Arab countries, and (3) are there any differences in Arab countries in their approach to gender equality or gender stereotypes. In addition to these questions, the researcher gained insights about other issues related to female leaders in the Arab region by asking other relevant questions. The discussion varies from one interview to another depending on the interviewees.

Key issues

This section illustrates key issues emerged in each meeting towards pointing upon common points about the situation of female leaders in the Arab region. These issues are explained based on the four meetings as follows:

First meeting: Dr. Badreya Al-Jenaibi, Associate Professor in Mass Communication at the United Arab Emirates University.

- In UAE, females and males have equal educational opportunities.
- Females in the workplace face difficulties in term of hiring and promotion. And they suffer more in public sector than private sector.
- Some sectors are not deemed suitable for females (e.g. army). Females who serve in the army face issues in getting married.
- Some jobs are preferred for males more than females, for example, jobs requires night shifts and traveling.
- Women don't prefer private sector because of low salaries and restricted holidays.
- Major reasons that explain the low participant of female in the workplace is culture and poor enforcement of policies.
- Religion is not a reason that prevents women from working.
- Muslim scholars encourage women to work in UAE.
- Migrant women have more opportunities in hiring than Emiratis women because of the low salaries.
- Family background is a key issue that support women in the workplace.

- Women don't prefer to work in hotels because of (a) low salaries, (b) night shifts and (c) it is culturally not acceptable for female to work in hotels.
- Female leaders are not preferred by other females.
- Suggestions to improve female participation in the workplace: (a) establish public institution for gender issues, (b) being open minded and (c) females should engage in the community.

The above account touches upon cultural and religious factors that affect female employment and leadership. The respondent claims that the culture is a major reason behind the low participation of female in the workplace. Also she argued that some jobs, due to their night-shift nature, are not preferred for females. This is because some cultural and religion obligations.

Second meeting: Professor Nawar Al-Hassan Golley, Professor in English and Coordinator of the Women's Studies at the American University of Sharjah.

- Religion and culture are separated.
- There are different interpretations by people in understanding Islam.
- Islam is not a barrier for women's participation in the work place. However, some Muslim scholars say that women can work, and others say that women can't work.
- Politics has high impact on how some groups interpret the religion.
- Family supports is an issue that either encourage or discourage women to participate in the workplace
- The respondent herself faced some difficulties in promotion
- In the workplace, females may harm each other because of the competition and some prejudicial traditions.
- Females have the potential to be leaders.
- Some men prevent their wives to work.
- It is bad for both genders to be stereotyped.
- We can't claim that Saudi Arabia or Iran have direct relation to this problem (i.e. women's underrepresentation)
- Al Nikab (covering the face) is not a barrier for females in UAE. However, it depends on the job.
- The quota is a step towards enhancing female participation in the workplace.
- Justice should be a priority.
- People stereotype leaders as more masculine.

The above account suggests that the interpretation on the religion may affect women's employment and progression. In addition, the respondent notes that towards promoting

gender equality in the workplace, there should be some laws/policies in practice (such as the quota system) to reduce gender discrimination.

Third meeting: Mr Abdullah Hasanat, Director of Human Resources in Movenpick Resort & Spa Dead Sea.

- Movenpick Resort and Spa (Dead Sea) has certified as gender equality hotel.
- Overall employees are 441 (90% males and 10% females)
- The majority of employees are from Jordan, however, there are some ethnic minorities from Philippine and Kenya.
- Half of the managers are female, for example:
 - (a) Director of communication
 - (b) Director of revenue
 - (c) Assistant spa manager
 - (d) Director of food and beverage
 - (e) Director of sales
 - (f) HR assistant manager & administration
- Most of Philippines origin women are waitresses.
- In term of training, there are off the job and in the job training for males and females equally (e.g. 12 months training inside the hotel for both genders).
- In Jordan, it is still not usually preferred or liked for women to work in hotel. The reason is because the inconsistency between some jobs in the hotel and the religion of Islam (e.g. serving alcohol).
- There are directions by the government to increase the number of women in the workplace.
- Movenpick hotel offers cultural training for employees.
- As a male, he prefers women more than men in some occupations (e.g. sales)

This interview was conducted with the Director of Human Resource in the Movenpick Resort & Spa (Dead Sea) to gain practical insights about the situation of females in the hotel sector given that the thesis's field work will be in this sector. As mentioned above, Abdullah Hasanat claims that some religious obligations contradict with some jobs in the hotel sector (i.e., serving alcohol). He says that there are some governmental interventions to increase the number of females in the workplace. Therefore, given that the researcher conducted these interviews to enrich his insights about the reasons that justify the lack of females in organisations, this interview highlights some religious and legislation factors that need further investigations.

Fourth meeting: Ms Abeer Nashashibi, Director of Food and Beverage in Movenpick Resort & Spa Dead Sea.

- General Managers prefer women more than men to be promoted.
- The family background is a major support for her (e.g. her mother encouraged her).
- Hotels are not suitable for women like other jobs because of the long hours and night shifts as well as the negative stereotype.
- Gender inequality and gender discrimination exist because of the negative stereotypes toward females and because of some cultural beliefs.
- The labour law in Jordan is good.
- Women need to work harder than men to get promotion.
- The type of work influences the promotion process for females (e.g. in sales, female will be promoted more smoothly).
- Few Jordanian females prefer to work in the food and beverage department.
- The hotel policies are to recruit non-Jordanian employees because of the English language.

The above account suggest that the hotel sector is not deemed suitable for females due to its long hours and night-shift nature. In addition, the respondent notes that females encounter discrimination and prejudicial treatments due to some cultural beliefs. For example, she claims that there is an inconsistency between female gender role and the tasks that are required in the food and beverage department.

Overall, these four interviews shed light on some contextual factors that explain the underrepresentation of women in the workplace and in the upper echelons. The researcher read and reviewed the manuscripts of these pilot meetings more than one time. Accordingly, common issues were emerged as follows:

Common issues:

- Females in the workplace face difficulties in term of hiring and promotion.
- Cultural dimensions (e.g. values, beliefs and norms) are major reasons that explain the low participation of females in the workplace.
- Religion is not a reason that prevents women to work. However, its various interpretations may have an impact.
- Hotel sector is not suitable for females because of:
 - (a) Working for long hours
 - (b) Working at night

- (c) The inconsistency between some jobs in the hotel and the religion of Islam (e.g. serving alcohol)
- (d) Low salaries
- The family background is an important part that motivates and encourages females to succeed in the workplace.
- Women need to work harder than men to get promotion.
- The legislative framework is important in either hinder or support female's employment and promotion.

Conclusion

These pilot interviews shed light on the contextual prejudice against women and the negative stereotype towards female leaders in the Arab region. These meetings were very helpful in understanding key factors responsible for the current underrepresentation of women in leadership in organisations in Arab countries. As shown in the key issues section, there are different reasons that explain the underrepresentation of women in high levels in organisations. For example, the four interviews pointed upon some cultural, religious and legislative factors that may hinder or support female's employment and promotion.

In relation to the context of this research (i.e., hotel sector), these meetings show that hotel sector is not deemed suitable for Arab/Muslim females due to many reasons. For example, hotels require employees to work at night in which working at night is not accepted for women in Muslim countries. Moreover, the inconsistency between some jobs in the hotels and the religious obligations (e.g. serving alcohol) may prevent females to work in this sector.

Overall, these meetings were useful to develop a contextual understanding of gender issues in the Middle East and the traditional approach to gender and leadership. Therefore, to supplement and enrich the discussion of this thesis, the researcher added open-ended questions to the questionnaire to develop contextual and practical insights about the role of culture, religion and laws on female leadership in the hotel sector in Jordan. This

concentration on these three dimensions was invoked from the four pilot interviews and the literature review.

4.4.5 The final layout of the questionnaire

The first page of the questionnaire includes a cover letter to illustrate the aim of the present thesis, as well as explain some instructions to the participants. Additionally, it explains some ethical concerns to increase the confidentiality for the participants. For example, it explains that all responses will be kept confidential and will only be used for research purposes. Furthermore, no individual or organisation will be identified in the research. It also gives the participants the freedom of choice to withdraw or end their participation at any time they feel that they wish to do so.

The first part of the questionnaire includes demographic information about the participants to investigate any distinctions within the sample of the study, such as, gender, age, religion, tenure and qualification. Parts two, three, four and five of the questionnaire include all the scales that measure the research variables (i.e. gender/leader role stereotype, prejudice, gender equality, leadership development programmes, the emergence of female leaders and the effectiveness of female leaders). These scales consist of 60 items (after deleting two items according to the pilot study), using a 5-point Likert scale by which participants select their opinion about each statement.

Part six of the questionnaire includes open-ended questions to obtain in-depth insights into the situation of female leaders in Jordan and gain a more comprehensive picture about the research questions. These questions are as follows:

- 1- In your own words, how would you describe the impact of religion or its interpretation on women's employment and leadership in organisations in Jordan?
- 2- How would you explain the influence of the local culture and tribal traditions on women's employment and leadership in organisations in Jordan?
- 3- How would you explain the influence of the local laws on women's employment and leadership in organisations in Jordan?
- 4- Any other comments that you would like to make regarding emergence or effectiveness of women's leadership in hotels or other organisations in Jordan?

These open-ended questions were added to the survey questionnaire in order to determine any other factors that are relevant to the situation of female leadership.

Overall, the author addressed all the essential issues in developing the questionnaire, such as: ethical considerations, clear instructions and straightforward questions to ensure valid and reliable data.

4.4.6 Likert scale

There are different types of rating scales that are implemented in business studies. It is therefore worthwhile to explore these types of rating scale, in addition to the most popular one (i.e. Likert scale). It is also worthwhile to understand what a scale means. Sekaran and Bougie (2010, p. 141) define a scale as:

“A tool or mechanism by which individuals are distinguished as to how they differ from one another on the variables of interest to our study”.

In brief, Table 4.19 shows various types of rating scales, with a corresponding description.

Table 4.19 Rating scales

Rating scale	Description
Dichotomous scale	Used to elicit YES or NO answers.
Category scale	Uses multiple items to elicit a single response.
Semantic differential scale	Used to assess respondents' attitudes toward a particular brand, advertisement, object, or individual.
Numerical scale	Numbers of five-point or seven-point scale are provided, with bipolar adjectives at both ends.
Itemized rating scale	A five-point or seven point scale with anchors, as needed, is provided for each item and the respondent states the appropriate number on the side of each item.
Likert scale	Designed to examine how strongly subjects agree or disagree with statement on a five-point scale
Fixed or constant sum scale	The respondents are asked to distribute a given number of points across various items.
Staple scale	Simultaneously measures both the direction and intensity of the attitude toward the items under study.

Source: Adapted from Sekaran and Bougie (2010, p. 149-154)

In relation to the present thesis, the Likert scale was selected as a rating scale, since this tool is one of the most popular approaches to evaluate people's perceptions, in which one end of this scale reflects a positive response and the other end reflects a negative response (Matell & Jacoby, 1971). Likewise, Sekaran and Bougie (2010, p. 155) claim that "it should be noted that the Likert or some form of numerical scale is the one most frequently used to measure attitudes and behaviors in organizational research", which therefore fits with the aim and objectives of the current thesis. Sharma (2015) defines the Likert scale as follows:

"Likert scale is a composite measure of attitudes that involve summation of scores on set of items (statements) to which respondents are asked to indicate their degree of agreement or disagreement" (Sharma, 2014, p. 263).

However, when applying the Likert scale to investigate a certain phenomenon, researchers should pay attention to "the optimal number of rating categories" (Matell & Jacoby, 1971, p. 657). The current survey questionnaire uses a 5-point Likert scale to measure the research

variables due to its simplicity and reduces the confusion for the respondents and hence, more time can be saved.

In a 5-point Likert scale, the participants score answers with a 1, 2, 3, 4 and 5. 1 and 5 reflect the two extremes, while 3 is a neutral position (Schmee & Oppenlander, 2010). Examples of these 5-point rating scales with their anchors are as follows:

Strongly agree	Agree	Neither	Disagree	Strongly disagree
5	4	3	2	1
Always	Often	Sometimes	Rarely	Never
5	4	3	2	1

4.5 Population and sample

According to the research aim (examining the relationship between gender practices and women leaders), the population for this research is the hotel sector. The rationale for choosing this sector as a population is that “women are significantly underrepresented” within it (Dougherty, 2010, p. 10) and this low participation of women is costly to the economy of Jordan. Therefore, it is obvious that human and national resources in Jordan are being wasted. The next sections define the population of the current thesis and illustrate the sampling technique, sample frame and the sample size.

4.5.1 Defining the population

All 4-star and 5-star hotels operating in Jordan were designated as the population for the current research. The justification for choosing this population is the low participation of women in this sector (i.e. 8.0%) from the total number of employees in Jordanian hotels (i.e. 18.921) (Ministry of Tourism and Antiquities, 2015). This low participation of women is

costly to Jordan's economy in terms of under-utilisation of valuable human resources. Table 4.20 illustrates the percentage of women's participation in the tourism sector as compared with other sectors.

Table 4.20 Percentages of employment rate by gender and economic activity as at 2013

Economic Activity	Male %	Female %	Gender Gap %
Manufacturing	72.0	28.0	44.0
Constructions	92.2	7.8	84.4
Tourism	92.6	7.4	85.2
Transport, Storage & Communications	81.6	18.4	63.3
Real Estate & Renting Activities	74.1	25.9	48.1
Education	40.8	59.2	-18.3
Health & Social Work	48.6	51.4	-2.7

Source: Adapted from Social Security Corporation (2014)

It is noticeable that the highest gender gap exists between males and females in the tourism sector (i.e. 85.2%). Hence, the current thesis directs its focus to the tourism sector. However, different sectors are classified under tourism. Table 4.21 shows these different sub-sectors illustrating the numbers of females' participation vs. males in each of these sectors.

Table 4.21 Number of female vs. male participation in tourism sub-sectors in Jordan

Tourism sectors	Female participation	Male participation	Percentage of female participation to total population
Hotels	1.529	17.392	8.0 %
Tourist restaurants	1.545	17.601	8.0 %
Travel agencies	1.431	3.729	27.7 %
Tourist shops	200	812	19.7 %
Diving centres	9	39	18.7 %

Source: Adapted from Ministry of Tourism and Antiquities (2015)

According to Table 4.21, female participation is at the lowest level in the hotel sector. Therefore, the current research population is the hotel sector.

4.5.2 The sampling technique, frame and size

4.5.2.1 Sampling technique

The sampling procedure in this research is non-probability sampling technique. This sampling technique was selected because there is no access to the whole sample frame (i.e. all elements of the population). According to Saunders et al. (2012), non-probability method is used when each case from the population is unknown and the chance for selecting each case is also not known. In contrast, Sekaran and Bougie (2010) argue that “when elements in the population have a known chance of being chosen as subjects in the sample, we resort to a probability sampling design” (p. 270) in which in the present thesis, the case is otherwise. In specific, under the non-probability sampling technique, there are number of different sampling strategies, such as quota purposive, snowball and convenience sampling (Saunders et al., 2012; Greener, 2008). In the present thesis, a convenience sampling was selected in which this technique “is chosen for ease or convenience rather than through random sampling” (Greener, 2008, p. 48). Moreover, convenience sampling helps in reaching acceptable sample size with a low cost and in a short time (Baran & Jones, 2016), and to obtain useful data that is difficult to be gathered through other sampling techniques. Hence the selection of convenience sampling technique.

In convenience sampling, elements within the sample are chosen based on the convenience of the researcher whereby the researcher selects elements that are nearby, readily available and willing to participate (Black, 2009). Therefore, the use of convenience sampling may over or under represent portions of the population. To tackle this issue, in the present thesis, instead

of collecting the data from one location, the researcher distributed the questionnaires to four tourist locations in Jordan to increase the external validity (Rogelberg, 2017). Overall, this sampling technique allows the researcher to choose samples that fit the research aim and objectives.

4.5.2.2 Sample frame

For a complete list for the sample frame, including the names of all hotels operating in all geographic locations in Jordan, see Jordan Hotel Association (2016). Table 4.22 shows the numbers of hotels in the sample frame based on the geographic locations.

Table 4.22 Sample frame for the complete list of the population

Location	5 Star	4 Star	3 Star	2 Star	1 Star	Total
Amman	16	24	46	45	30	161
Aqaba	7	3	5	11	9	35
Dead Sea	6	2	0	0	0	8
Petra	6	3	10	0	7	26
Madaba	0	1	1	1	5	8
Irbid	0	0	2	1	4	7
Karak	0	0	0	3	1	4
Zarqa	0	0	0	1	1	2
Ajloun	0	0	0	2	0	2
Jarash	0	0	0	1	0	1
Azraq	0	0	0	1	0	1
Al-Tafieleh	0	0	0	0	0	0
Al-Reweshid	0	0	0	0	1	1
Al-Fuhaes	0	0	0	0	1	1
Total	35	33	64	66	59	257

Source: Adapted from Jordan Hotel Association (2016)

4-star and 5-star hotels operating in Amman, Aqaba, Dead Sea and Petra were selected as a population to be surveyed. There are various reasons behind choosing 4-star and 5-star hotels. First, the majority of employees work in this group. Therefore, 4-star and 5-star hotels, due to the overwhelming dominance of employment numbers, can be considered as representative of the population for the whole sector. Second, lower star hotels are often family run, which

does not represent the objectives of this thesis. Third, the massive gap between male and female participation is in 4-star and 5-star hotels in Jordan. Table 4.23 shows the number of employees distributed in 4-star and 5-star hotels by gender and governorate.

Table 4.23 Number of employees distributed in 4-star and 5-star hotels by gender and governorate

	Jordanian		Non Jordanian		Total
	M	F	M	F	
Amman					
Five Stars	4,244	389	150	66	4,849
Four Stars	1,798	132	89	14	2,033
Dead Sea					
Five Stars	2,090	169	38	167	2,464
Four Stars	366	17	5	9	397
Aqaba					
Five Stars	1,235	24	331	25	1,615
Four Stars	290	12	104	23	429
Petra					
Five Stars	590	9	4	6	609
Four Stars	276	3	3	0	282
					Overall
					12,678

Source: Adapted from Ministry of Tourism and Antiquities (2015)

Therefore, according to Table 4.23, the targeted sample size for the participants will be calculated according to the whole number of employees who work in 4-star and 5-star hotels in Amman, Aqaba, Dead Sea and Petra (i.e. 12,678). This is further discussed in the next section 4.5.2.3.

Overall, according to the information provided above, the population and sample are as follows:

Population: 4-star and 5-star hotels operating in Jordan (i.e. 67 hotels).

Sample: Employees working in 4-star and 5-star hotels operating in Amman, Aqaba, Dead Sea and Petra (must exceed 384 participants).

4.5.2.3 Sample size

How many participants should participate in a survey study is a common matter for considering among researchers. Researchers should determine a specific level of confidence, as well as margin of error (i.e. confidence interval) to be considered at acceptable levels in order to reach a plausible sample size.

According to Smith (2015), no sample can reflect the whole population by 100% and thus, researchers need to determine how much error is to be allowed. Smith (2015, p. 2) defines the margin of error as “how much higher or lower than the population mean you are willing to let your sample mean fall”. Additionally, Perrin (2014) defines the confidential level as how much the sample is a true reflection of the population.

In statistics, 90%, 95% and 99% confidence are the most common levels to be selected (Smith, 2015). Smith (2015) suggests the following formula to determine the appropriate sample size:

$$\text{Sample Size} = (Z\text{-score})^2 \times \text{StdDev} \times (1\text{-StdDev}) / (\text{margin of error})^2$$

According to this formula, and before calculating the sample size, the researcher should determine in advance the following: (a) confidential level, (b) margin of error and (c) standard deviation.

Confidence level corresponds to a Z-score, which is a constant value needed for this equation.

According to Smith (2015), the Z-scores for the confidence levels are as follows:

90% – Z Score = 1.645

95% – Z Score = 1.96

99% – Z Score = 2.326

Standard deviation refers to the “square root of the sum of the squared differences between data points and the average value of those data points” (Gardner, 2004, p. 112). Smith (2015, p. 2) suggests that 0.5 is a recommended value in which it is the safest value and which ensures a large sample, especially when “we haven’t administered our survey yet”. Accordingly, the present thesis adopts 0.5 as the level of standard deviation. In relation to the present thesis, one of the objectives is to obtain generalisable results by increasing the sample size. Therefore, the margin of error will be +/- 5%.

Hence, the sample size can be calculated using the following formula, according to the following levels:

Confidential level = 95% (i.e. Z-score = 1.96)

Margin error = +/- 5%

Standard deviation = 0.5

$$\text{Sample Size} = (Z\text{-score})^2 \times \text{StdDev} \times (1\text{-StdDev}) / (\text{margin of error})^2$$

$$((1.96)^2 \times .5(.5)) / (.05)^2$$

$$(3.8416 \times .25) / .0025$$

$$.9604 / .0025$$

$$384.16$$

385 respondents are needed.

To confirm this number, the author also adopts Saunders et al.’s (2012) suggestion for the sample size for different sizes of population at 95 % confidence level, at different levels of

the margin of error. Table 4.24 shows that the appropriate sample size for the current thesis is 370 at 5% margin of error, 95% level of confidence and 12,678 total population as suggested by Saunders et al. (2012).

Table 4.24 The sample size for different population sizes

Target population	Margin of error			
	5%	3%	2%	1%
50				
100				
150				
.				
.				
.				
.				
.				
.				
.				
5 000				
10 000	370			
100 000				
1 00 000				

Source: Adapted from Saunders et al. (2012)

Overall, since the present thesis seeks to generalise its results, the targeted number of the participants in the survey should exceed 370.

4.6 Research procedure for collecting data

The questionnaires were distributed to employees working in 4 and 5 star hotels operating in different geographic locations in Jordan (Amman, Aqaba, Dead Sea and Petra) during June to August 2016. A total of 684 questionnaires were distributed, while 397 questionnaires were collected, in which the response rate reflects 58%. Only five questionnaires were not fully completed, hence why they were excluded. Accordingly, 392 questionnaires were used for

the final analysis (i.e. quantitative phase). In relation to the open-ended questions in the survey questionnaire, 178 respondents provided answers.

The survey questionnaire was distributed by the author through initial contact with Human Resource Managers who work in these hotels by means of telephone and personal visits. Also, follow-up phone calls were made with those managers to communicate the method of distribution of the questionnaire. Later, these questionnaires were collected by hand.

All the targeted locations (i.e. 4-star and 5-star hotels operating in Amman, Aqaba, Dead Sea and Petra) were covered and surveyed. A detailed illustration of the data collection procedure is explained in Table 4.25.

Table 4.25 Data collection procedure

Number	Location	Hotel	Classification	Date of distribution	No. of distributed	No. of received
1	Aqaba	Org1.	5 star	10 July 2016	25	23
2	Aqaba	Org2.	5 star	10 July 2016	35	23
3	Aqaba	Org3.	5 star	10 July 2016	15	15
4	Aqaba	Org4.	4 star	10 July 2016	15	6
5	Aqaba	Org5.	5 star	10 July 2016	16	5
6	Aqaba	Org6.	5 star	11 July 2016	25	19
7	Aqaba	Org7.	5 star	11 July 2016	30	25
8	Aqaba	Org8.	4 star	26 July 2016	20	5
9	Dead Sea	Org9.	5 star	28 June 2016	35	9
10	Dead sea	Org10.	5 star	18 July 2016	25	18
11	Dead sea	Org11.	5 star	18 July 2016	45	23
12	Dead Sea	Org12.	5 star	18 July 2016	40	17
13	Amman	Org13.	5 star	25 June 2016	35	6
14	Amman	Org14.	4 star	25 June 2016	20	6
15	Amman	Org15.	5 star	28 June 2016	30	11
16	Amman	Org16.	5 star	17 July 2016	25	15
17	Amman	Org17.	4 star	17 July 2016	25	2
18	Amman	Org18.	5 star	19 July 2016	20	10
19	Amman	Org19.	4 star	19 July 2016	14	12
20	Amman	Org20.	4 star	20 July 2016	25	16
21	Amman	Org21.	4 star	26 July 2016	15	12
22	Amman	Org22.	4 star	27 July 2016	17	11
23	Amman	Org23.	4 star	10 August 2016	25	9
24	Petra	Org24.	5 star	13-14 July 2016	70	58
25	Petra	Org25.	4 star	25 July 2016	7	7
26	Petra	Org26.	4 star	7 August 2016	30	29

4.7 Data analysis procedure

The data analysis took place in two stages, (1) quantitative data, and (2) qualitative/textual data. Regarding the quantitative phase, after entering the data, coding the variables and checking the missing values, checks for internal consistency (i.e. reliability) and the instrument's validity were conducted for all scales to ensure a reliable and valid instrument for the survey. Then, all descriptive statistics were checked, calculated and interpreted, such as, minimum, maximum, average, missing values and standard deviation. Additionally, these descriptive data help in comprehending particular facts about the sample who participated in the survey. These facts include an understanding of what were the percentages of females vs. males participation, Muslims vs. Christians participation, the participant's qualifications, the average age of the sample and the average tenure of the sample. Afterwards, the researcher tested the research hypotheses (i.e. the theoretical framework) using different statistical techniques. In relation to the textual data, the analysis strategy was a content analysis to determine, scrutinise and report themes within the data set. The following discussion illustrates this in more detail.

Phase I Quantitative part

4.7.1 Data entry, coding and missing values

First, all variables were defined into SPSS, including all geographic information as well as all scale's items. Second, all answers included in the questionnaires were entered and tabulated into the SPSS software. This step includes revising all the reverse questions. Moving on to the coding step, every variable in the questionnaire was coded by a certain code to facilitate data entry and data analysis processes. Table 4.26 presents the coding sheet.

Table 4.26 The coding sheet

Variable	Code/Description	Values	Measure
ID	Hotel name		
Qualification	1=High school 2=Diploma 3=Bachelor 4=Master 5=PhD	5 options	Nominal
Position			Nominal
Tenure	1=5 or less 2=6-10 3=11-15 4=16 or more	4 options	Nominal
Managerial level	1=Top management 2=Middle management 3=Low management	3 options	Nominal
Age	1=18-24 2=25-34 3=35-44 4=45 or more	4 options	Nominal
Gender	1=Male 2=Female	2 options	Nominal
Religion	1=Islam 2=Christianity 3=Other	3 options	Nominal
Gender Equality	GE1-GE8	5-points	Ordinal
Prejudice	PRE1-PRE7	5-points	Ordinal
Effectiveness of female leaders	LEF1-LEF9	5-points	Ordinal
Availability of leadership development programmes	ALDP1-ALDP2	5-points	Ordinal
Quality of leadership development programmes	QLDP1-QLDP4	5-points	Ordinal
Equality of leadership development programmes	ELDP1-ELDP2	5-points	Ordinal
Emergence of female leaders	LEM1-LEM8	5-points	Ordinal
Leader stereotype as masculine	ML1-ML10	5-points	Ordinal
Leader stereotype as feminine	FL1-FL10	5-points	Ordinal
Woman stereotype as masculine	MW1-MW10	5-points	Ordinal
Woman stereotype as feminine	FW1-FW10	5-points	Ordinal

Finally, all missing values were checked to ensure a complete set of data before proceeding to the next step. Some missing values were found. There are several means to handle missing

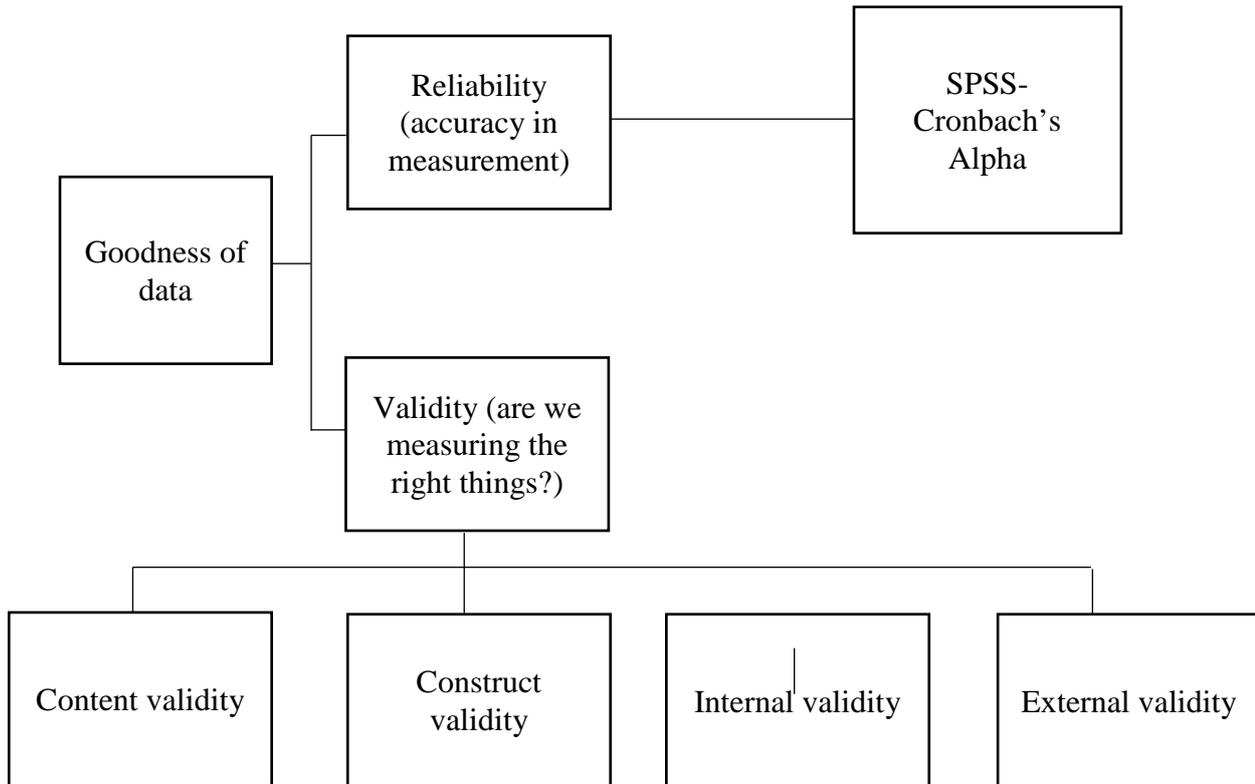
data. For instance, Gerber and Finn (2006) mention three ways to deal with missing values: pairwise deletion, listwise deletion and imputing missing data. In brief, pairwise deletion means removing only the specific missing values from case the not the entire case. Listwise deletion means to remove the entire case if there is any missing value. The difference between pairwise and listwise is that the first option will include all available data, while the second option will not include any case with any missing value. The third option to handle missing value is imputing missing data. In this option, missing values will not be excluded from the analysis, rather, a new value will be used as a substitute according to a certain statistical formula (Gerber & Finn, 2006).

For the present thesis, the technique of imputing missing data technique was conducted. Also in applying this method, different options are available. These include: mean substitution, regression substitution and using different estimation methods, such as Missing Value Analysis (MVA), which is a technique that runs by the use of “expectation maximization formula”. SPSS contains the missing value analysis technique (Myers, Well & Lorch, 2010). Therefore, dealing with the missing data for the current thesis was through the use of the MVA method, specifically through applying expectation maximization formula to replace any missing value by the new value.

4.7.2 Reliability and validity

In the present thesis, measuring the goodness of the measures was conducted in different stages as shown in Figure 4.1

Figure 4. 1 Testing the goodness of measure: Reliability and validity



Source: Adapted from Sekaran and Bougie (2010)

The reliability of the questionnaire was measured through a pilot test of 42 respondents by the use of SPSS software to analyse the reliability of the questionnaire by calculating Cronbach's Alpha for each variable. Table 4.18 above shows this in further detail.

Furthermore, to confirm the internal consistency of all scales used in the survey questionnaire, another reliability test was conducted after collecting the real data. Obviously, the benefit of the pilot study found fruition in enhancing the reliability, as shown in Table 4.27.

Table 4.27 Reliability of all scales after the real data collection

Number	Variables	Cronbach's Alpha
1	Gender equality practices (GEP)	.651
	GEP after deleting irrelevant items	.716
2	Effectiveness of women leaders	.928
3	Prejudice towards females	.832
4	Emergence of women leaders	.942
5	Gender/Leader role stereotypes	
5.1	Leader stereotype as masculine	.860
5.2	Leader stereotype as feminine	.897
5.3	Woman stereotype as masculine	.883
5.4	Woman stereotype as feminine	.916
6	Leadership development programmes	.903
6.1	Availability of LDPs	.844
6.2	Quality of LDPs	.866
6.3	Equality of LDPs	.755

Assessing the validity of the instruments and the research design can be divided into the following categories: (1) content validity of the instrument, (2) construct validity, (3) internal validity and (4) external validity. These types of validity should be taken into consideration to ensure valid instruments and to ensure that we measure what we are supposed to measure.

According to Sekaran and Bougie (2010, p. 158), “authenticity of the cause-and-effect relationships” is reflected through the internal validity, and the extent to which these measures can be generalised to external environment is reflected through the external validity. In contrast, taking into consideration issues related to the validity of the instruments itself, there are different types of validity used to ensure that we are indeed measuring the variables that we intend to measure. For example, content validity and construct validity are two methods of measuring the instrument validity (Sekaran & Bougie, 2010). The following discussion explains these types of validity and how the present thesis addresses each type.

4.7.2.1 Content validity

Content validity ensures “that the measure includes an adequate and representative set of items that tap the concept” (Sekaran & Bougie, 2010, p. 158) through experts or a panel of judges. For the current thesis, content validity was established by one of the academic staff of the university who specialises in leadership and gender studies, in order to ensure that the instruments used in the questionnaire are indeed measuring what they were supposed to measure. A full version of the questionnaire was sent to a senior lecturer at the University of Huddersfield. The main research interests for this lecturer are the intersection of ethical leadership, critical perspectives and communication, as well as innovative teaching for leadership education. Her specific knowledge and research is focused on servant leadership, feminist ethics and followership ethics. According to her comments, which are mainly concentrated on the language consistency, further developments were required on the questionnaire. Moreover, the content validity was measured through the pilot test of the questionnaire that was conducted in Amman during July-August 2015, as explained in section 4.4.4. This occurred by receiving comments regarding the language and the layout of the items (i.e. questions), in addition to the valuable comments that were received to enhance the coherence of the questions, as well as to simplify the language of certain questions.

4.7.2.2 Construct validity

Construct validity “testifies to how well the results obtained from the use of the measure fit the theories around which the test is designed” (Sekaran & Bougie, 2010, p. 160). There are two tests to establish construct validity, through both related (convergent validity) and unrelated (discriminant validity) tests (Pallant, 2016). In simple terms, the main difference between convergent and discriminant validity is that the first one ensures that items that are

supposed to be related are, in fact, related, whereas the second type ensures that items that are expected to have no relationship are verified to have no relationship. This was done through examining the empirical measures that test whether the results fit the theoretical constructs using factor analysis-SPSS (see chapter five).

4.7.2.3 Internal validity

Internal validity “refers to the confidence we place in the cause-and effect relationship” (Sekaran & Bougie, 2010, p. 233). In other words, Saunders et al. (2012) argue that this type of validity is used when a certain research focuses on a causal relationship between different constructs. For example, in a self-completion questionnaire, internal validity testifies how a set of items (i.e. questions) can be shown to be associated with the analytical outcome (Saunders et al., 2012). This type of validity was assessed by testing the extent to which the cause and effect relationship between the research variables exist.

4.7.2.4 External validity

External validity refers to the extent to which our results can be transferred or generalised to actual organisations, people or events (Sekaran & Bougie, 2010). Therefore, the convenience sampling technique for the current thesis increased the external validity in which this sample is representative of the research population. The population of the current thesis operates in a natural environment, and this leads to reduce the ecological factor's threats to enhance the external validity.

4.7.3 Descriptive statistics

Descriptive statistics analysis includes procedures to illustrate and synthesise important facts about the sample (Mendenhall, Beaver & Beaver, 2012). Generally, descriptive statistics

provides a comprehensive picture of certain factors. According to Osborne and Wernicke (2003), descriptive statistics includes several measurements such as, central tendency (i.e. the centre of distribution of numbers) (e.g., median and mode.) Additionally, it includes measures of variability (e.g., variance and standard deviation).

So far as the demographic information was concerned, features of the sample were analysed using SPSS (i.e. descriptive statistics-frequencies and descriptive techniques) to summarise some facts about the sample of the study. For example, in order to ascertain the percentages of females vs. males participation, Muslims vs. Christians participation, the participant's qualifications, the average age of the sample and the average tenure of the sample. To this end, all descriptive statistics were checked, calculated and interpreted in terms of their frequencies, average, median, mode, missing values, minimum, maximum and standard deviation.

Furthermore, Skewness and Kurtosis tests as well as multicollinearity validation were done to test the normality of distribution and to detect the existence of multicollinearity. The next chapter discusses this in further detail.

4.7.4 Data analysis for numerical data: Testing the research model

The numerical data obtained from the survey questionnaire was analysed through the use of SPSS software. This technique was found to be relevant to test and evaluate the research model, taking into account the research aim and objectives.

For testing the strength and directions of the relationship between variables, the Pearson Correlation test was used as an initial step to confirm or reject the direct relationships between variables. The value or numbers in the Pearson Correlation range from +1 to -1. A full association between two variables is reflected by either + 1 or -1. Positive values reflect

proportional correlation, while negative values imply an inverse correlation (Angelov et al., 2014). Nevertheless, correlation analysis is not sufficient, because this method of testing relationships may offer some nonsense correlations between some variables, due to a lack of any practical relevance (Sharma, 2005). Therefore, multiple regression was used to establish more logical results in terms of relationships. Moreover, in order to investigate the influence of the mediator variable on the relationship between the independent variables (IVs) and dependent variables (DVs), the present thesis adopted a joint significant test to examine the mediating role of one variable on the relationships between the DVs and IVs. According to Jose (2013), a joint significant test determines whether both paths (from IVs to MidV and from MidV to DVs) are significant. Therefore, this can be done through regression tests.

In addition, given that one of the objectives of this thesis to understand the differences in how people stereotype leader and women, a paired t-test was utilised. These techniques, along with their justifications (as well as the results) are discussed in greater detail in the next chapter.

In relation to some statistical values and indicators (e.g., statistical significance and p-value), $P < 0.05$ is a common significance level in research. For instance, when p level is less than 0.05, this means that 95% of the results are true. Hence, this research adopts p-level < 0.05 as the significant level.

Phase II Textual part

4.7.5 Data analysis for the textual data

For the open-ended questions of the survey questionnaire, the analysis strategy shall be a content analysis. Content analysis is used “for the subjective interpretation of the content of

text data through the systematic classification process of coding and identifying themes or patterns” (Hsieh & Shannon, 2005, p. 1278).

The analysis procedure includes several stages. First, a careful reading and re-reading of all the given answers. Second, the researcher must identify the initial codes, taking into consideration the research objectives. Third, the researcher must begin manual categorising the emerged codes by reading through all the answers, highlighting key words and paragraphs, and then, categorise these key words and paragraphs according to the main categories.

According to the schematic illustrations of the emerged codes that are linked with the three categories (i.e. religion, culture and legislation), and based on reading the answers more than one time prior to coding, the themes emerged in a later stage by integrating the first order codes and developing theoretical categories in order to reach more logical thematic conclusions.

Additionally, the author took the frequencies of each code into account; each code mentioned less than four times were excluded. Accordingly, themes and sub-themes emerged from the open-ended questions. A detailed discussion of this is presented in chapter six.

4.7.6 Validity and reliability

According to the current thesis, given that one method (i.e. survey questionnaire) was applied to collect both numerical and textual data, its validity and reliability were assessed and confirmed, as discussed in section 4.7.2.

4.8 Limitations of the research methodology

Since a quantitative methodology drawing on a survey of the hotel sector in Jordan was used to answer the research questions, a post-positivism approach that investigated the phenomenon both deductively-inductively was adopted to increase the study's objectivity and eliminate any potential bias. However, the facts suggest otherwise. A significant limitation is the researcher's own bias. For example, there is no straightforward process to select the research design in which the researcher's bias impacts on the establishment of different factors, such as, data collection method, data analysis techniques and the development of the questionnaire. In addition, number of limitations surround the adopted methodology as follows:

- 1- The sample of the study is limited to employees who work in 4-star and 5-star hotels in Jordan.
- 2- The possibility that the participants did not provide candid or precise information despite assurances of confidentiality.
- 3- The participants may rush in completing and answering the open-ended questions and thus, the textual data may not be comprehensive.
- 4- Following convenience sampling, an under-representation or over-representation of particular groups (e.g., males, managers, other) within the sample may occur. In our survey, for example, most are males (81.1%) while females constitute 18.9%.
- 5- Due to applying post-positivism approach as a philosophical stance, the benefits of purely positivism towards increase the research objectivity are lacking.
- 6- The subjective interaction between the researcher and the textual data that was collected through the open-ended questions is another limitation.
- 7- Using open-ended questions may reflect another limitation given that this method does not allow any personal interaction with the participants to gain an in-depth understanding of their answers (e.g., body language).

Although limited limitations surround the adopted methodology, the results obtained in this thesis are worthwhile in its contribution towards the gender and leadership field.

4.9 Ethical considerations

Ethical research regulations at the University of Huddersfield were taken into account while designing, distributing, collecting and analysing the questionnaire. First, the cover page of the questionnaire clearly explains that all answers will be confidential, along with the company and individual data, which will only be used for research purposes. No identifiable information will be a part of any publication. Second, initial contact with HR managers of hotels took place to facilitate the process of distributing the questionnaires. Third, all answers on the questionnaire were transferred to SPSS software and hard copies of the questionnaires were kept in a locked drawer at the university. Fourth, it is clearly stated in the cover page that participants have the right to decide whether to complete the questionnaire or not and that they have the option to withdraw from the questionnaire at any stage. Fifth, there is no need for participants to mention their names, and therefore, this will offer them more confidence in the project. Organisational and individual anonymity were thoroughly maintained. Instead of names, each organisation and participant were coded (e.g., Org1/P2). Finally, no psychological stress, anxiety, harm or negative consequences are anticipated for the participants. The ethical permission from the school research ethics committee for conducting the survey is presented in appendix C.

4.10 Summary

The aim of the current thesis is to build, test and validate certain hypotheses that have stemmed from the role congruity theory in order to better understand how gender and

leadership practices influence female leaders. This research has adopted a post-positivist philosophy due to the need for using theories and statistical methods, as well as human interactions based on a deductive-inductive way of reasoning. Since this thesis aims to obtain generalisable results, a cross sectional study using a quantitative methodology was applied, drawing on a survey of the hotel sector in Jordan in order to explain the relationship between gender and leadership practices, and women's leadership outcomes through the means of a self-completion questionnaire. To this end, this chapter covered the methodology and philosophy that were adopted by the researcher, whilst taking the research aim and objectives into account. Therefore, the research design was carefully developed to ensure the tools used to collect the data and reach valid findings were reliable. The next chapters discuss the data analysis and results, discussion and conclusion of the study.

CHAPTER FIVE: QUANTITATIVE DATA ANALYSIS AND RESULTS

5.1 Introduction

This chapter offers a complete picture of the data analysis procedure and reports the results of the survey of 4-star and 5-star hotels in Jordan. This chapter also justifies the use of all the adopted statistical techniques. First, the theoretical framework is introduced to re-explain the variables of the study. Second, initial analysis yields a comprehensive picture of the sample and ensures valid instrumentations are discussed, such as descriptive statistics, normal distribution, multicollinearity and the validity of scales. Third, the data analysis process and the findings are illustrated to address the main research questions for the numerical/quantitative data.

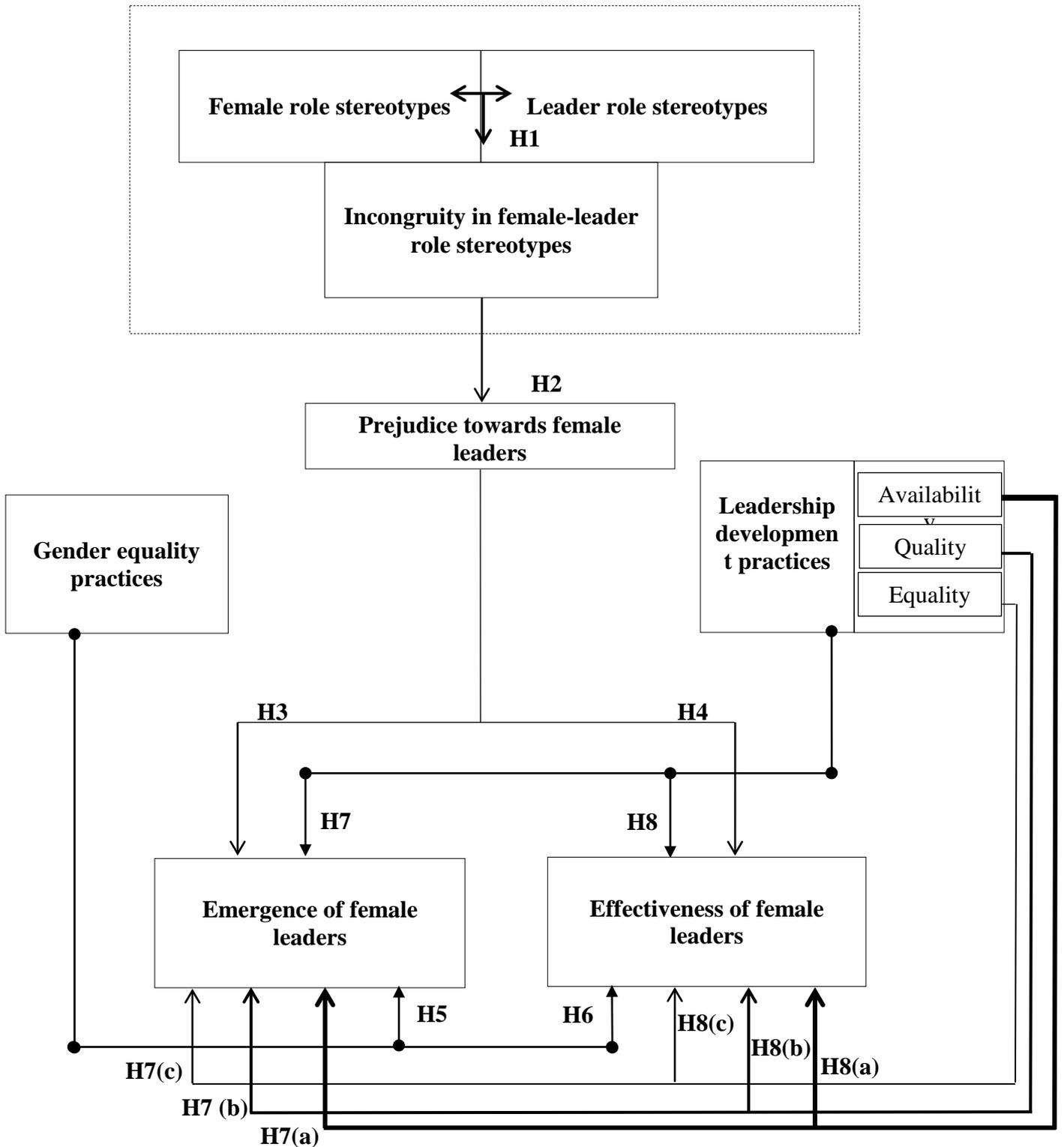
5.2 Research model and hypotheses

This section depicts the theoretical framework that provides a schematic illustration of the data analysis process. This framework consists of six constructs. Three variables are constituted as independent variables (IVs), one as a mediation (MidV), and two outcome variables are treated as dependent variables (DVs).

Two of these variables are classified as a latent variable. According to Beaujean (2014), a latent variable is a result of other indicators/variables, in which this variable cannot be measured directly. These two variables are (a) the incongruity between leader stereotype and female stereotype and (b) leadership development programmes. For example, to measure the incongruity between female-leader role stereotypes, this thesis applied Bem Sex Role Inventory (1974), which scrutinises how people stereotype these roles. Also, in measuring leadership development programmes, this thesis examined three dimensions (i.e. availability,

quality and equality) to evaluate such programmes. Figure 5.1 below illustrates the research model.

Figure 5. 1 The research model



According to this model, the data analysis procedure was conducted as follows. First, all descriptive statistics were calculated using statistics-frequencies and descriptive techniques in SPSS to measure the central tendency (i.e. the centre of distribution of numbers) (e.g., median and mode.) and to measure the variability (e.g., variance and standard deviation). Additionally, in this step, frequencies, missing values, minimum and maximum values were checked to offer some facts about the sample (e.g., the average age of the sample, the percentage of females vs. males participation). Also, in this part of analysis, skewness and kurtosis tests were used to measure the normal distribution.

Second, construct validity was checked by the use of different techniques. According to Dwivedi (2009), construct validity includes convergent and discriminant validity, thus, this thesis applied Exploratory Factor Analysis (EFA) and calculated the average variance extracted (AVE) to establish both convergent and discriminant validity.

Third, tests of the relationship between the research variables (i.e. hypotheses testing) were conducted by applying different statistical tests to answer two fundamental questions i.e., (1) are there any significant relationships between the variables and (2), what is the strength and direction of these relationships.

5.3 Descriptive statistics

5.3.1 Descriptive

Given that it is important to illustrate the descriptive statistics, an analysis of the descriptive part in this thesis, including calculating the average, mode, median, minimum, maximum, standard deviation and variance was accomplished. Table 5.1 summarises the descriptive data for all variables.

Table 5.1 Descriptive data for all variables

	N	Minimum	Maximum	Mean	Mode	Median	SD	Variance
Gender Equality Leader	392	1.25	4.75	3.4734	3.50	3.5000	.56060	.314
Effectiveness Availability of LDPs	392	1.00	5.00	3.5387	3.44	3.5556	.85197	.726
Quality of LDPs	392	1.00	5.00	3.5340	4.00	3.5000	1.05381	1.111
Equality of LDPs	392	1.00	5.00	3.8574	4.00	4.0000	.87991	.774
Leader Emergence	392	1.00	5.00	3.4999	4.00	3.5000	1.01408	1.028
Leader Masculinity	392	1.00	5.00	3.6307	4.00	3.7500	.88491	.783
Leader Femininity	392	1.00	5.00	3.9162	4.00	4.0000	.71654	.513
Women Masculinity	392	1.00	5.00	3.6916	5.00	3.8000	.85122	.725
Women Femininity	392	1.00	5.00	3.7551	3.90	3.8000	.79389	.630
Overall LDPs	392	1.00	5.00	3.7670	5.00	3.8000	.87143	.759
Prejudice	392	1.00	5.00	3.6872	4.00	3.7500	.83906	.704
Valid N (listwise)	392			2.2756	2.00	2.2857	.73119	.535

Initially, referring to the central tendency that can be measured through the median, mode and mean, in which the mean is the most commonly used technique (Valente, 2002), it is noticeable that the mean for all variables is between 3.4734 and 3.9162, except one variable i.e. prejudice (2.2756). This is logical and expected, because the prejudice variable is the only variable that is classified as a negative variable, while all other variables were constituted as positive variables. This means that the answers for all items were oriented towards neutral or agree. In contrast, the orientation for the answers in the prejudice scale was centred around disagree. Minimum and maximum values were calculated to check any error in the data entry. As shown in Table 5.1, all data was correct.

Moving to the measure of variability, Gravetter and Wallnau (2010) mention that the most frequently used technique for measuring variability is standard deviation. SD uses the mean as a reference point and determines the distance between each score and the mean to calculate the variability to reflect whether the scores are close to the mean, or if they are scattered. Table 5.1 shows the standard deviation for all variables.

5.3.2 Demographic data

The survey was conducted on 4-star and 5-star hotels operating in four geographic locations in Jordan. These locations are Amman, Aqaba, Dead Sea and Petra. The size of the population (i.e. all employees working in 4-star and 5-star hotels) made the number of the sample plausible. The recorded information of the sample were: qualification, tenure, managerial level, age, gender and religion.

Some facts about the sample are visualized in Table 5.2. The majority of the employees who participated in the survey hold bachelor degrees (40.1%). In relation to the tenure and the managerial levels, the participants spent 6-10 years in their work (44.1%) and serve in middle management levels (52.4%). Also, 46.6% of the respondents are aged between 25-34. Most are males (81.1%) while females constitute 18.9%. This massive gap between genders was expected, since the gap between female employees and male employees in the hotel sector is considerable. Finally, regarding the religion of the participants, the percentages for Muslim and Christian employees are 91.5% and 8.0% respectively. About .05% stated that they are classified as 'other'.

Table 5.2 Demographic characteristics

Variable	Number	Valid percent (%)
Qualification		
<i>High school</i>	147	38.3
<i>Diploma</i>	66	17.2
<i>Bachelor</i>	154	40.1
<i>Master</i>	12	3.1
<i>PhD</i>	5	1.3
Tenure		
<i>5 or less</i>	141	36.8
<i>6-10</i>	169	44.1
<i>11-15</i>	47	12.3
<i>16 or more</i>	26	6.8
Managerial level		
<i>Managers</i>	50	13.4
<i>Employees</i>	322	86.5
Age		
<i>18-24</i>	101	26.0
<i>25-34</i>	181	46.6
<i>35-44</i>	86	22.2
<i>45 or more</i>	20	5.2
Gender		
<i>Male</i>	314	81.1
<i>Female</i>	73	18.9
Religion		
<i>Islam</i>	356	91.5
<i>Christianity</i>	31	8.0
<i>Other</i>	2	.5

5.4 Normal distribution using skewness and kurtosis

Choosing plausible techniques for analysing the research hypotheses depends on how much the variables are normally distributed. Lewis, Sheringham, Kalim and Crayford (2008) say that for normally distributed variable, parametric tests should be applied, while non-parametric tests are used for a non-normally distributed population. Therefore, as an initial step to ensure which test is more relevant, the normality of distribution should be assessed.

There are different techniques in use for this. One method is using skewness and kurtosis values (Bachman, 2004).

According to Bachman (2004), values for both skewness and kurtosis can be centered to zero, positive values or negative values. A zero value for skewness indicates that the distribution is symmetrical, while negative and positive values indicate that the distribution is skewed. For the kurtosis values, a zero value emerges when the distribution is completely normal, while positive and negative values reflect peaked and flat distribution respectively.

As a rule of thumb, skewness values rang between ± 1 indicate normal distribution (Remenyi, Onofrei & English, 2011), while kurtosis values rang from ± 3 indicate normal distribution (Peat & Barton, 2008). For the current thesis, skewness and kurtosis tests show that the distribution of all variables is normal. Table 5.3 below shows the skewness and kurtosis values.

Table 5.3 Skewness and kurtosis values

Variable	N Statistic	Skewness Statistic	Kurtosis Statistic
Gender Equality	392	-.643	.761
Gender Equality after Deleting Irrelevant Items	392	-.759	.246
Leader Effectiveness	392	-.509	-.031
Availability of LDP	392	-.523	-.319
Quality of LDP	392	-.933	.705
Equality of LDP	392	-.645	.014
Leader Emergence	392	-.501	-.013
Leader Masculinity	392	-.973	1.730
Leader Femininity	392	-.739	.830
Women Masculinity	392	-.841	1.041
Women Femininity	392	-.618	.338
Overall LDP	392	-.811	.414
Prejudice	392	.545	.743
Valid N (listwise)	392		

5.5 Multicollinearity

Multicollinearity refers to the perfect linear relationship between the “regression’s independent variables” (Madansky, 2012, p. 201). To detect the existence of multicollinearity, one method is to use regression test. According to White (2008), the tolerance level (TOL) and the variance inflation factor (VIF) are indicators of multicollinearity.

Tolerance refers to degree of variance of one IV that does not explain other IVs. The tolerance value should be $>.10$. VIF is $1/\text{tolerance}$ in which the VIF should be less than 10 (Smart & Tierney, 2003). For the current framework, the tolerance values for the IVs exceed the cut-off point i.e. $.10$. To further confirm the absence of multicollinearity, VIF values were checked and indicated an acceptable level of multicollinearity (i.e. < 10). Table 5.4 illustrates the values that were calculated by SPSS.

Table 5.4 Multicollinearity statistics

Independent variables	Multicollinearity statistics	
	Tolerance	VIF
Gender equality	.651	1.536
Prejudice	.517	1.935
Leadership development programmes	.645	1.551

5.6 Validity and reliability

Assessing the validity and reliability of the adopted scales in this thesis was achieved in different stages. As mentioned in the methodology chapter (section 4.7.2), reliability was evaluated by twice using Cronbach’s Alpha indicator. The first test was done after the pilot

study and the other test was done after the real data collection in order to re-confirm the reliability.

The validity of the instruments can be split into the following four categories: (1) content validity, (2) construct validity, (3) internal validity and (4) external validity. The methodology chapter (section 4.7.2) discussed and explained how three types of these validity tests were established (i.e. content, internal and external validity). However, for construct validity, since this type of validity needs statistical analysing, this will be discussed in the following section.

5.6.1 Construct validity- Factor analysis

Construct validity reflects the extent to which the results received from the scales conform to these “predicted from hypotheses based on theoretical knowledge” (Guiloff, 2013, p. 24). Hence, it is crucial to ensure a plausible construct validity that reflects an acceptable suitability between the results and the theory (Sekaran & Bougie, 2010).

Pallant (2016) mentions that there are two types of tests to emphasize construct validity, convergent validity and discriminant validity. Convergent validity tests whether the items that are expected to be related are indeed related, while discriminant validity examines whether the items that are supposed to be unrelated are not related (Dmitrienko, Chuang-Stein & D'Agostino, 2007).

To validate the construct validity, different statistical techniques were utilised using SPSS version 22. First, an Explanatory Factor Analysis (EFA) was used to reveal the factors that are classified under each variable. Then, the convergent validity was established by

calculating the Average Variance Extracted (AVE). Finally, discriminant validity was checked by comparing the AVE with the correlations between all variables.

5.6.1.1 Exploratory factor analysis (EFA)

There are different factor analysis techniques that may apply in business and social science. Kenny, Kashy and Cook (2006) mention two techniques that can be used to establish construct validity, Confirmatory Factor Analysis (CFA) and Exploratory Factor Analysis (EFA).

EFA is commonly used to explore and identify the internal factors that refer to one variable, this technique helps in answering number of questions, such as, how many factors are available and which items are best deleted. In contrast, CFA is usually used to confirm and not to explore the internal structure of the scale (DiIorio, 2006). Mulaik (2004) notes that “most researchers first assess the structure of the scale using EFA” (cited in DiIorio, 2006, p. 273). Osborne and Costello (2009) in their paper “*Best Practices in Exploratory Factor Analysis*”, claim that EFA is widely used in the social sciences. Accordingly, CFA is considered not suitable for the current study, while EFA has the ability to determine how the items are grouped into variable/s. Hence, EFA will be utilised to assess and verify the factors for each variable.

Orthogonal and oblique are two different rotation techniques used in EFA. The distinction between them is that orthogonal assumes that the factors have no correlation, while oblique assumes them to be correlated (Brown, 2009). Thietart (2001) mentions three types of

orthogonal rotation, varimax, quartimax and equamax. Specifically, Fernandez (2010) notes that varimax rotation is the most frequently used technique within the orthogonal method. Given that this technique helps in identifying “each variable with a single factor” (Fernandez, 2010, p. 90), the current thesis adopted the varimax (orthogonal) rotation.

The following paragraphs illustrate the suitability of all variables in this study, using the EFA method. These variables are: gender equality, prejudice, leader effectiveness, leader emergence, availability of LDPs, quality of LDPs, equality of LDPs, leader masculinity, leader femininity, women masculinity and women femininity. Four indicators should be considered to achieve the goal of EFA- varimax (orthogonal) rotation, which are: (1) Bartlett’s test, (2) KMO, (3) factor loading and (4) percentage of variance.

The significant values for these indicators are as follows: Bartlett's test ($p < 0.001$) (Saffari, Tojari, Khodayari, Mohammadi & Khalifa, 2013), KMO should be greater than 0.50% (Kuegah, 2006). In relation to the factor loading, Lan (2009) argues that a value of factor loading greater than 0.3% is considered important by researchers. Finally, Rudolf and Pervez (2009) say that the percentage of variance should be greater than 0.5%. Appendixes D (a) – D (k) show all these values for all variables to detect if there is any item with a weak correlation with its scale, and also determine how many factors are relevant to each measurement.

The overall picture of the scales’ items is plausible and consistent with the literature. However, some minor unacceptable values emerged. First, regarding the factor loading in this study, all items within each scale exceed the cut-off point (i.e. 0.3%) except two items, which are item number 6 in the gender equality’ scale (i.e. -.116) and item number 1 in the ‘leader masculinity’ scale (i.e. .161). Therefore, we tested the reliability (Cronbach’s Alpha) of these two variables to further confirm the lack of correlation. The reliability for the ‘leader masculinity’ scale is high (.860), which means that we can keep item number 1 in this scale.

However, the reliability for the ‘gender equality’ scale is low (.651) which means that item number 6 needs to be deleted. Thus, after deleting item number 6 in this scale, the reliability has increased to .716. With regard to Bartlett’s test, all variables indicate a significant value ($p < .001$). In addition, KMO shows high values (exceed 0.50), indicating an adequate sample.

5.6.1.2 Convergent validity-Average variance extracted (AVE)

Convergent validity tests whether the items that are expected to be related are indeed related within the same variable (Dmitrienko et al., 2007), in order to verify whether or not the items represent the studied variables (Martínez, 2010). According to Martínez (2010), convergent validity can be demonstrated by looking at the average variance explained (AVE), whose value should exceed 0.5. In this study, the AVE for all variables ranged between .50 and .80 except one variable, i.e., ‘leader masculinity’ (AVE=0.49). This meets the initial condition for establishing convergent validity. The second condition for achieving convergent validity is by evaluating the reliability of variables. Therefore, given that the reliability for all variables was high (above.70), the convergent validity achieved all conditions. This is illustrated in Table 5.5 below.

Table 5.5 Average variance explained and Cronbach’s Alpha

Variable	AVE > 0.5		Cronbach’s Alpha \geq 0.7	
Gender Equality after Deleting Irrelevant Items	0.50	√	.716	√
Prejudice	0.50	√	.832	√
Availability of LDP	0.86	√	.844	√
Quality of LDP	0.71	√	.866	√
Equality of LDP	0.80	√	.755	√
Leader Masculinity	0.49	√	.860	√

Leader Femininity	0.53	√	.897	√
Women Masculinity	0.52	√	.883	√
Women Femininity	0.58	√	.916	√
Leader Emergence	0.71	√	.942	√
Leader Effectiveness	0.63	√	.928	√

5.6.1.3 Discriminant validity

Discriminant validity tests whether the items that are supposed to be unrelated are not related (Dmitrienko et al., 2007). Fornell and Larcker (1981) suggest utilising AVE values as a means to consider discriminant validity (cited in Vinzi, Chin, Henseler & Wang, 2010). This study compares AVE with the correlations between all variables. As a rule of thumb, when the square root of the AVE value is greater than the correlation, a discriminant validity is established. Table 5.6 illustrates this.

Table 5.6 Discriminant validity using AVE

		1	2	3	4	5	6	7	8	9	10	11
1	GE	.710										
2	PRE	-.589	.707									
3	ALDP	.261	-.431	.929								
4	QLDP	.435	-.543	.637	.844							
5	ELDP	.363	-.539	.513	.720	.896						
6	LM	.163	-.178	.164	.234	.195	.700					
7	LF	.245	-.322	.291	.306	.306	.451	.732				
8	WM	.248	-.264	.183	.207	.209	.498	.543	.725			
9	WF	.139	-.247	.188	.223	.232	.397	.674	.569	.761		
10	LEM	.573	-.645	.359	.429	.452	.131	.344	.331	.229	.843	
11	LEFF	.687	-.708	.394	.516	.529	.198	.342	.347	.231	.790	.798

5.7 Data analysis for numerical data

This section presents the data analysis for (and the findings obtained from) the self-completion survey questionnaire. It discusses all the statistical techniques that were used and the results of these tests. This includes a simple bivariate correlation test, paired t-test and a multiple regression test.

According to the hypotheses outlined in chapter three, first, a simple bivariate correlation test was computed as an initial step to confirm or reject the direct relationships between all variables. Second, given that one of the objectives in this thesis is to understand the differences in how people stereotype female roles and leader roles, a paired t-test was utilised. Third, since the simple bivariate correlation is recursive (i.e. the relationship between x and y is the same between y and x) (Sharma, 2005), a multiple regression was used to establish more logical results in terms of the salient relationships. Specifically, this thesis adopted a joint significant test to examine the mediating role of one variable on the relationships between the DVs and IVs. According to Jose (2013), a joint significant test determines whether both paths (from IVs to MidV and from MidV to DVs) are significant.

5.7.1 Correlation

As an initial step and prior to testing the proposed hypotheses, a simple bivariate correlation test was conducted to determine the associations between all constructs. A correlation test is used to verify the strength and direction between constructs as either positive or negative (McNabb, 2015). This technique serves as a mathematical measure for correlations. The value that stems from this analysis is called *correlation coefficient* (McNabb, 2015). The value of this test ranges from +1 to -1. A full association between two variables is reflected

by either + 1 or -1. Positive values reflect a proportional correlation, while negative values imply an inverse correlation (Angelov et al., 2014).

Regarding the inferential statistics, $p < 0.01$ is a common significance level in a correlation test. For instance, when p-level is less than 0.01, this means that 99% of the results are true. Hence, this research adopts p-level < 0.01 as a significant level.

The simple bivariate correlation test reveals significant positive and negative relationships that are consistent with the proposed hypotheses, theory and literature. Table 5.7 illustrates these associations.

Foremost, the p value for all variables' associations is less than 0.01. This means that all relationships between all variables are significant $p < 0.01$. However, in relation to the direction of these relationships, all associations between the variables are positive (consistent with the theory), except the relationship between prejudice against female leaders and other variables (consistent with the theory). For example, the relationships between prejudice against female leaders and the emergence of female leaders as well as the effectiveness of female leaders are significant and negative. This means that the greater the prejudice against female leaders, the lesser the ability for them to emerge as leaders ($-.645^{**}$, $p < 0.01$). Also, when prejudice increases against female leaders, their effectiveness will likewise decrease ($-.708^{**}$, $p < 0.01$).

On the other hand, gender equality practices were found to be positively and significantly associated with the emergence and effectiveness of female leaders ($.573^{**}$, $.687^{**}$, $p < 0.01$). This is in line with the literature, which shows that the higher the gender equality between males and females, the higher the potential for females to emerge as leaders, as well grow to be effective leaders. Furthermore, in relation to leadership development programmes,

including the three dimensions (i.e. availability, quality and equality of these programmes), the statistical indicators indicate that as the availability, quality and equality of leadership development programmes for both genders increases, female leaders will have more opportunities to emerge as effective leaders. For example, the values that show the relationship between the availability, quality and equality of leadership development programmes and the emergence of female leaders are as follows (.359**, .429**, .452**, $p < 0.01$). Also, the indicators that show the relationship between these dimensions and the effectiveness of female leaders are as follows (.394**, .516**, .529**, $p < 0.01$).

Table 5.7 Simple bivariate correlation test for all variables

	1	2	3	4	5	6	7	8	9	10	11
1 GE											
2 PRE	-.589										
3 ALDP	.261	-.431									
4 QLDP	.435	-.543	.637								
5 ELDP	.363	-.539	.513	.720							
6 LM	.163	-.178	.164	.234	.195						
7 LF	.245	-.322	.291	.306	.306	.451					
8 WM	.248	-.264	.183	.207	.209	.498	.543				
9 WF	.139	-.247	.188	.223	.232	.397	.674	.569			
10 LEM	.573	-.645	.359	.429	.452	.131	.344	.331	.229		
11 LEFF	.687	-.708	.394	.516	.529	.198	.342	.347	.231	.790	

Note. Correlation is significant at the 0.01 level (2-tailed).

Despite the fact that the correlation test's results indicate consistency with the theory and literature, still, the correlation test is recursive (i.e. the relationship between x and y is the same between y and x). Therefore, a regression analysis was applied to further confirm or reject the proposed hypotheses. The following sections illustrate the use of paired t-test and multiple regression analysis.

5.7.2 Paired t-test for testing hypothesis number one

A “paired t-test is applicable to paired data” (Zhang, 2006, p. 62). Chumney and Simpson (2006) claim that a paired t-test is commonly used to compare the mean of two paired data or observations. Therefore, in relation to the current research framework and with regard to the first research question i.e., RQ1 is there incongruity between the leader stereotype and the female stereotype, the present thesis posits that:

***H1** There is a mismatch between the leader role stereotype and the female role stereotype (i.e. incongruity).*

Hence, the first variable (i.e. the incongruity between leader role and female role stereotypes) was measured by the use of Bem Sex-Role Inventory (1974). This scale includes different items regarding both masculinity and femininity features, in order to measure how people stereotype females and leaders. Following Kark et al. (2012), the most frequently used scale to measure stereotypic gender perceptions is Bem’s Sex Role Inventory. Therefore, as mentioned in the methodology chapter, in the current thesis, a short version of BSRI that includes 10 masculine items and 10 feminine items was used. These items were used to measure how people stereotype successful leaders and how they stereotype women in general. Therefore, the same 20 items (for both masculine and feminine) were duplicated to be 40, as follows: (a) 10 masculine items for successful leaders, (b) 10 feminine items for successful leaders, (c) 10 masculine items for women and (d) 10 feminine items for women.

In terms of how to test this latent variable, we followed a procedure recommended by Kark et al. (2012, p. 628), in which the scores for both masculine and feminine items “were averaged and compared”. Also, this analytical technique for analysing stereotypical perceptions through converting the means to percentages in order to offer a clear distinction between

paired data was supported by different studies (e.g., Jenkins, 2007; Poulston & Jenkins, 2013). Hence, a paired t-test was found to be appropriate to scrutinise whether or not there are any significant differences between perceiving leaders to be either masculine or feminine on the one hand, and the perception of women as either masculine or feminine on the other, with a view to ascertain if there is incongruity or congruity between the leader role and female role stereotypes.

The results obtained from the paired t-test show that employees stereotype successful leaders as more masculine than feminine, and simultaneously stereotype women to be both feminine and masculine.

In comparison to successful leaders who were stereotyped as masculine (M= 3.9162, SD=.71654), successful leaders who were stereotyped as feminine received a lower rating (M=3.6916, SD=.85122). In statistics, SPSS software indicates that this variance between means reflects a significant difference ($p=.000$).

When comparing how employees stereotype women in general, there were no significant differences between stereotyping women as either masculine (M= 3.7551, SD=.79389) or feminine (M=3.7670, SD=.87143). In this regard, the variance between these means is not significant ($p= .761$). Table 5.8 presents these statistical indicators.

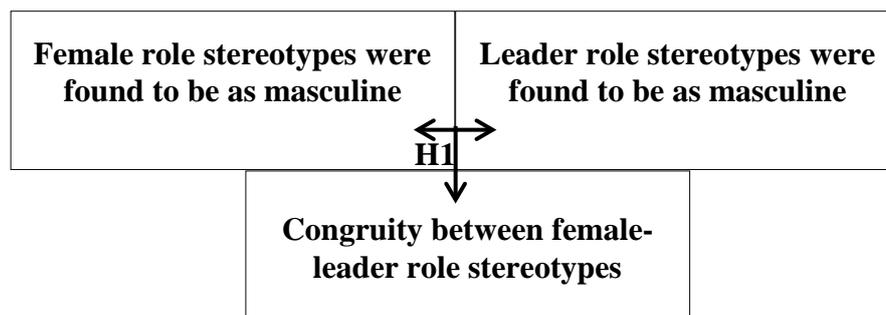
Table 5.8 Statistical indicators from paired t-test

Variable	Mean	Standard deviation	The significant of differences
Leader masculinity	3.9162	.71654	$P= .000$
Leader femininity	3.6916	.85122	
Women masculinity	3.7551	.79389	$P= .761$
Women femininity	3.7670	.87143	

Overall, according to the statistical results (since employees stereotype leaders as masculine), they believe that women should have feminine and masculine features. Hence, it can be

argued that there is congruity/match between the leader role and the female role stereotypes. Thus, hypothesis 1, which expects that there is a mismatch between the female role and the leader role stereotypes was rejected. Figure 5.2 below illustrates this result. The next section discusses the relationships between all other variables using a multiple regression.

Figure 5. 2 Hypothesis number one



5.7.3 Multiple regression

As discussed above, given that the simple bivariate correlation test is recursive, a multiple regression analysis was applied to test the predicting ability of the independent variables by the dependent variables (Turvey, 2013), in order to test the magnitude of the interactions.

Anderson, Ones, Sinangil and Viswesvaran (2001) suggest a variety of purposes that multiple regression can be used for. For example, they argue that it can be applied in more complicated hypotheses interactions, to control certain variables and to present evidence about the mediator whether to accept or reject their influences. In addition, Goodwin (2012, p. 57) notes that multiple regression is “the most commonly used method to test mediation”.

Since the current framework consists of independent, mediator and dependent variables, multiple regression was found to be appropriate.

Specifically, to test the magnitude of the mediator variable, the literature indicates number of procedures to determine the influence of the mediators. According to Fritz and MacKinnon (2007) in their paper “*Required sample size to detect the mediated effect*”, which aims to present guidelines for researchers applying mediation, they mention different approaches for testing mediation, namely, (a) causal step (b) indirect effect, (c) SEM nested models, (d) SEM overall model fit and (e) resampling test. According to their sample (consisting of 166 articles), they found 70.90 % of these articles used a causal step approach to test mediation. Hence, it is noticeable that the causal step is the most widely used approach to test mediation.

Baron and Kenny’s Causal-Step approach is a widely used technique for testing mediation (Fritz & MacKinnon, 2007). This approach includes four steps, as follows:

1. *The total effect of X on Y ($\hat{\tau}$) must be significant.*
2. *The effect of X on M (a^{\wedge}) must be significant.*
3. *The effect of M on Y controlled for X (\hat{b}) must be significant.*
4. *The effect of X on Y controlled for M ($\hat{\tau}_0$) must be smaller than the total effect of X on Y ($\hat{\tau}$).*

However, for one to approve that the mediation is present, one of the following steps must be satisfied: *Joint significant test, Sobel First-Order Test, Prodclin and Percentile Bootstrap.*

The current thesis follows the joint significant test criteria in either approving or rejecting the mediation’s impact. Fritz and MacKinnon (2007) argue that the joint significance test uses a^{\wedge} and \hat{b} coefficients to determine the mediation and ignores $\hat{\tau}$. Hence, if a^{\wedge} and \hat{b} are both

significant, then the mediation is present. Accordingly, a multiple regression (causal step-joint significant test) is suitable for the current research model.

Finally, when a multiple regression test is applied, different statistical values and indicators should be taken into account. These indicators are, R, R², Beta coefficients (β) and p value. R refers to the results of a correlation (i.e. correlation coefficient). R value should be close to +1 or -1 to indicate high correlation. R² is used to assess the extent to which the data is close to the fitted regression line. R² should be higher than .250 (Marinakou, 2012). Beta coefficient indicates how strongly the IVs are associated with the DVs (e.g., Kerr, Hall & Kozub, 2002; Marinakou, 2012). The results in the Beta coefficient are reported to be either + or – which indicate the direction of the relationships between the variables. With regard to the p value, $P < 0.05$ is a common significance level in the literature. For instance, when p level is less than 0.05, this means that 95% of the results are true. Hence, this research adopts p-level < 0.05 as a significant level. The following sections discuss the use of multiple regression to test the relationships between the IVs, MidV and DVs in greater detail.

5.7.3.1 Female-Leader incongruity and prejudice against female leaders

As outlined in chapter three, the empirical and theoretical literature shows that prejudice against female leaders originates from the incongruity between how people stereotype females (i.e. as a feminine nature) and how they stereotype leaders (i.e. as a masculine nature). Following the role congruity theory of prejudice toward female leaders, the second research question is: RQ2 how, and to what extent, does the incongruity between the leader stereotype and the female stereotype lead to prejudicial evaluations towards female leaders. Therefore, the current study hypothesized that:

H2 The greater the incongruence between the female gender role and the leadership role, the more prejudice there will be against female leaders.

As mentioned in the methodology chapter, the incongruity between leader role and female role stereotypes was assessed using 10 masculine items and 10 feminine items. These 20 items were asked twice. First, they were asked to assess how people stereotype successful leaders, and second, to assess how people stereotype women in general. As outlined in section 5.7.2, the data was averaged and compared to ascertain if there is any incongruity between these roles. The results indicate that there is a congruity between leader role and female role stereotypes.

However, to test the second hypothesis, we need to know how such a congruity/incongruity leads to a prejudice against female leaders. Therefore, this study used 7 items to measure prejudice, using the Old-Fashioned and Modern Prejudices scale.

To test the association between congruity/incongruity and prejudice towards female leaders, a multiple regression test was used by adding prejudice as a dependent variable, and gender role and female role stereotypes (including leaders as masculine, leaders as feminine, women as masculine and women as feminine) as independent variables.

Given that the result for hypothesis 1 (see section 5.7.2) shows that there is congruity between how people stereotype leaders and how they stereotype females (both as masculine), we added both variables (i.e. leaders as masculine and women as masculine) as independent variable, while prejudice remained a dependent variable. The results show that there is a significant negative relationship between the congruity between leader and female roles (as masculine) and prejudice against female leaders ($\beta = -.258, p = .000$). Additionally, we added the other two variables (i.e. leaders as feminine and women as feminine) together as

independent variables and prejudice as a dependent variable. The results show that there is a significant negative relationship between the congruity in leader and female roles (as feminine) and prejudice against female leaders ($\beta = -.310, p = .000$). Table 5.9 reports these results using SPSS.

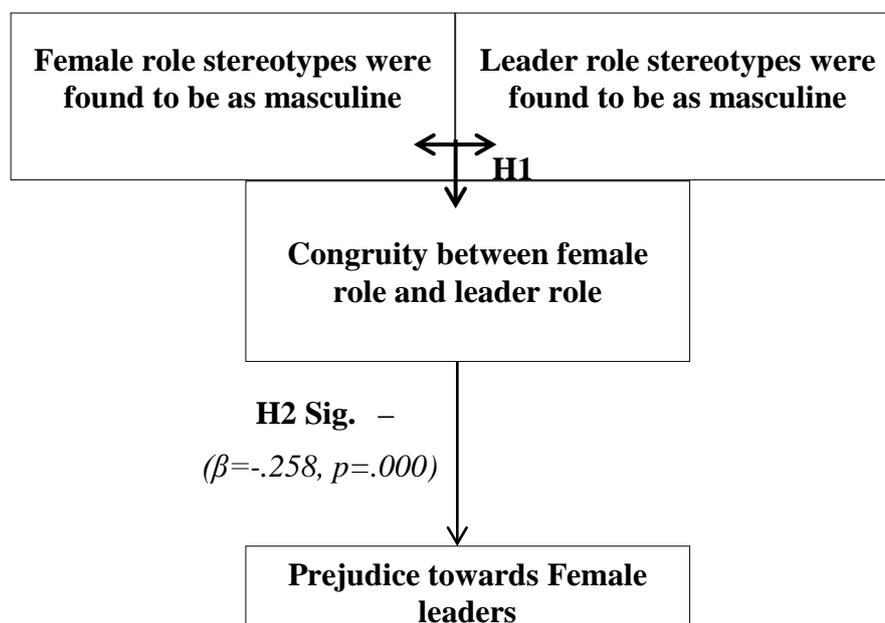
Table 5.9 Predictors for prejudice against female leaders

Predictors (IV)	Beta coefficient β	Sig.	R	R Square
Stereotype leader and female roles as masculine (i.e. congruity)	-.258	.000	.258	.066
Stereotype leader and female roles as feminine (i.e. congruity)	-.310	.000	.310	.096

Note. Dependent Variable: Prejudice

To summarise the results for testing hypothesis 2, as expected, a negative and significant relationship between congruity in female roles and leader roles and prejudice against female leaders was found. This is in line with the literature and theory, which show that when people stereotype females in a way that correlates with how they stereotype leaders, there will be no prejudice against female leaders. Therefore, hypothesis 2 was accepted. Figure 5.3 explains this result.

Figure 5. 3 Hypothesis number two



5.7.3.2 Prejudice against females and DVs

As shown in chapter three, one distinctive fact of the role congruity theory is that prejudice against females will prevent them to emerge as leaders, and decreases their effectiveness as either potential or actual leaders (Eagly & Karau, 2002). Hence, the third research question in this study is: RQ3 how, and to what extent, does prejudice against females influence the emergence and effectiveness of female leaders. Accordingly, this thesis posits the following two hypotheses:

H3 There is a negative relationship between prejudice towards females and the emergence of female leaders.

H4 There is a negative relationship between prejudice towards females and the effectiveness of female leaders.

As shown in the research framework (see Figure 5.1), the independent variables are the emergence of female leaders and the effectiveness of female leaders. In the current thesis, a General Leadership Impression scale (including 8 items) was used to measure the emergence of female leaders, and Perceived Effectiveness scale (including 9 items) to measure the effectiveness of female leaders. Therefore, to answer the third research question, we tested hypotheses 3 and 4.

To test the association between prejudice against female leaders and the emergence of female leaders (H3), as well as the effectiveness of female leaders (H4), a multiple regression test

was used by adding prejudice as an independent variable, and the emergence of female leaders and the effectiveness of female leaders as dependent variables.

The results of hypothesis 3 indicate a significant and negative relationship between prejudice against female leaders and the emergence of female leaders ($\beta = -.411, p = .000$). Furthermore, regarding hypothesis 4, the relationship between prejudice against female leaders and the effectiveness of female leaders is significant and negative ($\beta = -.378, p = .000$). Table 5.10 and Table 5.11 demonstrate these statistical values.

Table 5.10 Predictors for the emergence of female leaders

Predictors (IV)	Beta coefficient β	Sig.	R	R Square
Prejudice	-.411	.000	.694	.482

Note. Dependent Variable: Emergence of female leaders

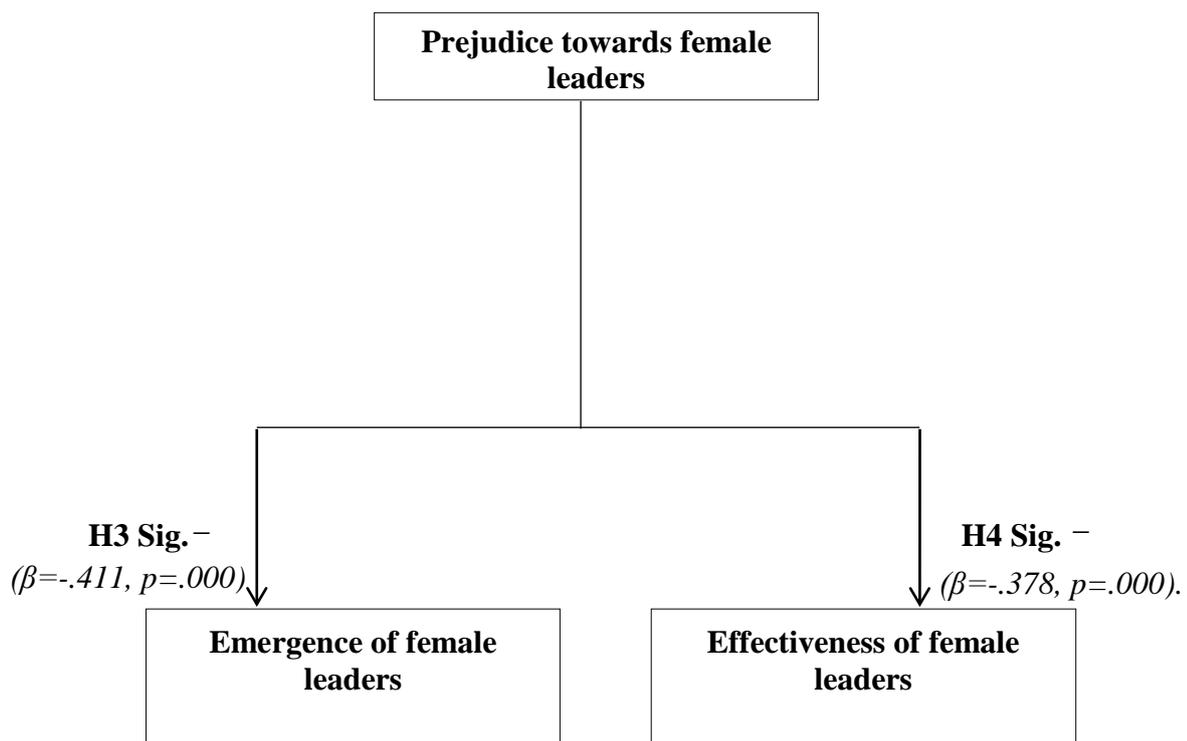
Table 5.11 Predictors for the effectiveness of female leaders

Predictors (IV)	Beta coefficient β	Sig.	R	R Square
Prejudice	-.378	.000	.795	.632

Note. Dependent Variable: Effectiveness of female leaders

To summarise the results for testing hypotheses 3 and 4, as anticipated, a negative and significant relationship between prejudice against female leaders and the emergence and effectiveness of female leaders was found. These results are consistent with the role congruity theory (RCT), which shows that prejudice against female leaders will preclude women to emerge as leaders, and decrease their effectiveness as leaders (Eagly & Karau, 2002). Hence, hypotheses 3 and 4 were accepted. Figure 5.4 explains these results.

Figure 5. 4 Hypotheses number three and four



5.7.3.3 Gender equality and DVs

As illustrated in the theoretical framework chapter (i.e. chapter three), gender equality practices contribute towards enhancing a women's potential to emerge as leaders, as well as

enhancing their leadership effectiveness. Therefore, the fourth research question is: RQ4 how, and to what extent, do gender equality practices influence the emergence and effectiveness of female leaders. Thus, two additional hypotheses emerged:

***H5** The greater the gender equality between females and males within organisations, the greater the possibility of females to emerge as leaders.*

***H6** The greater the gender equality between females and males within organisations, the greater the perceiving females as effective leaders.*

In the current thesis, the World Value Survey and the GLOBE study (House et al., 2004) scales (including 8 items) were utilised to measure gender equality practices. Therefore, to answer the fourth research question, hypotheses 5 and 6 were tested.

To test the association between gender equality practices and the emergence of female leaders (H5), as well as the effectiveness of female leaders (H6), a multiple regression test was used by adding gender equality practices as an independent variable, and the emergence of female leaders and the effectiveness of female leaders as dependent variables.

The results of hypothesis 5 indicate a significant and positive relationship between gender equality practices and the emergence of female leaders ($\beta=.283, p=.000$). Furthermore, regarding hypothesis 6, the relationship between gender equality practices and the effectiveness of female leaders is significant and positive ($\beta=.394, p=.000$). Table 5.12 and 5.13 show these statistical values.

Table 5.12 Predictors for the emergence of female leaders

Predictors (IV)	Beta coefficient β	Sig.	R	R Square
Gender equality practices	.283	.000	.694	.482

Note. Dependent Variable: Emergence of female leaders

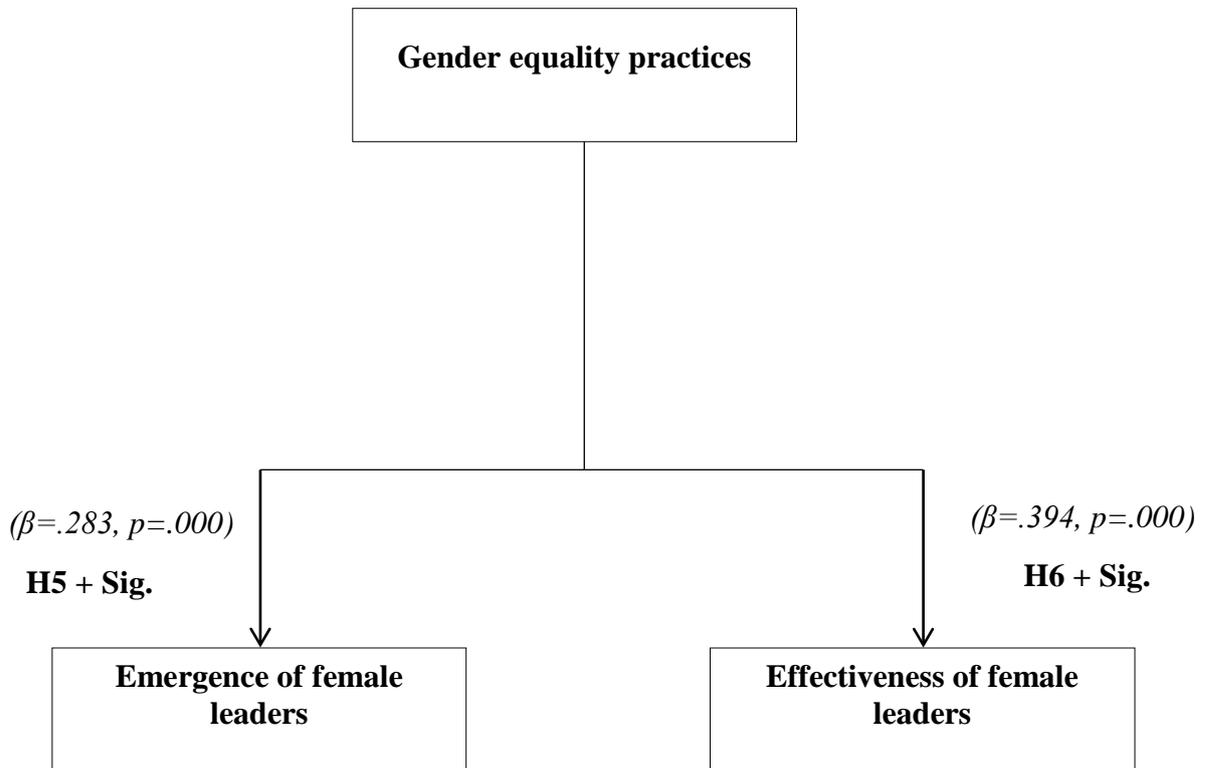
Table 5.13 Predictors for the effectiveness of female leaders

Predictors (IV)	Beta coefficient β	Sig.	R	R Square
Gender equality practices	.394	.000	.795	.632

Note. Dependent Variable: Effectiveness of female leaders

The literature suggests that females’ promotion into leadership positions, as well as their effectiveness in holding leadership titles is restricted by gender inequality practices. The results of this study were found to be in line with the empirical and theoretical literature, which shows that gender equality practices allow women to emerge as effective leaders. Accordingly, hypotheses 5 and 6 were accepted. Figure 5.5 illustrates these associations.

Figure 5. 5 Hypotheses number five and six



5.7.3.4 Leadership development programmes and DVs

As shown previously, the present thesis will scrutinise three major dimensions relevant to leadership development programmes. As shown in the literature, these three dimensions are significantly linked with the number of females in leadership positions. These dimensions are (a) the availability of LDPs, (b) the quality of LDPs, and (c) the equality of LDPs for men and women. Accordingly, this thesis seeks to answer the following research question: RQ5 how, and to what extent, do leadership development programmes (in terms of availability, quality and equality) influence the emergence and effectiveness of female leaders. To answer this question, this thesis postulates the following hypotheses:

***H7** There is a positive relationship between leadership development programmes and the emergence of female leaders.*

***H7 (a)** There is a positive relationship between the availability of leadership development programmes and the emergence of female leaders.*

***H7 (b)** There is a positive relationship between the quality of leadership development programmes and the emergence of female leaders.*

***H7 (c)** There is a positive relationship between the equality of leadership development programmes and the emergence of female leaders.*

***H8** There is a positive relationship between leadership development programmes and the effectiveness of female leaders.*

***H8 (a)** There is a positive relationship between the availability of leadership development programmes and the effectiveness of female leaders.*

***H8 (b)** There is a positive relationship between the quality of leadership development programmes and the effectiveness of female leaders.*

H8 (c) *There is a positive relationship between the equality of leadership development programmes and the effectiveness of female leaders.*

In the present thesis, to test the association between leadership development programmes and the DVs, this study developed a new scale (8 items) to measure leadership development programmes in terms of availability, quality and equality (see methodology chapter). According to research question 5, two additional hypotheses and six sub-hypotheses were verified.

Regarding these hypotheses, first, we tested how the overall leadership development programmes are linked with the dependent variables (i.e. emergence and effectiveness of female leaders). Second, we assessed how each dimension (i.e. availability, quality and equality) is associated with the DVs. A multiple regression test was used by adding the three dimensions of leadership development programmes as independent variables, and the emergence of female leaders and the effectiveness of female leaders as dependent variables.

In relation to hypotheses H7, H7 (a), H7 (b) and H7 (c), availability, quality and equality of leadership development programmes were used as predictors for the emergence of female leaders. The results report that all these predictors accounted significant and positive relationship with the emergence of female leaders ($\beta=.119, .149, .284, p= .041, .038, .000$ respectively). Also when combining all these three predictors/dimensions, the result indicates a positive and significant relationship between overall leadership development programmes and the emergence of female leaders ($\beta=.116, p=.011$). Table 5.14 presents these results.

Table 5.14 Predictors for the emergence of female leaders

Predictors (IV)	Beta coefficient β	Sig.	R	R Square
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Overall leadership development programmes	.116	.011	.694	.482
Availability of LDP	.119	.041	.485	.235
Quality of LDP	.149	.038	.485	.235
Equality of LDP	.284	.000	.485	.235

Note. Dependent Variable: Emergence of female leaders

Moving to hypotheses H8, H8 (a), H8 (b) and H8 (c), the results indicate a significant positive relationship between quality and equality of leadership development programmes, and the effectiveness of female leaders ($\beta=.235, .318, p=.001, .000$). However, the availability of leadership development programmes is not significantly associated with the effectiveness of female leaders ($\beta=.082, p=.134$).

Also when adding all these three dimensions together, the result indicates a positive and significant relationship between overall leadership development programmes and the effectiveness of female leaders ($\beta=.168, p=.000$). Table 5.15 presents these results.

Table 5.15 Predictors for the effectiveness of female leaders

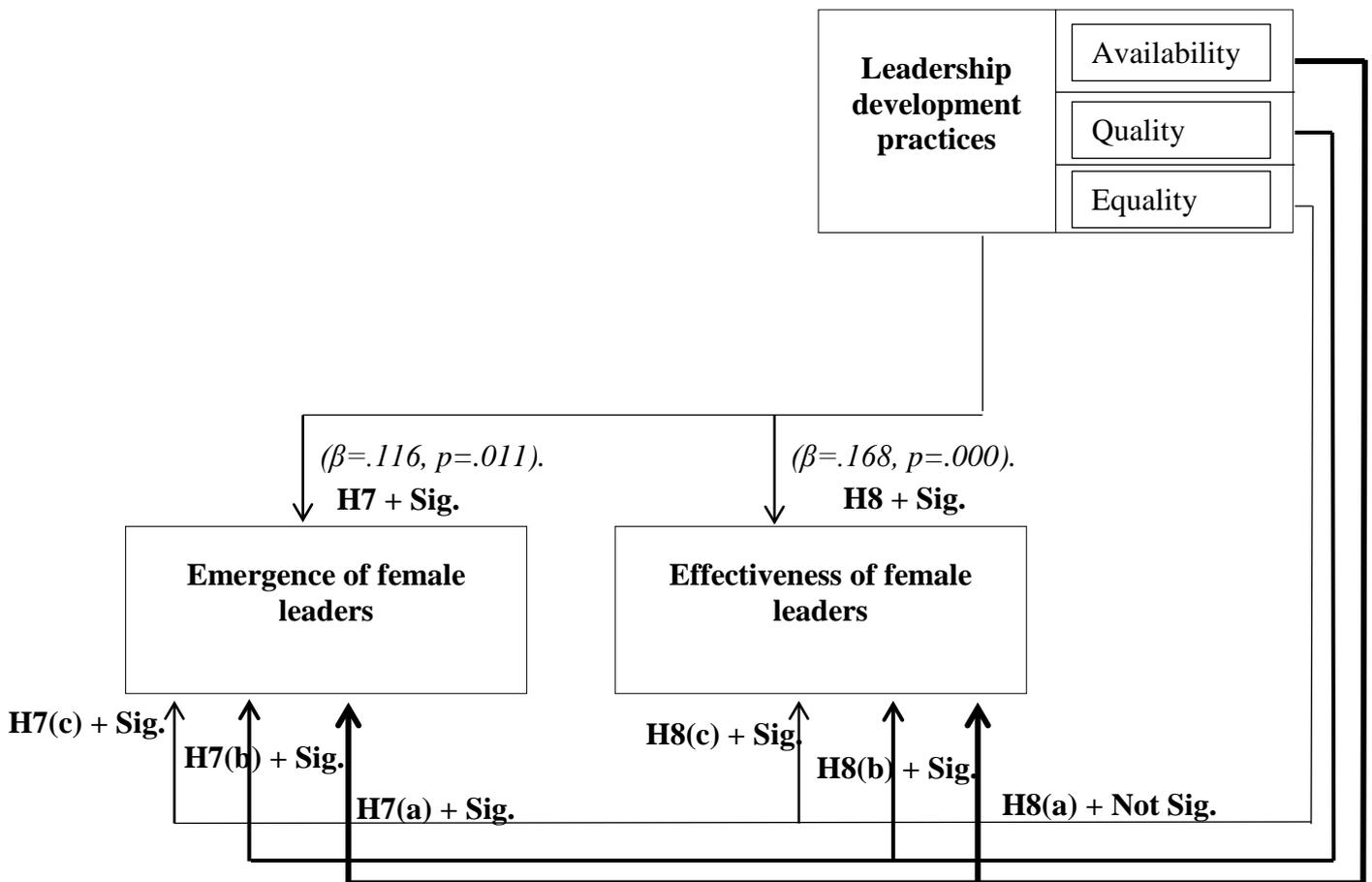
Predictors (IV)	Beta coefficient β	Sig.	R	R Square
Overall leadership development programmes	.168	.000	.795	.632
Availability of LDP	.082	.134	.567	.321
Quality of LDP	.235	.001	.567	.321
Equality of LDP	.318	.000	.567	.321

Note. Dependent Variable: Effectiveness of female leaders

To summarise these results, as predicted, leadership development programmes were found to be assist females in emerging as effective leaders. Nevertheless, the quality and equality of

LDPs were found to be more important in enhancing the effectiveness of female leaders than the availability of such programmes. Figure 5.6 synthesises these findings.

Figure 5. 6 Hypotheses number seven and eight



5.7.3.5 Summary of testing the research model

The quantitative results offer interesting findings. For the first dependent variable, Table 5.16 and Table 5.17 show the model summary and ANOVA. For the second dependent variable, these indicators are shown in Table 5.18 and Table 5.19.

Table 5.16 Model summary for the first dependent variable

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.694 ^a	.482	.478	.63918

a. Predictors: (Constant), Prejudice, OverallLDPs, GenderEquality

Table 5.17 ANOVA for the first dependent variable

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	147.662	3	49.221	120.475	.000 ^b
	Residual	158.519	388	.409		
	Total	306.181	391			

a. Dependent Variable: LeaderEmergence

b. Predictors: (Constant), Prejudice, OverallLDPs, GenderEquality

Table 5.18 Model summary for the second dependent variable

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.795 ^a	.632	.629	.51899

a. Predictors: (Constant), Prejudice, OverallLDPs, GenderEquality

Table 5.19 ANOVA for the second dependent variable

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
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1	Regression	179.300	3	59.767	221.890	.000 ^b
	Residual	104.509	388	.269		
	Total	283.809	391			

a. *Dependent Variable: LeaderEffectiveness*

b. *Predictors: (Constant), Prejudice, OverallLLDPs, GenderEquality*

Despite that role congruity theory of prejudice toward female leaders and the literature reflect a pessimistic view against female leaders, our results suggest otherwise. This can be justified by the nature of the hotel sector. This contributes to the leadership and gender field of study. For example, the theory suggests that there is a mismatch between female role and leader role stereotypes, whereas our results indicate that there is a match between female and leader role stereotypes. Additionally, the theory suggests that there are different types of prejudices that prevent females to emerge as effective leaders. In contrast, our findings show that there are no prejudices against females in the hotel sector and therefore, they are able to emerge as effective leaders. Table 5.20 summarises all the results of the quantitative study.

Table 5.20 Results of hypotheses testing

NO.	Research hypotheses	Results
H1	There is a mismatch between the leader role stereotype and the female role stereotype (i.e. incongruity)	Rejected
H2	The greater the incongruence between the female gender role and the leadership role, the more prejudice there will be against female leaders	Accepted
H3	There is a negative relationship between prejudice towards females and the emergence of female leaders	Accepted
H4	There is a negative relationship between prejudice towards females and the effectiveness of female leaders	Accepted
H5	The greater the gender equality between females and males within organisations, the greater the possibility of females to emerge as leaders	Accepted
H6	The greater the gender equality between females and males within organisations, the greater the perceiving females as effective leaders	Accepted
H7	There is a positive relationship between leadership development programmes and the emergence of female leaders	Accepted
H7(a)	There is a positive relationship between the availability of leadership development programmes and the emergence of female leaders	Accepted
H7(b)	There is a positive relationship between the quality of leadership	Accepted

	development programmes and the emergence of female leaders	
H7(c)	There is a positive relationship between the equality of leadership development programmes and the emergence of female leaders	Accepted
H8	There is a positive relationship between leadership development programmes and perceiving female leaders as effective leaders	Accepted
H8(a)	There is a positive relationship between the availability of leadership development programmes and the effectiveness of female leaders	Rejected
H8(b)	There is a positive relationship between the quality of leadership development programmes and the effectiveness of female leaders	Accepted
H8(c)	There is a positive relationship between the equality of leadership development programmes and the effectiveness of female leaders	Accepted

5.8 Summary

This chapter depicts the results by analysing 392 self-completion questionnaires collected from employees working in 4-star and 5-star hotels operating in Jordan (Amman, Aqaba, Dead Sea and Petra). The statistical analysis for the proposed hypotheses has offered support for all the research hypotheses, except H1 and H8 (a). This chapter offers interesting findings that contribute to the gender and leadership field by showing that in practice and in real life, the way people stereotype females and leaders is in opposition to the existing theories and paradigms.

For example, the role congruity theory assumes a mismatch in leader roles and female role stereotypes, which may lead to prejudices. However, in practice, the results show a congruity between leader and female role stereotypes and thus, no prejudices were shown. Also, the results show that when prejudice against females decreases, the emergence and the effectiveness of female leaders increase. In addition, further to role congruity theory, we found that gender equality practices and leadership development programmes significantly enhance the emergence and the effectiveness of female leaders. The discussion chapter illustrates these results, along with cohesive linkages with the extant literature and salient theories.

CHAPTER SIX: TEXTUAL DATA ANALYSIS AND RESULTS

6.1 Introduction

The quantitative part of this thesis (chapter 5) offered information about the extent of gender gaps and stereotypes in the hotel sector in Jordan. However, for an in-depth understanding of the contextual, organisational and other causes of this gap, a textual data was collected as a supplement to the quantitative results, by concentrating on the salient religious, cultural and legislative implications on female workers. This chapter offers the rationale for collecting textual data, with a particular focus on the rationale for exploring the implications of religion, culture and legislation on women's economic participation. Then, the data analysis procedure is discussed, with a specific focus on the inductive-content analysis. Finally, a summary of the key themes and conclusions from the textual analysis is presented.

6.2 Rationale for the textual data

The quantitative results indicate congruity in leader-female role stereotype, which implies a lack of prejudicial assessments against females. These results do not resolve the main research problem this thesis intends to deal with, i.e. the extent to which the Role Congruity Theory (RCT) explains the lack of female leaders in the Jordanian hotel sector. Hence, a textual data was collected for an in-depth understanding of the contextual, organisational and other causes of this gap.

Furthermore, textual analysis remains best suited to investigate sensitive issues (Gacitúa-Marió & Wodon, 2001) and offers an in-depth understanding of certain complex phenomena (Takhar-Lail & Ghorbani, 2014). Textual data may help to exemplify the interpretation of the

social reality as constantly shifting (Bryman, 2012). Hence, it was deemed worthy to collect textual data.

6.3 Rationale for exploring the implications of religion, culture and legislation on women's employment

As shown in the pilot interviews section (i.e., 4.4.4.2), there are general trends of discrimination and prejudicial stereotypes against females. The interviews led the researcher to pay a further attention on some contextual implications on females in the workplace. In specific, the interviews provide a critical justification to further investigate the implications of culture, religion and laws on female. In addition to this practical justification of concentrating on these contextual factors, the literature review also offers a theoretical rationale to focus on such factors. The following discussion sheds light on justification of emphasis on these dimensions/factors based on the extant literature.

Muslim majority countries (MMCs) are generally faced with challenges of social injustice, discrimination and inequality practices against females (Metcalf, 2008). A large body of literature on female leadership indicates an unbalanced representation between males and females in positions of power and shows the negative stereotypes of female-gender roles (e.g., Eagly & Karau, 2002). Hence, it is important to understand what factors may contribute towards shaping such negative stereotypes and discrimination against female leaders.

In Arab countries, practices of management and leadership are also premised on tribal Bedouin traditions, which may be described as the 'Bedou-crazy' and 'Sheikho-crazy' models, which in turn are manifested in HR practices (Khan, 2011). Such trends and tribal systems in Arab societies are largely reflected in the way people perceive and stereotype women. Moreover, despite there being no visible barrier against females working in masculine

dominated jobs, the literature shows that it is culturally recognised that they should leave these jobs if they are restricting them from their household responsibilities (UNDP, 2012). For example, women in Muslim majority countries (MMCs) are generally expected to balance their gender role with their social role (e.g., as workers) (Grünenfelder, 2013) and in any case, if they fail to balance these roles, they may face some kind of social ostracism.

Moreover, it is important to focus on the religious context in the Middle East because “religion is still an important regulator of everyday life and of a source of female identity” and plays important role in shaping economic and identity relations (Metcalf, 2008, p. 97). For example, in a study that seeks to understand the paradigm of Arab management, Sabri (2011) examined the implications of religious and cultural practices for management that may encourage complementarity and diversity. However, Syed and Van Buren (2014, p. 257) claim that “like other religious traditions, Islam lends itself to multiple interpretations of doctrine that are plausible in different contexts”.

The legislative context is another key factor that shapes gender equality in a society. For example, in Jordan, there are some regulatory reforms that endorse and promote gender equality (World Bank, 2013). However, it is noteworthy that some of these reforms can be a problematic when they contradict pre-existing social norms, because while there are no provisions that restrict women’s freedom, some restrictions are rooted in social customs (World Bank, n.d.).

6.4 Data analysis

The most widely used techniques for analysing textual data are content analysis and thematic analysis (Brough, Brown & Biggs, 2015). Content analysis, in addition to investigating texts, includes counting and determining the frequencies that particular terms are mentioned in a

certain text (Marks & Yardley, 2004). Thematic analysis, while that it shares many principles with content analysis, focuses more on the textual aspects (Marks & Yardley, 2004). Sparkes and Smith (2013) suggest that in a thematic analysis, the researchers do not quantify the text.

In the current study, given that the textual data is supplementary to the quantitative results, it begins with specific observations (i.e. respondents' answers) which generate general and broad themes, which in turn requires counting the number of instances. Therefore, an inductive-content analysis was used.

6.4.1 Content analysis

Content analysis is used “for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns” (Hsieh & Shannon, 2005, p. 1278). There are two approaches in conducting content analysis, (a) inductive content analysis and (b) deductive content analysis. The differences between these two approaches are as follows. In inductive reasoning, the researcher moves from specific observations to more broad and general notions/themes (Klenke, 2016), when a dearth of literature exists on a particular topic. Likewise, Blumer (2015) argues that an inductive content analysis is utilised when the conclusions emanate from the data instead of a general theory or the existing literature. In contrast, deductive reasoning starts with pre-existing codes/themes from existing theories (Hanington & Martin, 2012) and thus, in this approach, the researcher starts with broad notions/theories in relation to specific observations. In the present thesis, given that analysing the textual data starts from specific observations in order to generate thematic conclusions, an inductive content analysis was used.

Hsieh and Shannon (2005) identify three different content analysis approaches, which are: conventional, directed and summative. The first approach (i.e. conventional) is usually used

when limited literature is available on a certain topic (i.e. inductive). By contrast, the directed approach is widely used when an existing theory is available about a phenomenon, in which this approach aims to support this theory (i.e. deductive). The last approach (summative design) starts with counting and quantifying the texts. For the current thesis, given that the textual data helps in scrutinising specific observations (i.e. participant's answers) in order to conclude themes and conclusions, and requires counting the frequencies for some key words within the texts, both the conventional and summative approaches were utilised.

Several issues should be considered while conducting a content analysis, for instance, during transcription, coding and recoding the data. Transcription helps in offering accurate documentation (Srinivasan, 2014) while coding and re-coding enables the researcher to make initial comparisons between responses (Alnaimi, 2012). In the current study, all answers were translated into English language after a repeated reading for further analysis.

After reading the answers and determining the initial codes, the research then yields a more comprehensive picture of the responses. Also, this helps in determining codes for each category in the study, which further allows to categorize the answers into more related categories, whereby the researcher becomes more familiar with the data.

Therefore, in stage 1 of the current analysis, the researcher conducted a manifest analysis to generate initial/first order codes. Each answer was manually coded, then, all relevant codes were grouped around common meanings (Fitzsimmons et al., 2014). In stage 2, the researcher consolidated the codes that emerged in stage 1 through a reflexive interpretation, and decided upon sub-themes that allow for concluding more logical theoretical themes. In stage 3, the researcher counted the frequencies of each code; each code mentioned a few times (i.e. from 1-3) was excluded. This stage helped in verifying the associations between the sub-themes, taking into account the research objectives that seek to explore how the three categories (i.e.

religion, culture and legislation) are involved in either hindering or supporting female workers. This also helps in reflecting more rigorous themes.

The following sections discuss the content analysis process, and includes an illustration of the different stages that were followed in analysing the textual data. There were three phases in determining the initial codes, sub-themes and theoretical themes/propositions.

6.4.1.1 Phase one: Determining initial codes

Open-ended questions in the current study were included in the survey questionnaire to triangulate the quantitative results. The following questions were asked in order to understand how religion, culture and legislation are involved in the situation of women's employment:

1. *How would you describe the impact of religion or its interpretation on women's employment and leadership in organisations in Jordan?*
2. *How would you explain the influence of the local culture and tribal traditions on women's employment and leadership in organisations in Jordan?*
3. *How would you explain the influence of the local laws on women's employment and leadership in organisations in Jordan?*

All answers to these questions were read at least two or three times to understand the overall response. Relevant responses were classified into short and long (in-depth) answers. 108 participants gave short answers, whereas 68 participants gave long answers. All answers were further grouped to be either *against* or *with* female workers/leaders.

With further concentration regarding the in-depth answers, the number of participants who believe that religion, culture and legislation are either *with* or *against* female workers/leaders are as follows. 46 participants believe that religion supports and allows females to work,

while 11 participants show the opposite view. In relation to the cultural dimension, 39 participants argue that cultural practices may prevent females from economic participations, while 15 participants claim that cultural aspects have no impact on women's economic participation. Finally, regarding the implications of the legislative system, 41 participants contend that legislation endorses and promotes gender equality, while 5 participants believe that legislation restricts women's economic participation and advancement.

This process helps the researcher to develop a holistic picture of the overall orientation of the participants. After re-reading the answers, each answer was given a code (or codes). Additionally, the frequencies for each code were determined following the summative content analysis design. Next, all codes that show a low number of frequencies were excluded (i.e. from 1-3). A full list of the emerged codes is shown in Appendix E.

6.4.1.2 Phase two: Determining theoretical categorise and key themes

This thesis uses a number of theoretical guidelines to understand the overall perceptions of the participants on religion, culture and legislation. First, all the answers were classified as either *against* and *with* female workers. This part of the analysis seeks to understand if each participant believes that religion, culture and legislation are with or against females regarding their participation in businesses and promotion into positions of power.

According to the schematic illustrations of the emerged codes that are linked with the three categories (i.e. religion, culture and legislation), and based on the given answers, key themes emerged in this stage by integrating the first order codes around common meanings, and further through developing theoretical categories (sub-themes). Also, the codes' frequencies were classified against the main categorise with a calculation of these frequencies; each code mentioned less than four times were excluded.

Accordingly, three key/dominant themes were identified from the open-ended questions as follows:

Theme One: Islam supports gender equality

Theme Two: Tribal culture hinders female leaders

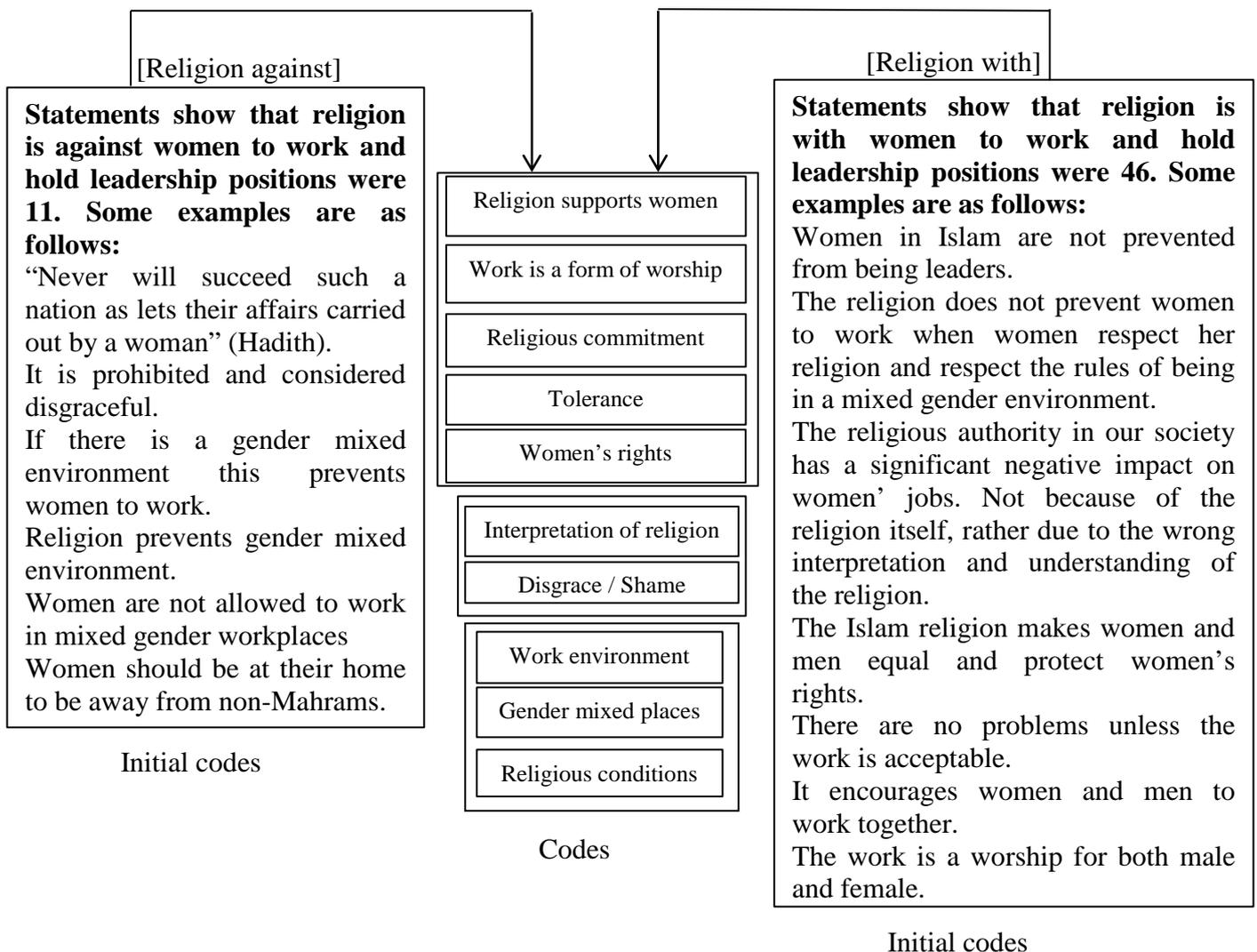
Theme Three: Legal initiatives support gender equality, but they are not sufficient

The following sections illustrate how these three themes were concluded.

Theme One: Islam supports gender equality

Figure 6.1 shows the most repeated codes under the religion category that emerged in the open ended questions.

Figure 6. 1 Religion’s role



In addition to the codes that emerged from the religion question, these codes were further grouped in order to have more a rigour direction towards conceptualizing them into sub-themes. This theme was concluded by explaining the relationship between the codes in Figure 6.1 and the emergence of the sub-themes in the responses to the question “how would you describe the impact of religion or its interpretation on women's employment and leadership in organisations in Jordan?” There are three sub-themes that lead and explain how Islam supports gender equality. The three sub-themes are:

Sub-theme One: People’s misinterpretation of religion due to local/cultural traditions and customs. This sub-theme has emerged from the codes: *interpretation of religion* and *disgrace/shame*. These codes were developed from the respondents’ answers. For example, the interpretation of religion has been argued by some respondents, such as participant 74 (Female, HR Coordinator) who said that “the negative impact comes from the wrong interpretation and old traditions”. This was agreed with by respondent 188 (Male, Cost and Purchases Accountant), who reiterated that “the religious authority in our society has a significant negative impact on women’s jobs. Not because of the religion itself, rather due to the wrong interpretation and understanding of the religion”. Regarding the code disgrace/shame, participant 373 (Male, Waiter) said that in Islam, the work of women is “prohibited and considered disgraceful”.

Similar responses retrieved from the open-ended questions that show that cultural values have an impact on the interpretation of religion are as follows:

The interpretation of religion has the significant impact (participant 174, female, Operator).

The wrong interpretation of the religion has negative influence on women. For example, some people linked the interpretation of religion with traditions and customs (participant 280, male, Reservation Manager).

Sub-theme Two: The effects of the work environment on females. This sub-theme has emerged from the codes: *work environment*, *gender mixed places* and *religious conditions*. These codes were developed from the respondents' answers. For example, regarding working in mixed-gender places, participant 73 (Male, General Cashier) said that "I do not think that religion has an impact on women if they respect religion and they respect the rules of being in a gender mixed environment". In support of this, participant 172 (Male, HR Manager) claimed that "the Islamic faith allows women to hold leadership positions and allows them to compete within jobs. However, these jobs should not have any negative physical outcomes or impact on their societal environment in order to protect and respect their nature of sympathy".

In addition to these responses, the following examples support this view, which deems that there are associations between women's employment and the work environment.

Usually, female workers in the hotel sector are oppressed, especially when they need to work a night shift. Thus, society doesn't accept them and forces them to leave work even before holding leadership positions. Also, in the tourism sector, married women are more impacted than others. We notice that females left their jobs when they get married and when they have kids. In contrast, men are more guaranteed for the employer (participant 188, male, Cost and Purchases Accountant).

The religion allows women to work within certain conditions.

The religion of Islam gives women the equality to work in all sectors and to hold leadership positions, however, they should follow the rules of “Khalua”
(participant 355, male, Receptionist).

Sub-theme Three: flexibility of religion. This sub-theme has emerged from the codes: *tolerance, religious commitment, women’s rights, religion supports women and work is a form of worship*. These codes were developed from the respondents’ answers as follows. For instance, the motivation role of religion has been argued by some participants, such as participant 69 (Female, Customer Relations Manager) who expressed that “religion supports women’s rights and encourages them to be a part of society. However, the culture plays a crucial role in preventing this. Thus, there is no equality between males and females in leadership positions”. This view was supported by participant 102 (Male, Chief Accountant), who claimed that “the religion has no impact on any job women do. In contrast, the religion strengthens the spirit of leadership and the individual skills in the workplace”.

Other examples are presented below to support this sub-theme, which shows the motivational role of religion.

The work is a worship for both male and female (participant 86, male, n/a).

Religion doesn’t prevent women and encourages both women and men to work together. One example of this is that when women were participated in invasions during the life of the prophet (participant 114, male, Food and Beverage Manager).

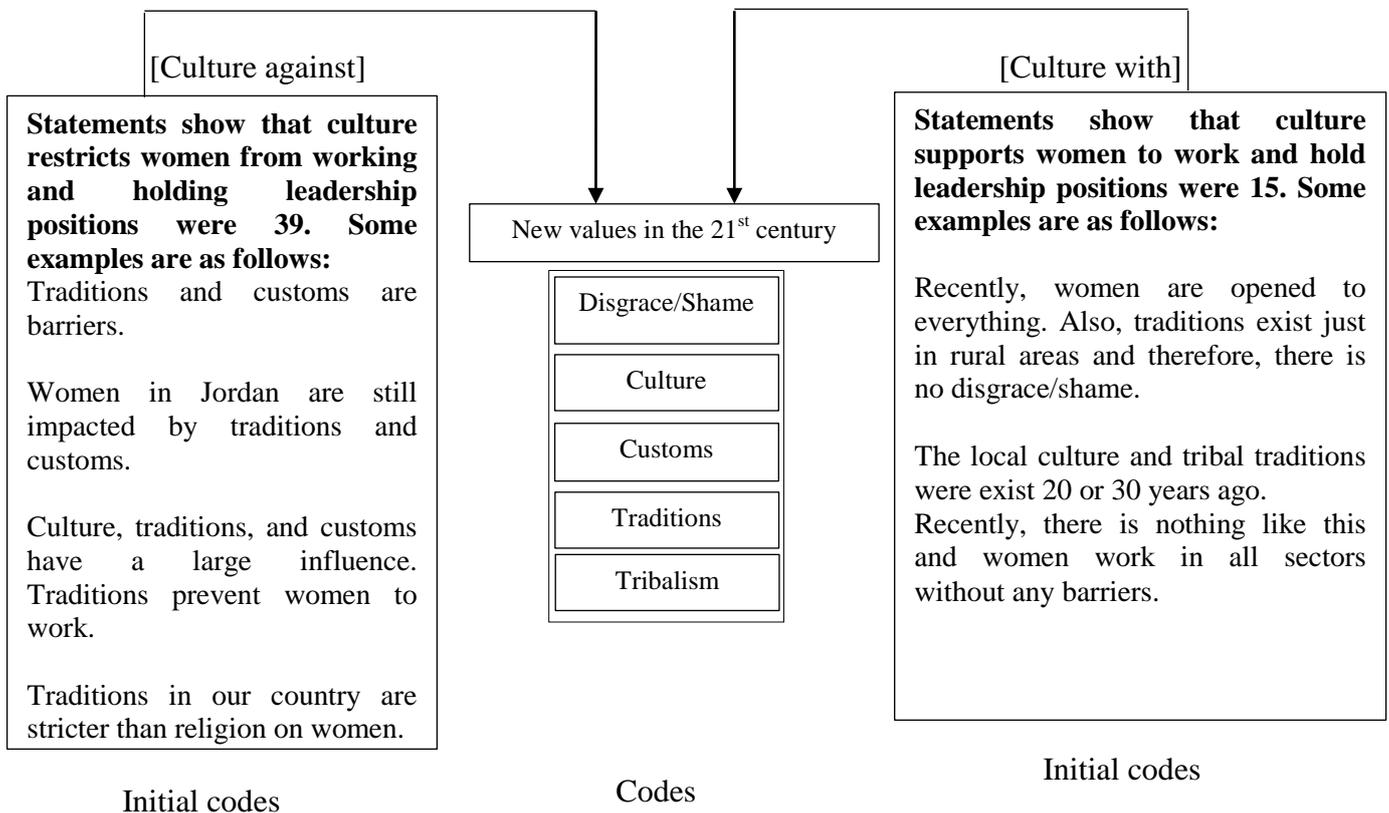
Religion states that women constitute half of society and they have the rights like men
(participant 325, male, Maintenance).

Considering how many answers were against or with females to work, and also by looking at the frequencies of the codes, considering the sub-themes that emerged within religion category, one dominant theme has been identified: i.e., *Islam supports gender equality*.

Theme Two: Tribal culture hinders female leaders

Figure 6.2 shows the most frequent codes under the culture category that emerged in the open-ended questions.

Figure 6. 2 Culture’s role



To better understand how cultural values and practices affect the situation of female workers, the researcher further grouped the emerged codes around common sub-themes. These sub-themes emerged in the response to the question “how would you explain the influence of the

local culture and tribal traditions on women's employment and leadership in organisations in Jordan?” There are two sub-themes that explain how tribal culture hinders female leaders, which are detailed below.

Sub-theme One: culture, traditions and customs are barriers. This sub-theme emerged from the codes *culture, customs, traditions, tribalism and disgrace/shame*. These codes were developed from the respondents’ answers. For example, in relation to the negative role that tribal/Bedouin culture may play, participant 114 (Male, Food and Beverage Manager) argued that “in Jordan, the traditions restrict women to work, because of the notion of disgrace. And this leads to negative communication in the society, because men believe that they are responsible, and as a result, this will prevent collaboration”. Likewise, participant 172 (Male, HR Manager) further confirmed this view by saying that “women are still restricted by inherited traditions and customs, despite the fact that religion allows them to work in many sectors. However, there are negative perceptions that may come from women themselves. Because women rely on men and because men are capable to hold burden especially in jobs that require efforts and long hours”.

Further to these participants who believe that cultural traditions and customs are barriers to women, some examples were retrieved from the data to assert this view, which are as follows:

Culture, traditions and customs have the largest impact on women at work in the society. Traditions reject women to work in low levels, so what do you expect about leadership positions! And traditions are more restrictive on women from religion and restricts their abilities in all sectors (participant 188, male, Cost and Purchases Accountant).

Jordan is classified into: (1) a society with no culture (the majority) that believes that women should stay at home and (2) a cultural society that believes that if women are capable to work and hold leadership positions, then she can go for this (participant 274, male, Receptionist).

The local culture or traditions do not have an influence on women when they work within a context that protects their femininity (participant 369, male, Housekeeping).

Sub-theme Two: a key code in the answers was identified and used as a sub-theme, which is the new values of the 21st century. This sub-theme was devised directly from the answers, which are as follows. Participant 102 (Male, Chief Accountant) said that “recently, women are open to all fields, and traditions and customs are restricted just in the rural areas, and there is no disgrace on women to work”. Similar responses show that in the 21st century, there is a new trend towards female leaders. For example, participant 111 (Male, Accounts Payable) further confirmed this by claiming that “recently, we are witnessing flexibility trends” regarding female workers/leaders and “there is a decrease in the tribal notions”. Furthermore, participant 270 (Male) noticed that “the local culture and tribal traditions existed 20 or 30 years ago. Recently, there is nothing like this and women work in all sectors without any barriers”.

Moreover, some participants emphasized that recently there have been different trends towards female workers, which are as follows:

In urban areas, there are no traditions and customs. Maybe these traditions and customs exist in rural areas (participant 73, male, General Cashier).

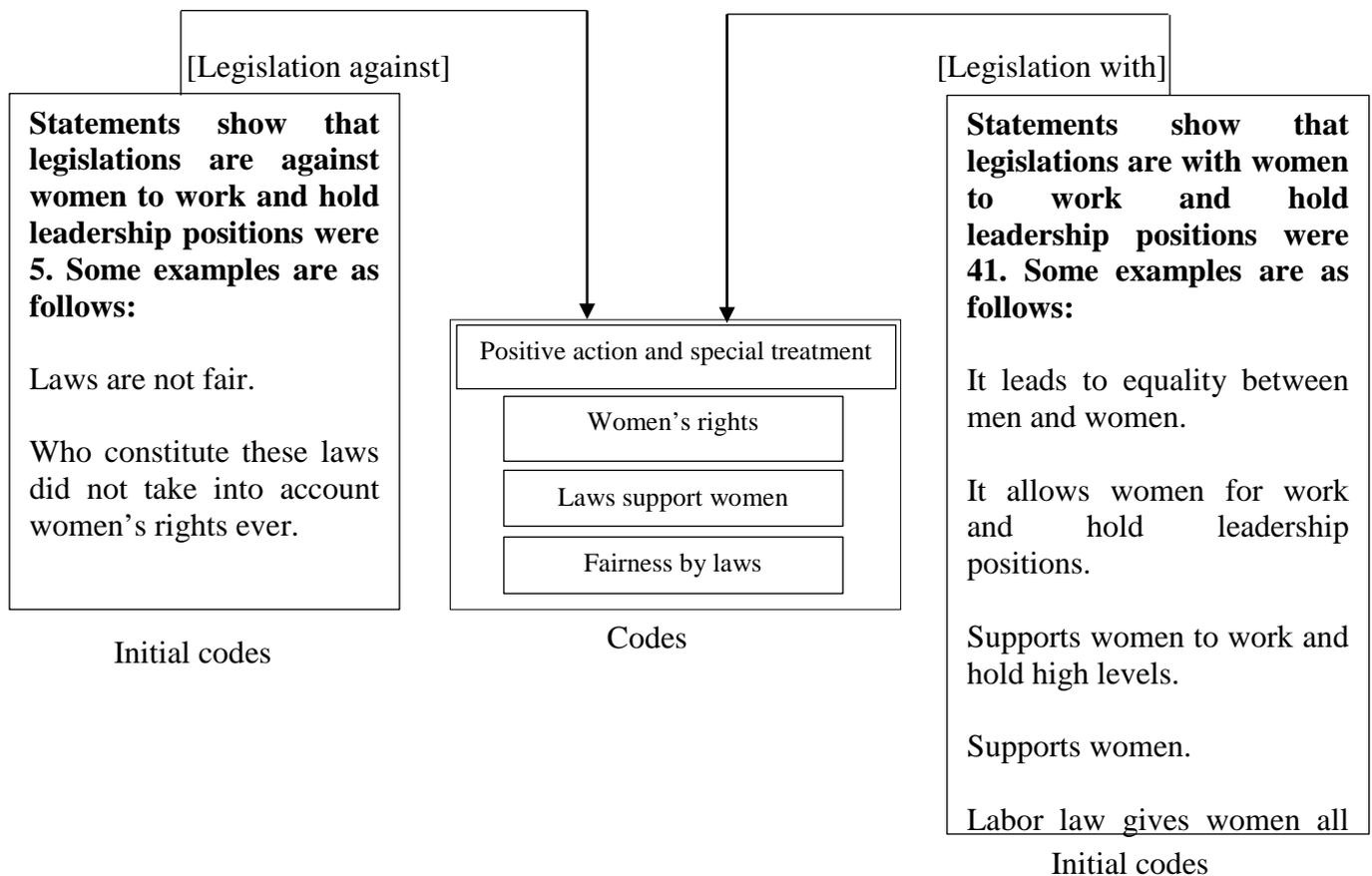
Families recently have more awareness. And the local culture supports this
 (participant 231, female, Risk Management Manager).

Overall, considering how many answers were against or with females to work, and looking at the codes and sub-themes that emerged in the cultural category, one dominant theme has been identified, i.e., *tribal culture hinders female leaders*.

Theme Three: Legal initiatives support gender equality, but they are not sufficient

Figure 6.3 shows the most frequent codes under the law/ legislation category that emerged in the open-ended questions.

Figure 6. 3 Legal implications



Within the legislation category, we found 4 key codes that have a high relatedness emerged from the question “how would you explain the influence of the local laws on women's employment and leadership in organisations in Jordan?” These codes, i.e., *‘positive action and special treatment’*, *‘women’s rights’*, *‘laws support women’* and *‘fairness by laws’* were grouped into one dominant theme i.e., legal initiatives support gender equality, but they are not sufficient.

This theme was concluded by looking at the most frequent codes in the answers. Given that the majority of participants (i.e. 41) perceive legislation to be with and a supporter of females, and because of the high level of relatedness between the codes that emerged, the dominant theme was directly concluded. The following answers are some examples of the participants’ responses regarding the implications of the legislations on female workers.

Participant 188 (Male, Cost and Purchased Accountant) said that laws in Jordan “make women superior to men sometimes, and laws in Jordan are more sympathetic with women”. This answer was agreed with by participant 275 (Female, Receptionist) who claimed that the legislation framework in Jordan “allows women to work and hold leadership position” and was further confirmed by participant 385 (Male, HR Officer) who said that laws in Jordan “give complete rights for both genders”.

However, some views show that these initiatives by the law were not sufficient. For example, participant 73 (Male, General Cashier) said that “laws support equality between males and females, however, recently, in some ministries and organisations, the law has a negative impact on females, such as minimizing the maternity and marriage leave”. Likewise, participant 188 (Male, Cost and Purchases Accountant) said that despite the fact that “the Jordanian law is more sympathetic with women, some females leave work before reaching any leadership positions”.

Similar responses in the data were found to be in support of this key theme, which shows the positive role of laws/legislations towards women's employment. There are as follows:

The labour law helps women massively, and respects them in terms of having holidays, leaves and holding leadership positions in the country. And women are capable enough for this and the law is equal (participant 102, male, Chief Accountant).

It supports women because Jordan is a democratic country and supports women's rights (participant 193, male, Bell Man).

The labour law have established laws for women's benefits (participant 277, male, n/a).

Overall, considering how many answers were against or with females to work, and looking at codes that emerged in the legislation category, one dominant theme has been identified i.e., *legal initiatives support gender equality, but they are not sufficient.*

6.4.1.3 Phase three: Conclusions

The first dominant theme: Islam supports gender equality

The dominant theme that emerged in the current inductive-content analysis for the religion category is that "*Islam supports gender equality*". This is in line with previous literature that indicates a motivational role by religion. For example, Syed and Van Buren (2014) investigated gender equality within Islam in Muslim majority countries (MMCs), with a view to develop an ethical framework for management and businesses. Their results indicate that in Islam, there are guidelines and directions that encourage complementarity and respect diversity. In addition, Syed and Ali (2010) note that both the Quranic teachings and the

sayings of the Prophet encourage people to avoid discrimination and nepotism. In support of this, one sub-theme that emerged in our content analysis was the “*flexibility of religion*”.

Based on the literature, one important factor that plays a role in the practices of employment relations is the Islamic faith (Syed & Ali, 2010). Metcalfe’s (2006) study about the experiences of female professionals in Muslim majority countries (MMCs) shows that there is a complex overlapping between gender practices and Islamic values.

Syed and Van Buren (2014, p. 257) argue that “like other religious traditions, Islam lends itself to multiple interpretations of doctrine that are plausible in different contexts”. In relation to women’s situation in MMCs, understanding Islam through the patriarchal lens affects women in organisations, by imposing them to receive “their legitimacy in the society” (Afiouni, 2014, p. 316). Further, Syed and Ali (2010, p. 465) conducted a study to explain some trends of employment in Islam by reviewing the primary Islamic texts (Quran and Hadith). They concluded that some Islamic values “remain heavily influenced by local cultural traditions”. Hence, it is arguable that there is inconsistency between the Islamic values and the Arab traditions, as well as the Bedouin culture in dealing with females in the workplace. In line with this, our content analysis also shows that there is an overlap between the religious teachings and the local culture and traditions. As shown above, one sub-theme emerged under the religion category, which is “*people’s misinterpretation of religion due to local/cultural traditions and customs*”.

In addition, Marlow (1997) argues that Islamic scholars after the Prophet Muhammad began to rationalise the tribal system and the pervasive culture that led to a deviation from gender egalitarian directions in Islam (cited in Syed & Van Buren, 2014). Hence, it seems that several historical and political factors are embedded in the way of understanding and interpreting religions.

By contrast, an opposite view emerged from the participant's responses, which shows that religion prevents females from accessing certain jobs. A sub-theme emerged in our inductive analysis, which is as follows: "*the effects of work environment on females*". Accordingly, based on 57 answers on the impact of religion on female workers, 11 participants argue that there are some religious beliefs that may prevent females to work. Specifically, these beliefs revolve around gender mixed environments. Hence, based on this sub-theme, and by counting the frequencies of codes, an alternative theme emerged to report the opposite view of 11 participants (out of 57), which is as follows: "*women are not allowed to work in a mixed gender environment*".

Overall, despite the directions from the Quran and Hadith, there is an overwhelming gap between males and females in the work place in MMCs, and thus, it is important to understand why this gender gap still exists in the Middle East /Arab countries. Therefore, as discussed above, and in line with the literature, another category that may justify this gender gap (and needs further exploration) is culture. The next section discusses the main theme that emerged in the cultural category.

The second dominant theme: Tribal culture hinders female leaders

Jordan is well known for its Arab and Bedouin culture, which is rooted in social/tribal customs. Given that Jordan is a centre of several Arab and Muslim countries (e.g., Saudi Arabia and Iraq) (Abu-Tayeh, 2007), Arab customs are embedded in Jordan. In addition, Jordan is categorised as a young country, given that 55.2% of the population are aged between 25-59 years (Social Security Corporation, 2014).

Jordan is shaped by different cultural backgrounds that combine both a modern lifestyle and the Bedouin culture. For example, in comparison to some neighbouring countries (e.g., Saudi Arabia), women in Jordan have relatively more freedom, such as the right to full education, drive, vote and to participate in different businesses (Jordan Tourism Board, 2010). Nevertheless, still, some of the high priorities in Jordan are the hospitality values and extended family traditions (Jordan Travel and Tourism, n.d) that revolve around village and rural life.

Despite the fact that females in Jordan enjoy more freedom when compared to other countries, national and international reports indicate that females in Jordan have limited economic contribution and they encounter different forms of discriminations, due to gender-related bias (e.g., Social Security Corporation, 2014; World Bank, 2014). In reviewing some international reports, such as the World Bank (2014), one key explanation for the restricted participation and continued inequality in Jordan is the obstructive social values, and the discriminatory legal context. Therefore, in line with the literature, our content analysis indicates a dominant theme that asserts the embedded role of traditions and customs on forbidding women from accessing the positions of power. The dominant theme is that “*tribal culture hinders female leaders*”.

Culture (and its embedded values) significantly contribute towards either constraining or facilitating businesses in societies (Hofstede, 1984). Therefore, scrutinising the cultural consequences on businesses and organisations is a recurring theme in organisational studies. For example, one study that has been conducted with the aim of understanding the role of the tribal system and how it influences females in the Jordanian businesses is “*The Arabic culture of Jordan and its impacts on a wider Jordanian adoption of business continuity management*” (Sawalha & Meaton, 2012). Initially, the aforementioned study reviews the

wider context of the Arab culture and notes that Arab countries are conservative countries that support tribalism. Also, it shows that women's activities are more constrained, due to family honour values. Hence, it concludes that gender separation is one of the apparent Arab societies' features.

Specifically, Sawalha and Meaton (2012) shed light on Jordanian culture, and note that tribal traditions and customs stem from the Bedouin culture. Therefore, given the small size of Jordan, these Bedouin and tribal customs have a major impact on businesses and women's participation in the workplace. Furthermore, Sonbol (2003) confirms this by arguing that it is not tribalism that should give gender relations validity, rather, tribalism leads to a continuing patriarchal order. In line with these trends in the literature, our content analysis concluded the following sub-theme: "*culture, traditions and customs are barriers*".

Another view in our analysis indicates that culture recently supports females to work. As shown in section 6.4.1.2, the second sub-theme that emerged in the cultural category is the "*new values of the 21st century*". Therefore, based on the second sub-theme and taking the frequencies of codes into account, an alternative theme emerged to report the opposite view of 15 participants (out of 54), which is as follows: "*contemporary culture supports female leaders*".

Overall, Jordan is a conservative country consisting of tribal and Bedouin traditions that place values on family honour towards protecting some norms and morals. Females in Jordan encounter some contextual challenges and constraints that restrict them from getting involved in the business life. Hence, it is arguable that the Jordanian Arab culture with embedded tribal/local customs, may justify the rarity of females in the workplace.

The overlap between religion and culture

Religion and cultural practices have gained the attention of academics and practitioners because of their overlapping with some work-related behaviours. In the Arab region, despite that religion in general and Islam in particular are under-researched in business and management studies, these studies are lacking and sparse (Tlaiss, 2015). In specific and in relation to gender equality and women's employment, the extant literature mainly addresses other dominant elements such as, country-specific factors, corporate governance and economic development level (Du, 2016). Therefore, as previous studies depict, it is undeniable that the literature offers little evidence on the interrelationship between cultural and religious factors and gender equality in leadership and employment.

Based on the two themes discussed above, this section seeks to recognise the overlap between culture and religion by showing the extent to which they are in an inseparable process (Mahan, 2014). Some arguments show that culture and religion "cannot be considered bounded entities" (Aguilar, 2000, p.233) which make them more correlative, while other debates show that there is a disconnection between religion and culture (Newport, 1984). The key answer for the question about the extent to which religion and culture are interrelated is how researchers operationalise and conceptualise both of these terms.

Culture and religion are systems of values which are related in the sense that culture gets its meanings from religion, and it gives religion its language (Pohlong, 2004). Therefore, as Murphy and MSPHyg (2012) mention in their book "*Community Engagement, Organization, and Development for Public Health Practice*", religion and culture are complementary which may be used synergistically to improve the organisation and development of societies.

Despite that cultural components are intangible or non-material (e.g., traditions, language, values), in which this concept is complicated and vague, there is a widely agreed view about

cultural components which include, values, norms ideologies, philosophies, attitudes and beliefs (e.g., Casson & Buckley, 2010; Inceoglu, 2002; Kilmann, 1984). For example, Pfister (2009) defines culture as the behavioural regularities, ideological principles, or the way people do things, which reflect the shared understanding about values, norms, meanings and beliefs. On the other hand, one of the commonly used definitions of religion is "a human seeking and responding to what is experienced as holy. It is a set of beliefs, practices and social structures" which are involved in people's emotion, intellectual and social needs (Schmidt, 1988, p.25). Based on such definitions of culture and religion, both concentrate on values which guide the behaviour of people and societies (Pohlong, 2004).

Hofstede (1998, p.192) in his book that talks about the taboo dimensions of culture, says that "religious beliefs follow values as much as the revers", and are obviously linked with cultural components. Thus, because cultural values are often derived from the religion itself, religion and culture are overlapping. For example, Sasaki and Kim (2011) found an interaction between religion and culture, demonstrating that teachings of religion and the role of religion in constituting people' actions and daily lives may be shaped by culture. Furthermore, throughout history, there have been many examples of religion being shaped by cultural factors. For instance, Syed and Van Buren (2014, p. 257) note that in Islam, despite that there are some directions encourage societal integration and diversity, "like other religious traditions, Islam lends itself to multiple interpretations of doctrine that are plausible in different contexts". This means that the cultural context leads to various interpretations of the religious directions. Likewise, in the Arab region, interpreting Islam through the patriarchal lens influences women by enforcing them to get "their legitimacy in the society" (Afiouni, 2014, p. 316) which means that the Islamic teachings "remain heavily influenced by local cultural traditions" (Syed & Ali, 2010, p. 465). As a result, recent research shows that women in the Arab world encounter problems that are augmented through both the

“misinterpretations of Islam’s teachings” (Tlaiss, 2015, p. 860) and by the patriarchal nature of their culture.

The continues debates about religion and culture have led many scholars to study how each of them is linked with the other. For example, some studies investigate how religion may constitute or shape some cultural dimensions such as, masculinity vs. femininity (Hofstede, 1998) and collectivism vs. individualism (Cohen, Wu & Miller, 2016; Sasaki & Kim, 2011). Other studies explore how religion and culture remain sources of some social activities (e.g., Rwafa, 2016). The present thesis, based on such debates on religious and cultural consequences, aims to understand how culture and religion impact upon women’s employment and leadership.

Despite that this study acknowledge the theoretical overlap between religion and culture, the open-ended questions included in the survey distinguish religion and culture by asking participants about the implications of these two dimensions separately. Rather than concentrating on culture as on the content of its values, norms and beliefs, we focus on how the tribal and Bedouin culture may impact female leaders.

Overall, this interrelation makes religion, as Cohen et al. (2016) argue, as an important field to better comprehend cross-cultural psychology. Therefore, in relation to the current thesis that seeks to scrutinise people’s stereotypes (i.e., schematic cognition) about female and leader roles, it was deemed worthy to further investigate issues related to religion’s implication on such stereotypes.

The third dominant theme: Legal initiatives support gender equality, but they are not sufficient

There are apparent trends towards equality, human rights and justice in Jordan, as well as obligations to enact equal laws. As clearly mentioned in the Jordanian constitution, article six states that “Jordanians shall be equal before the law with no discrimination between them in rights and duties even if they differ in race, language or religion”. (Jordan Const. Article VI, S1). In addition, national efforts were taken to impose equality between genders. For example, the Parliament has agreed on a law that allows females to be in advanced positions (Word Bank, n.d.). Nevertheless, despite these interventions towards gender equality and justice, discrimination and prejudicial evaluations against females remain. Hence, the third category that this thesis seeks to investigate is legislation’s implications on female workers/leaders. According to this content analysis, one major theme that emerged in this category is “*legal initiatives support gender equality, but they are not sufficient*”. This theme was concluded by noticing that the majority of respondents show that laws in Jordan are fair.

In review of the literature, it is apparent that there have been serious steps towards improving women’s situation through legal and international interventions. For instance, as discussed in the literature chapter, Jordan is a part of the International Bill of Human Rights, which consists of six conventions of human rights (JNCW, 2011).

In addition to these steps and initiatives towards human rights by the local government and other international institutions, there are additional plans in the field of the economic advancement of women. For example, there are two projects that have been launched by the UN as an executing agency towards empowering women. The first one is Women's Economic Empowerment in the Tourism Sector (Jordan), and the second one is the Regional Technical Resource Network for Women's Small and Micro Enterprises in the Arab Region (Jordan).

Despite the major plans and the regulatory and legislative reforms to address gender equality as serious actions from the government and policy makers, still, females are under-represented in comparison to their male counterparts in the workplace. One reason behind this may be the patriarchy and masculinity systems that are involved in the regulatory framework, which in turn may restrict women's needs through patriarchal/male dominant discourses (National Coalition, 2012, p. 17). Hence, Sonbol (2003) argues that the implementation of some laws may deteriorate women's situation further, due to contradictions with some cultural values and beliefs. Overall, it is conspicuous that in Jordan, some of these regulations and legitimations can be a problematic, due to their inconsistency with particular cultural values and beliefs.

6.5 Summary of the key themes

Based on the textual analysis of the open-ended questions, it is apparent that the cultural dimension (e.g., traditions and customs) is involved in and embedded with the religious' interpretation and applications, as well as with the regulatory legal framework. The present study shows that Islam, like other religions "lends itself to multiple interpretations of doctrine that are plausible in different contexts" (Syed & Van Buren, 2014, p. 257). Therefore, women in organisations are impacted through a patriarchal interpretation of Islam that imposes them to receive "their legitimacy in the society" (Afiouni, 2014, p. 316). Hence, in terms of the overlap between cultural roots and Islamic teachings, it is arguable that some Islamic values "remain heavily influenced by local cultural traditions" (Syed & Ali, 2010, p. 465).

In terms of the legal framework, it has been shown that the cultural traditions are also involved in the application of laws and the reforms towards human rights. For example, some of these efforts towards gender equality and enacting laws for justice, as Sonbol (2003) notes, may deteriorate women's situation further, due to their contradictions with the local/tribal

culture. Hence, when such regulations and laws contradict the cultural values, these efforts towards women's rights can be problematic. Overall, it can be argued that what may constitute the massive gap between males and females in the economic life is the pervasive tribal culture, traditions and customs.

6.6 Summary

This chapter offers new insights into the overlap between culture and religion and its implications on women's involvement in the business life. As noted, there are pro-justice trends within Islamic theology, however, such trends towards egalitarianism are largely impacted upon by the tribal systems that encourage 'Bedou-cracy' and 'Sheikho-cracy' models that are manifested in establishing an unbalanced image between genders in both economic and social spheres.

The inductive-content analysis offered in this chapter identifies three dominant themes: (a) Islam supports gender equality, (b) tribal culture hinders female leaders, and (c) legal initiatives support gender equality, but they are not sufficient. Primarily, tribal culture and traditions tend to justify and contribute towards the massive gender gap in employment and leadership. Such biases are also reflected in the hotel sector in Jordan. The next chapter discusses the results that emerged from the quantitative analysis and propositions concluded from analysing the textual data.

CHAPTER SEVEN: DISCUSSION

7.1 Introduction

This chapter analyses the research findings by offering a detailed discussion about the nature and extent of the gender gap within leadership positions in the hotel sector in Jordan. These findings are discussed, while linking them with the extant literature and theories. First, this chapter offers the results of the quantitative analysis based on the research hypotheses and questions. Second, the results of the textual data are discussed based on the dominant themes.

7.2 Quantitative results by hypotheses and research questions

This section presents the quantitative results, while linking them with the extant literature to offer a more complete picture of gender and leadership practices in Jordan. The following subsections discuss the results based on the research hypotheses and questions.

7.2.1 The incongruity/congruity between the female role stereotype and the leader role stereotype

As proposed in the theoretical framework, and following the basic notion of the role congruity theory, this thesis posits that: **(H1)** there is a mismatch between the leader role stereotype and the female role stereotype (i.e. incongruity). Therefore, to confirm this prediction, the first question in this study is:

***RQ1** Is there incongruity between the leader stereotype and the female stereotype?*

As shown in chapter five, to verify whether there is a match or mismatch between female role stereotype and leader role stereotype, a paired t-test technique was used to average and compare the mean between these constructs/variables. The result indicates that employees

stereotype successful leaders as masculine and they believe that agentic and masculine qualities should be qualities that leaders hold. In contrast, the result shows that employees believe that women, beside their feminine nature, should have masculine traits. Therefore, hypothesis 1 was rejected by showing that employees believe that both leaders and women should have masculine features (i.e. congruity).

To confirm this from statistics, the variance between how people stereotype successful leaders in terms of masculine or feminine was significant ($p=.000$), in which the mean for successful leaders who were stereotyped as masculine was greater than those of successful leaders who were stereotyped as feminine ($M= 3.9162$, $SD=.71654$; $M=3.6916$, $SD=.85122$ respectively). While comparing how employees stereotype women, there were no significant differences between stereotyping women as masculine ($M= 3.7551$, $SD=.79389$) or feminine ($M=3.7670$, $SD=.87143$). In this regard, the variance between these averages was not statistically significant ($p= .761$).

This result deviates from the literature. For example, one distinctive notion about the role congruity theory is that there is a mismatch between the qualities that are expected from leaders and the traits that are expected from women (Eagly & Karau, 2002). In addition, a plethora of empirical and theoretical literature shows inconsistency between people's perceptions of leaders and women. In the following paragraphs, a review of the literature regarding the respectable feminine style of female leaders alongside the masculine image of leadership will be discussed.

Garcia-Retamero and López-Zafra (2006) conducted a study to examine how prejudicial evaluations are specific to (and restricted by) certain contexts, to offer some theoretical paradigms that may help in eliminating such prejudices. Their results show that in masculine and male dominant contexts, the incongruity between the female role and the leader role

increases in comparison to a feminine/female dominant environment. In other words, despite the fact that people manifest less preferable perceptions towards females in a masculine environment, females usually encounter less prejudicial evaluations in feminine jobs.

Eagly and Carli (2003) conducted a meta-analysis to answer certain critical questions, such as, (1) do women and men have the same behaviours in leadership and (b) do women face prejudicial evaluations as actual or potential leaders. Their results show that there is an incongruity between female and leader roles in a masculine context, whereby females suffer prejudices that prevent them to access leadership positions. Therefore, it can be argued, as Ho et al. (2012) noticed, that in masculine tasks, men have more chances to access leadership, while in a feminine dominant context, females have more opportunities to access elite executive levels. As a result, it is noticeable that women are disadvantaged in masculine/male dominant work places (Wessel et al., 2014).

Given that the general notion of the role congruity theory is focused on the automatic activation of stereotyping agentic qualities that are to be associated with leaders (while communal qualities are to be linked with females), some empirical findings in the literature were expected, given that people recognize men to be more capable to act as leaders due to their 'masculine abilities' (Muller-Kahle & Schiehl, 2013). For example, Katila and Eriksson (2013) conducted a study to consider the discursive association between the upper echelons and gender relations. A key result in their study, from a performative stance, shows that there are noticeable differences between female and male CEOs in terms of leadership abilities (Katila & Eriksson, 2013), in which women are purportedly supposed to be more modest to avert shameful behaviours (Brannan & Priola, 2012).

In contrast, modern organisations encourage women to apply more masculine behaviours to secure their advancement (Brannan & Priola, 2012) and to enhance their effectiveness in

leadership roles (Eagly, 2005). Therefore, Chizema et al. (2015) contend that increasing the number of females in leadership positions will change the traditional gender stereotypes against them, in which prejudice will be changed over time (Garcia-Retamero & López-Zafra, 2006). Similarly, Marco (2012) shows that females manifest superior managerial/leadership skills and hence, it can be claimed that “there is a light at the end of the tunnel and this prejudice may change over time” (Garcia-Retamero & López-Zafra, 2006, p. 60). Overall, there are some indicators from the literature of the consistency between the female-leader roles, whereby our results can be supported by the idea that women’s advancement into leadership positions has become an expectation rather than the exception (Duffy et al., 2015).

7.2.2 The relationship between the incongruity in female-leader role stereotypes and prejudice against female leaders

As shown in the theoretical framework, the present thesis posits that **(H2)** the greater the incongruence between the female gender role and the leadership role, the more prejudice there will be against female leaders. Therefore, the second question in this study is:

***RQ2** How, and to what extent, does the incongruity between the leader stereotype and the female stereotype lead to prejudicial evaluations towards female leaders?*

As shown in chapter five, to examine the relationship between the incongruity between female and leader roles and prejudice against female leaders, a multiple regression test was used by adding prejudice as a dependent variable (DV), and `leader role` and `female role` stereotypes (including leaders as masculine, leaders as feminine, women as masculine and women as feminine) as independent variables (IV).

Since the results of hypothesis one (see section 5.7.2) indicate a congruity between how people stereotype leaders and how they stereotype women, both variables (i.e. leaders as masculine and women as masculine) were added together and treated as one independent variable, while prejudice was treated as a dependent variable. The results show a significant negative relationship between the congruity in leader and female roles (as masculine) and prejudice against female leaders ($\beta = -.258, p = .000$). Furthermore, the other two variables (i.e. leaders as feminine and women as feminine) were added together as one independent variable and prejudice as a dependent variable. The results show that there is a significant negative relationship between the congruity in leader and female roles (as feminine) and prejudice against female leaders ($\beta = -.310, p = .000$).

As expected, our results show a negative and significant relationship between the congruity in female and leader role stereotypes and prejudice against female leaders. This is in line with the theory (Eagly & Karau, 2002), i.e. when people stereotype females in a way that matches with how they stereotype leaders, there will be no prejudice against female leaders. Therefore, hypothesis 2 was accepted. In the following discussion, a review of some of the empirical and theoretical literature regarding how the incongruity/congruity in female-leader role stereotype may lead to more/less prejudicial evaluations against female leaders will be discussed.

Koenig et al. (2011), in their study that seeks to examine the extent to which stereotypes of leaders are naturally masculine, argue that the general belief about the linkage between masculine skills and leadership success is one of the causes that leads to negative prejudicial evaluations of women's ability to hold leadership positions. Likewise, Eagly (2005) notes that if authoritative or agentic qualities are needed to access leadership, then females may be disfavoured in leadership roles, due to negative attitudes against them. In line with this, the

role congruity theory explains how the mismatch between ‘female’ abilities and leadership qualities results in two forms of prejudices. One form arises in evaluating the potential future female leaders, while the other form appears in evaluating the actual female leaders whereby females will suffer in reaching leadership positions (Eagly & Karau, 2002).

Furthermore, in a study, which aims to confirm the basic notion of the role congruity theory, Ritter and Yoder (2004) note that the greater the inconsistency between how people stereotype females and how they stereotype leaders, the greater the prejudicial evaluations against female leaders. Mulvaney et al. (2007) argue that when expectations of leader’s abilities contradict with the female role stereotype, women’s career advancement may suffer. Hence, it is arguable that the restrictions facing women to access leadership levels stem from prejudicial evaluations that women encounter, in which this prejudice is a consequence of the inconsistency between the feminine features that are associated with females and the masculine traits that are linked with successful leaders (Eagly & Carli, 2003).

In contrast, there are some interesting findings in terms of how prejudice may be addressed and reduced in modern organisations. For example, Garcia-Retamero and López-Zafra (2006) argue that since female leaders manifest cooperative and less hierarchical attitudes, prejudicial assessments may recede in modern organisations. Eagly and Karau (2002) note that less preferable perceptions against female leaders are changing and women do not always encounter unfair evaluations. This is because when expectations for the leader role are consistent with the female role stereotype, there will be no negative attitude or prejudice against them.

7.2.3 The relationship between prejudice against female leaders and the emergence and effectiveness of female leaders

As discussed in chapter three, regarding how the prejudicial evaluations harm the emergence and effectiveness of female leaders, this study posits that: **(H3)** there is a negative relationship between prejudice towards females and the emergence of female leaders, and **(H4)** there is a negative relationship between prejudice towards females and the effectiveness of female leaders. Therefore, the third research question in this study is:

***RQ3** How, and to what extent, does prejudice against females influence the emergence and effectiveness of female leaders?*

To test hypotheses three and four and examine the relationship between prejudice against female leaders on the one hand, and the emergence and effectiveness of female leaders on the other, a multiple regression test was used, by adding prejudice as an independent variable, and the emergence of female leaders and the effectiveness of female leaders as dependent variables (see chapter five). The result of hypothesis 3 indicates a significant and negative relationship between prejudice against female leaders and the emergence of female leaders ($\beta = -.411$, $p = .000$). Regarding hypothesis 4, the relationship between prejudice against female leaders and the effectiveness of female leaders is significant and negative ($\beta = -.378$, $p = .000$).

These results are consistent with the role congruity theory, which argues that prejudice against female leaders may preclude women to emerge as leaders, and may decrease their perceived effectiveness as leaders (Eagly & Karau, 2002). Hence, hypotheses 3 and 4 were accepted.

These results are now discussed in relation to the relevant literature. Ritter and Yoder (2004) conducted research that theoretically updated the key principles of the role congruity theory. They note that even when women's performance manifests some 'masculine' abilities, they

still face prejudice assessments, because this way of performing masculine traits is perceived to be against their gender role and, thus, the emergence of female leaders is not assured. These arguments are broadly in line with the results of hypothesis 3, which expects a negative relationship between prejudicial evaluations and the emergence of female leaders.

In addition, Eagly and Karau (2002) discuss gender-leader role stereotypes by arguing that prejudicial evaluations lead to more obstacles that women encounter in emerging as effective leaders. Likewise, Eagly and Carli (2003) note that although women exhibit inspiring performance in leadership positions, in male dominant jobs, they will face some forms of prejudices that restrict their abilities to emerge as leaders.

Furthermore, as posited in this study, prejudice against female leaders negatively influences their effectiveness. For example, Glass and Cook (2016, p. 53) reviewed the role congruity theory and note that the performance of females will be scrutinised more than males. Consequently, they conclude that “this degree of scrutiny may weaken women's ability to lead effectively and may increase their turnover”. Moreover, Koenig et al. (2011) conducted a meta-analysis to examine whether the salient stereotypes of leadership is socially masculine. They conclude that regardless of whether or not females have the appropriate skills and abilities to be in leadership positions, they will still face prejudicial evaluation against their leadership effectiveness.

In modern organisations, however, there are more optimistic scenarios in terms of the emergence of effective female leaders. Chaturvedi et al. (2012) conducted a study on the heritability of leadership emergence. Their results show that females and males have equal chances to emerge as leaders. In addition, the modern styles of (or approaches to) leadership may be more inclusive of female roles and, therefore, the basic notion of the role incongruity

between female and leader roles may erode, due to these new skills of effective leadership, which become more harmonious with the female gender role (Eagly & Carli, 2003).

Glass and Cook (2016) used in-depth semi-structured interviews with female leaders in different sectors. Their results show that gender-related bias and the prejudicial evaluations against female leaders may be reduced. Thus, in globalized/modern organisations, women may be seen as having great potential to emerge as leaders. However, Eagly (2005) notes that it is more difficult for females to obtain followers' identification in masculine jobs and for males in feminine dominant environment. Accordingly, the principles of the role congruity theory may be applicable to both females and males.

7.2.4 The relationship between gender equality practices and the emergence and effectiveness of female leaders

As outlined in the current research framework regarding how gender equality practices influence the emergence and effectiveness of female leaders, this research postulates that: **(H5)** the greater the gender equality between females and males within organisations, the greater the possibility of females to emerge as leaders. Also, it posits that: **(H6)** the greater the gender equality between females and males within organisations, the greater the perceiving females as effective leaders. Therefore, the fourth question in this study is:

***RQ4** How, and to what extent, do gender equality practices influence the emergence and effectiveness of female leaders?*

As shown in chapter five, to test the relationship between gender equality practices and the emergence (i.e. H5) and effectiveness (i.e. H6) of female leaders, a multiple regression test was used by adding gender equality practices as an independent variable, and the emergence of female leaders and the effectiveness of female leaders as dependent variables.

The result of hypothesis 5 indicates a significant and positive relationship between gender equality practices and the emergence of female leaders ($\beta=.283$, $p=.000$). Furthermore, regarding hypothesis 6, the relationship between gender equality practices and the effectiveness of female leaders is significant and positive ($\beta=.394$, $p=.000$). The literature suggests that females' promotion into leadership positions and their effectiveness in leadership positions may be restricted due to gender inequality practices. The results in this study were found to be in line with the literature, which shows that gender equality practices allow women to emerge as effective leaders. Accordingly, hypotheses 5 and 6 were accepted. The following discussion sheds light on some evidence from the literature that support these findings.

In review of the different national and international reports about women's employment, it is apparent that women in leadership levels are under-represented when compared to their male counterparts (Cook & Glass, 2014). The glass ceiling and firewall metaphors reflect the status quo of discrimination in organisations (Bendl & Schmidt, 2010), which is reflected in this gender gap. King Penny Wan (2014) notes that gender inequality practices and discriminations against females are highly involved in harming females' promotion into elite executive positions.

In practical life, Santero-Sanchez et al. (2015) argue that although women's participation in businesses has improved quantitatively and qualitatively, they still encounter some obstacles that result from discrimination and gender inequality. Guimarães and Silva (2016) conducted a study that examined gender gaps in the hospitality industry. Their results show that females face both horizontal and vertical segregations, despite the fact that in some cases, they have better qualifications in comparison to their male counterparts. These segregation practices restrict women's upward mobility and this may justify the rarity of females in leadership

positions. Campos-Soria et al. (2011) claim that these segregations in the workplace result from gender inequality practices and injustice.

In scrutinising the influences of gender inequality practices that lead to a mismatch between employees' qualifications and their upward mobility, Campos-Soria et al. (2015) conducted a survey of 302 hotels in Andalusia. They found no significant association between educational level of both genders and their progression. Rather, their results indicate a negative relationship between gender inequality and women's promotion into elite levels. Thus, Campos-Soria et al. (2015) claim that what may derail women from advancement into leadership positions is the discriminatory practices against them.

In line with these findings, Toh and Leonardelli (2012) note that gender inequality and discrimination against females is responsible for the gender gap in leadership and the upper echelons. Lyness and Judiesch (2014) conducted longitudinal research from 2000 to 2007, to examine the assessment of 40,921 managers in 36 countries. Their results show that in more egalitarian societies, both genders have equal opportunities to participate in the workplace, while in less egalitarian societies, men have more chances for advancement than women, because of the embedded practices of discrimination that forbid females to compete with males in businesses (e.g., Littrell & Bertsch, 2013; Santero-Sanchez et al., 2015). Overall, as shown in the preceding discussion, there is empirical evidence for the consequences of gender equality/inequality on females' upward mobility into leadership positions, in which the results of hypotheses 5 and 6 in the current study are supported.

7.2.5 The relationship between leadership development programmes (LDPs) and the emergence and effectiveness of female leaders

As depicted in the research model on the relationship between leadership development programmes and the emergence and effectiveness of female leaders, this research hypothesises that: **(H7)** there is a positive relationship between leadership development programmes and the emergence of female leaders, and **(H8)** there is a positive relationship between leadership development programmes and perceiving female leaders as effective leaders. Therefore, the fifth question in this study is:

RQ5 How, and to what extent, do leadership development programmes (in terms of availability, quality and equality) influence the emergence and effectiveness of female leaders?

Specifically, to examine how these dimensions influence the emergence and effectiveness of female leaders, this study posits an additional six sub-hypotheses to test the relationship between the availability, quality and equality of LDPs and the emergence (as well as the effectiveness) of female leaders.

As shown in chapter five, to test hypotheses seven and eight with their sub-hypotheses, a multiple regression test was used to initially examine the relationships between LDPs (i.e. three dimensions together) and the dependent variables (i.e. emergence and effectiveness of female leaders). Second, this study assessed how each dimension (i.e. availability, quality and equality) is associated with the DVs. A multiple regression test was applied by adding the three dimensions of leadership development programmes as independent variables, and the emergence of female leaders and the effectiveness of female leaders as dependent variables.

In relation to hypothesis 7, when the three dimensions were combined, the result indicates a positive and significant relationship between LDPs and the emergence of female leaders ($\beta = .116, p = .011$). For hypotheses H7 (a), H7 (b) and H7 (c), availability, quality and equality of

leadership development programmes were used as predictors for the emergence of female leaders. The results demonstrate that all these predictors accounted for a significant and positive relationship with the emergence of female leaders ($\beta = .119, .149, .284, p = .041, .038, .000$ respectively).

Moving to hypothesis 8, when the three dimensions were added together, the result indicates a positive and significant relationship between LDPs and the effectiveness of female leaders ($\beta = .168, p = .000$). In relation to hypotheses H8 (a), H8 (b) and H8 (c), the results indicate a significant positive relationship between the quality and equality of leadership development programmes and the effectiveness of female leaders ($\beta = .235, .318, p = .001, .000$). However, the availability of leadership development programmes is not significantly associated with the effectiveness of female leaders ($\beta = .082, p = .134$).

These results are in line with the literature, which shows the important role of LDPs on employees' progression and advancement. For example, workers usually appreciate and value managerial support and are eager for development programmes (Ravichandran et al., 2015) in modern organisations' agenda, where one of the priorities is to offer high quality development programmes for both females and males.

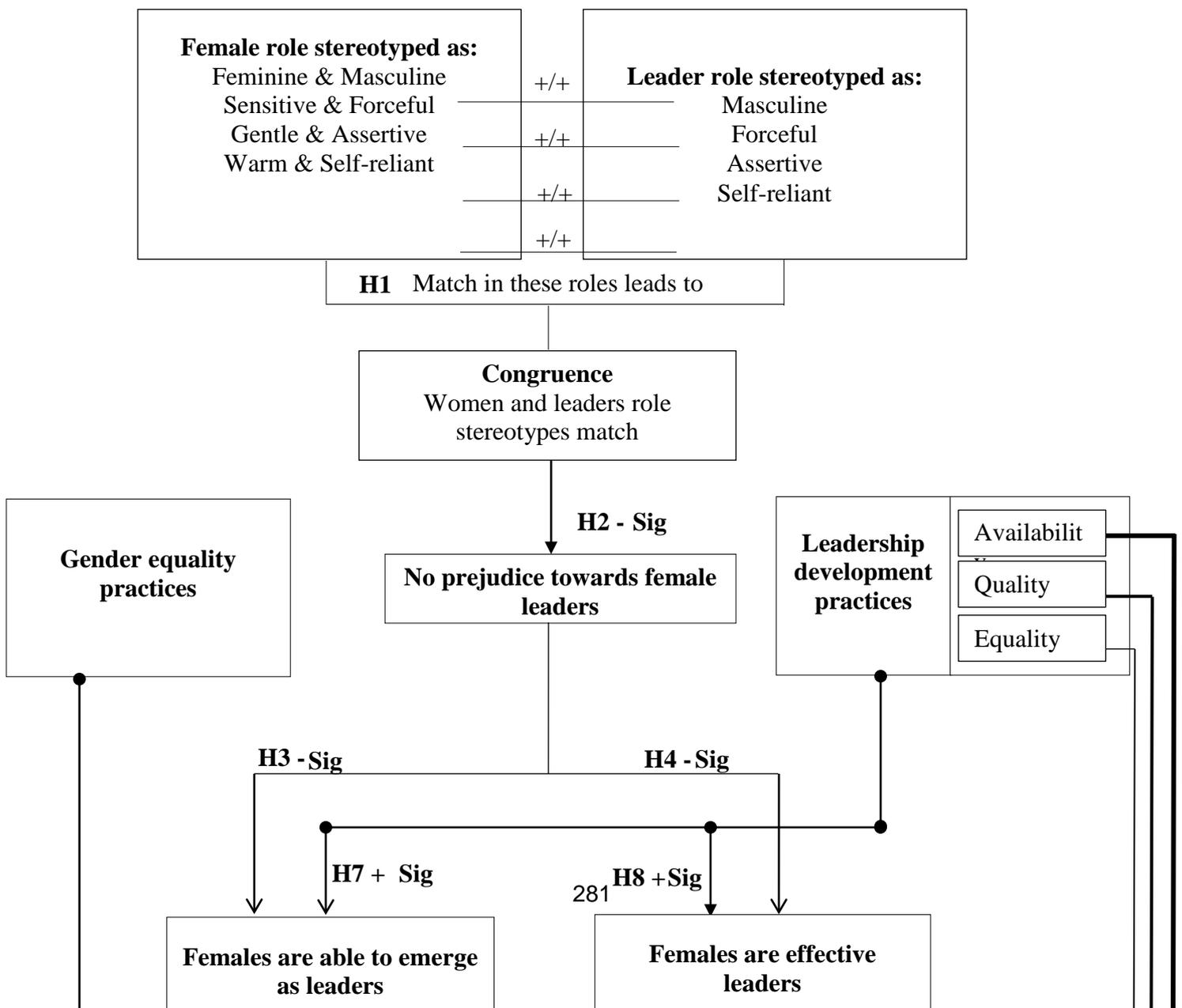
In terms of the discursive linkages between development programmes and gender relations, according to Fitzsimmons et al. (2014), gender variance in terms of career relevant experience influences the need and design of leadership development programmes. As a result, organisations may pay further attention to training and development programmes to enhance autonomy (Kuvaas & Dysvik, 2009) and to support executive women (Murray & Syed, 2010).

Empirical studies reveal that the emergence and effectiveness of female leaders in organisations largely depends on the availability, quality and equality of leadership development programmes. In examining the heritability of leader's emergence, Chaturvedi et al. (2012) found a positive association between the availability of leadership programmes and the emergence of female leaders. Furthermore, Huang and Gamble (2015) extended gender role theory by focusing on gender variations from different lenses. Their findings support previous research by showing that leadership development programmes are strongly associated with improving women's skills and abilities and may in turn raise women's self-confidence to better cope with different tasks, including leadership related tasks. Eagly (2005) notes that addressing interpersonal processes in leadership development programmes for females will increase their abilities to be perceived as effective leaders.

Overall, a major reason for these initiatives to advance women through training programmes is to allow them equal opportunities in the labour-market. Specifically, such programmes concentrate on gender in high levels within organisations "to stimulate a greater level of consciousness regarding symbolic interactions in the workplace" (Gallant, 2014, p. 214) whereby any contextual prejudices on the emergence and effectiveness of women as leaders may be addressed.

7.2.6 Mapping the quantitative results to the theoretical framework

Figure 7. 1 The quantitative results



This framework indicates a congruity between `female stereotype` and `leader stereotype` whereby prejudice against female leaders erodes. For example, employees believe that masculine qualities are more attached to successful leaders, while they believe that women (beside their feminine/communal nature), should have more masculine skills. This match leads to less prejudicial evaluations against female leaders. This lower degree of prejudice against female leaders results in increasing their abilities to emerge as effective leaders. In addition, the framework depicts the significant role that gender equality practices and LDPs play in empowering women's progression into leadership positions.

7.3 Results for the textual data by themes

As discussed in chapter six (textual data analysis), analysing textual data remains best suited to explore sensitive phenomena (Gacitúa-Marió & Wodon, 2001) and to offer in-depth insights into certain complex issues (Takhar-Lail & Ghorbani, 2014). In the current thesis, the qualitative/textual data may help to exemplify the interpretation of certain external factors (Bryman, 2012) such as religion, culture and legislation, and their implications on women's progression and employment. Hence, it was deemed worthy to collect textual data to develop a holistic and contextual picture of the problem under study.

Given that Muslim majority countries (MMCs) are currently experiencing new trends of globalization and are confronting challenges of gender equality and social justice, the gender discriminatory and inequality practices against females offer the most “formidable challenge for governments” (Metcalf, 2008, p. 85).

The literature review (chapter 2) suggests that management practices in Arab countries are generally invoked from tribal/Bedouin traditions and are also manifested in HR practices (Khan, 2011). These traditions are largely reflected in the way people perceive and stereotype women. Often, such cultural traditions are involved in and embedded with religious interpretation and applications, as well as the local legal framework. Hence, this thesis seeks to explore implications of religion, culture and legislation on female leadership. To this end, the sixth research question of this thesis is:

***RQ6** what are the contextual implications of religion, culture and legislation on the emergence and effectiveness of female leaders?*

The following sections discuss the findings of the inductive-content analysis by themes.

7.3.1 The first theme: Islam supports gender equality

As shown in chapter six, the main theme that emerged following the inductive-content analysis to understand the implications of religion on women’s employment and leadership is: “*Islam supports gender equality*”. This theme has been concluded upon based on the following sub-themes:

- 1- *People’s misinterpretation of religion due to local/cultural traditions and customs.*
- 2- *The effects of work environment on females.*
- 3- *Flexibility of religion.*

Given that there is a complex overlap between gender practices and Islamic values (Metcalf, 2006), and given that there is the need for a holistic picture of the exclusion practices facing women within and outside organisations, this section discusses and reviews the extant literature on the overlap between gender practices and Islamic values.

According to the main Islamic text (i.e., the Quran), women and men “constitute part of a single totality”, and the differences between males and females are not just based on their sexual divisions, but on the nature of their ethical or moral character (Barlas, 2001, p. 132). For example, the following Quranic verse shows that humans differ based on their righteous conduct, not based on their sex.

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)” (49:13).

The significance of Islam in organising social practices is reflected in studies which focus on how the Quran and Hadith (traditions of Prophet Muhammad) offer moral guidelines (Metcalf, 2008). Syed and Ali (2010) note that both the Quran and the Hadith encourage people to avoid gender discrimination and inequality. These texts do not differentiate between males and females, neither in terms of work nor in terms of social division of labour (Barlas, 2001), and therefore, both genders should “be treated differently, not unequally” (Metcalf, 2008, p. 91).

Despite these guidelines towards gender justice, there is a dominant patriarchal lens in Muslim majority countries that enforces working women to struggle for “their legitimacy in

the society” (Afiouni, 2014, p. 316). For example, many people in Arab countries perceive females as mothers and housekeepers (Dougherty, 2010), which in turn leads to adverse stereotypes and unequal treatment in organisations.

In a study that seeks to reform patriarchal interpretations of Islam towards gender equality, Syed and Van Buren (2014) note that in Islam, there are directions that support complementarity and encourage enlargement diversity strategies. Metcalfe (2008, p. 85), in her study of women and management in the Middle East, notes that women’s limited advancement in businesses results from the existence of the patriarchal system within institutions “which create strongly defined gender roles”. Similarly, Barlas (2001, p. 122) argues that the repressive and exclusion practices towards women are justified by the patriarchal exegesis which in turn represents “Islam as oppressive”.

Furthermore, historical and political factors also affect how people interpret and understand religion. For example, Marlow (1997) argues that after Prophet Muhammad, Islamic scholars started to rationalise the tribal system that led in turn to a deviation from the Islamic directions towards gender egalitarianism (cited in Syed & Van Buren, 2014). Therefore, in reviewing the theoretical studies from the Middle East/Muslim majority countries on religion and gender relations, Syed and Van Buren (2014, p. 257) note that “Islam lends itself to multiple interpretations of doctrine that are plausible in different contexts” which affect women in organisations by imposing them to act in an accepted way in the society (Afiouni, 2014).

Overall, given that the Islamic teachings “remain heavily influenced by local cultural traditions” (Syed & Ali, 2010, p. 465), it seems that there is an overlap between the Islamic values and the patriarchal/tribal traditions in dealing with women in the work place.

7.3.2 The second theme: Tribal culture hinders female leaders

The dominant theme that emerged following the inductive-content analysis to understand the consequences of culture on women's economic advancement is: "*tribal culture hinders female leaders*". This proposition/theme was concluded based on the responses of the open-ended question and in line with the extant literature.

The cultural context plays a significant role in differentiating businesses and management within societies (Hofstede, 1984). In this thesis, the focus is on Jordanian culture and its implications on women's employment and leadership. Jordan is shaped by several cultural/contextual backgrounds that combine modern lifestyle and tribalism/Bedouin customs. For instance, according to the Jordan Tourism Board (2010), women in comparison to some neighbour countries (e.g., Saudi Arabia) have relatively more freedom (e.g., the right to full education, drive and vote). However, national reports show that they still have limited economic participation due to gender-related bias that is rooted in tribal/Bedouin customs.

Patai (2002) notes that because Arabs as their first appearance were as camel-herding and desert Bedouins, the relationship between Arab stereotypes and the desert Bedouins has never ceased (cited in Sabri, 2011), and as a result, such historical Bedouin beliefs have been generalised to all Arab countries.

Previous studies show that in the Middle East, the patriarchal structure revolves around and is embedded with gender and work relations. These patriarchal traditions in Jordan restrict women's upward mobility in work and sustain sex-segregated work spaces (Metcalf, 2008). In a study that aims to offer in-depth insights into the situation of female leaders in Bedouin societies, Abu-Rabia-Quader and Oplatka (2008) note that the connections between feminine styles of leadership and accessing positions of power are restricted by different cultural

beliefs. Thus, they argue that when females work in male-dominated jobs, especially under patriarchal system/organisation, they need to show their professionalism by adopting more masculine traits and to play their roles as “*honourable wives*” to enhance their family’s image in the society.

Sawalha and Meaton (2012) conducted a study to explore the impact of the tribal system on women in Jordan. They note that the Middle East region consists of conservative countries that follow tribalism and the gender separation is one of Arab countries’ features. In relation to Jordan, they note that the tribal customs largely impact women’s employment and progression. Similarly, according the World Bank (2014), a key justification for the limited participation of women and the continued inequality in Jordan is the obstructive social and cultural values. Hence, Sonbol (2003) argues that tribalism leads to a continuing patriarchal order and continued inequality.

Abu-Rabia-Queder (2007) examined different models of feminist leadership in Bedouin cultures. Her study shows that there are different sources of gender discrimination in Bedouin and patriarchal societies. For instance, one of the causes of gender inequality is the honour/shame dictate behaviour. For example, some females struggle to access some public spheres, such as employment, because their families are afraid that they will bring shame/disgrace to the family by meeting “*non-Mahram*” males/men (Abu-Rabia-Queder, 2007). Therefore, in Bedouin societies, women are expected and encouraged to act as honourable females to protect the image of their tribe/family and hence, in terms of female in leadership positions, Abu-Rabia-Quader and Oplatka (2008) note that the term “female leader” in Bedouin/tribal society is not common. Consequently, women in Arab countries struggle to access elite positions.

To deal with this peculiar case, women in Arab societies use Islamic texts and sources to challenge patriarchy and cultural taboos, because some of the social/Bedouin practices “are in opposition to the dictates of Islam” (Abu-Rabia-Queder, 2007, p. 76). As an example, Abu-Rabia-Queder (2007, p. 76) says that Muslim women have the right to marry men from different tribes, however, some Bedouin beliefs “largely prohibits marriages between individuals from different tribes”. Thus, she argues that Bedouin societies and Islamic societies are not the same, because in Bedouin communities, tribalism is the main source that shapes people’s behaviour and beliefs and these tribal codes contradict some of the Islamic or Sharia laws, such as marital and employment restrictions. Therefore, to challenge such patriarchy and some tribal restrictions, women “cope by reminding their community of its religious roots” (Abu-Rabia-Queder, 2007, p. 82).

Overall, Jordan is a conservative country consisting of tribal or Bedouin traditions that impose values on the family honour whereby females may confront some contextual/organisational challenges that impede them in economic participation. Hence, and in line with the literature, our content analysis asserts the embedded role of the local/tribal traditions on restricting women's employment and leadership.

7.3.3 The third theme: Legal initiatives support gender equality, but they are not sufficient

The main theme that resulted from the inductive-content analysis to understand the implications of the legislation on women’s economic advancement is: *legal initiatives support gender equality, but they are not sufficient*. This theme was established based on the responses of the open-ended questions and in line with the extant literature that demonstrates serious governmental interventions to promote gender equality in Jordan.

As discussed in the literature review (chapter two), the Jordanian constitution (Article VI, S.1) states that “Jordanians shall be equal before the law with no discrimination between them in rights and duties even if they differ in race, language or religion”. To apply this in practice, Jordan ratified on a number of international conventions to endorse and promote gender equality. For example, the country is a signatory of the International Bill of Human Rights, which covers six conventions of human rights and gender equality (see chapter two) (JNCW, 2011). Furthermore, there are two projects that have been launched by the UN as an executing agency towards empowering women in Jordan: (A) Women's Economic Empowerment in the Tourism Sector, and (b) Regional Technical Resource Network for Women's Small and Micro Enterprises in the Arab Region. In terms of local plans, the Parliament has agreed on a law that allows females to be in advanced positions (Word Bank, n.d.).

Despite these initiatives towards empowering women’s situation through legal interventions, women are still under-represented in comparison to their male counterparts in the workplace (Social Security Corporation, 2014). Hence, our literature review and the textual inductive analysis indicates an overlap between the laws that empower women and particular tribal customs and cultural beliefs. Metcalfe (2008) notes that the application of labour laws and legislations is directed by *urf* (custom) and Shar’ia law to protect women and create an ethical job environment. Likewise, Sonbol (2003) deems that the application of some legislations towards gender equality may deteriorate women’s advancement further, due to their inconsistency with certain cultural values and beliefs, and therefore, it is conspicuous that in Jordan, some of these legal interventions may pose problems when they contradict the local/cultural customs and traditions.

According to UNDP (2012), the legal framework in Jordan does not consider women's particular needs that arise from cultural and religious obligations. Despite that there are equal opportunities for both genders to access jobs that require late working hours or fieldwork, women usually prefer not to work in such jobs, due to certain tribal codes. For example, women's decreased representation in employment relates to cultural/tribal beliefs and not to regulations and labour laws, given that women in Jordan are perceived to be mothers and housekeepers (Dougherty, 2010). Similarly, the literature shows that the widespread social image of women is that they should stay at home due to their incapability to combine family and work duties and further because of the husband's perceived financial responsibilities.

According to a report published by the National Coalition (2012, p. 17) to provide information about the positive strategies taken to empower female's advancement in Jordan, and the factors that may sustain disparities between genders, tribalism is largely impacted by patriarchy and masculinity systems that make female's needs restricted by "patriarchal male dominant discourse". As a result, the efforts that were taken by laws and legislations to rescue women are limited.

Overall, as shown in our inductive analysis and in light of the extant literature, the patriarchal and tribal culture does not empower female's employment, rather, it purposefully restricts it. Therefore, gender equality in employment cannot be accomplished through equal laws and legislations, rather, through paying more attention to the fact that gender equality needs further effort to address certain cultural/tribal imbalances.

7.4 Summary

This thesis has used a quantitative approach (including numerical and textual data) to examine gender and leadership in Jordan, and the present chapter has offered a synthesis of

the results. The quantitative part (i.e., numerical data) aimed to measure how employees in 4-star and 5-star hotels in Jordan stereotype the female role and the leader role in order to assess whether there is a mismatch between female stereotype and leader stereotype. Additionally, the aim was to evaluate the extent to which this congruity/incongruity may lead to prejudicial evaluations against female leaders. These aims were identified and pursued in the light of the role congruity theory (RCT). However, to augment the main notion of RCT, this thesis reviewed the literature in a systematic way and concluded that there are other relevant factors that may empower female leaders (i.e. gender equality practices and leadership development programmes).

A qualitative analysis was used as a supplement to the quantitative results to gain an in-depth understanding of contextual factors that may be responsible for the gender gap. Specifically, this analysis focused on the implications of religion, culture and legislation on women's employment and leadership. As shown in chapter six, the inductive-content analysis indicates that what may contribute in constituting the gender gaps in leadership and employment is the tribal Bedouin culture, which is involved in and embedded with the religious interpretation and applications on the one hand, and in the regulatory legal framework on the other. Hence, the empirical results and contextual extension of RCT highlight a theoretical contribution.

The next chapter concludes this thesis by highlighting its relevance to theory and practice, and also highlights some of the key limitations of the study in order to outline the potential for future research.

CHAPTER EIGHT: CONCLUSION

8.1 Introduction

This chapter concludes this thesis by summarising its key aims and findings and relating them to the context of gender and leadership in the hotel sector in Jordan. First, this chapter offers an overview of the study by re-contextualising the research aim and objectives. Second, theoretical, practical and methodological contributions are explained. Then, based on the findings, several recommendations are presented along with theoretical and practical contributions. Finally, key limitations of the study are mentioned to highlight the potential for future research.

8.2 Overview of the thesis

A large body of literature shows that there is an inconsistency between the 'female role stereotype' and the 'leader role stereotype' whereby females suffer prejudices that prevent them from accessing leadership positions. As shown in previous chapters about the preference for either a masculine or feminine style of leadership (e.g., Koenig et al., 2011; Muller-Kahle & Schiehl, 2013; Ritter & Yoder, 2004), it is apparent that the male/masculine is still regarded as the universal, neutral subject against which the woman/female is judged (Leitch & Stead, 2016). In the upper echelons, female leaders live within a paradox (Mavin & Grandy, 2016) between their feminine nature and the expected image of leaders as masculine (Eagly & Karau, 2002). Hence, there is an under-representation of females at senior and leadership levels (Glass & Cook, 2016), and females remain disadvantaged, relative to males, in terms of promotion and career development (Paustian-Underdahl et al., 2014). The quantitative approach was used in this thesis to scrutinise whether typical leadership qualities

are more attached to men than women, which in turn results in gender gaps in leadership and senior positions in organisations.

As a supplement to the quantitative results, the literature shows that there are remarkable implications of some societal and contextual factors for female leadership. For example, in an increasingly globalised world, Muslim majority countries (MMCs) confront challenges of social justice, or lack thereof, and inequality practices against females (Metcalf, 2008). In particular, in the Arab countries, management and leadership practices are generally premised on tribal Bedouin traditions that may be described as the 'Bedou-crazy' and 'Sheikho-crazy' models that are manifested in the HR practices (Khan, 2011). Such trends and tribal systems are largely reflected in the way people perceive and stereotype women.

The thesis also focused on religious context because “religion is still an important regulator of everyday life and of a source of female identity”, and plays an important role in shaping economic and identity relations (Metcalf, 2008, p. 97). For example, in her study of different paradigms in the Arab context, Sabri (2011) notes that there are religious and cultural practices for management that may encourage complementary and diversity within organisations. Nevertheless, Syed and Van Buren (2014, p. 257) claim that “like other religious traditions, Islam lends itself to multiple interpretations of doctrine that are plausible in different contexts”.

Legislative context was found to be another key factor which shapes gender equality in a society. For example, in Jordan, there are some regulatory reforms that endorse and promote gender equality (World Bank, 2013). However, it is noteworthy that some of these reforms and laws can be problematic when they contradict the social norms because while there are no provisions that restrict women’s freedom, some restrictions are rooted in social customs (World Bank, n.d). Overall, beyond the quantitative objectives, the focus was also on

exploring the implications of religion, culture and legislation on women’s advancement into leadership positions in Jordan.

8.3 Re-contextualising the aim and objectives of the study

The purpose of this thesis, as set out in chapter one, is to determine the extent to which the Role Congruity Theory (RCT) explains the lack of female leaders in the Jordanian hotel sector by examining if there is incongruity between the ‘female stereotype’ and the ‘leader stereotype’ whereby prejudices against female leaders may appear. To achieve this, this study used a quantitative approach to test the relationships between some predictors of the emergence and effectiveness of female leaders. Given that the quantitative results indicate no evidence of gender-related bias or incongruence in the ‘female role’ and ‘leader role’ stereotypes, a textual data was collected to gain in-depth insights about contextual and organisational factors responsible for impeding women’s employment and progression into leadership positions.

In light of the research problem statement, this thesis adopted the role congruity theory (RCT) and followed the extant literature on gender and leadership relations. Accordingly, six research questions and eight main hypotheses (including six sub-hypotheses) emerged to achieve the aim and objectives as listed in Table 8.1 and Table 8.2.

Table 8.1 Research questions

NO.	Research question
RQ1	Is there incongruity between the leader stereotype and the female stereotype?
RQ2	How, and to what extent, does the incongruity between the leader stereotype and the female stereotype lead to prejudicial evaluations towards female leaders?
RQ3	How, and to what extent, does prejudice against females influence the emergence and effectiveness of female leaders?
RQ4	How, and to what extent, do gender equality practices influence the emergence and effectiveness of female leaders?
RQ5	How, and to what extent, do leadership development programmes (in terms of availability, quality and equality) influence the emergence and effectiveness of female leaders?

RQ6 What are the contextual implications of religion, culture and legislation on the emergence and effectiveness of female leaders?

Table 8.2 Research hypotheses

NO.	Research hypotheses
H1	There is a mismatch between the leader role stereotype and the female role stereotype (i.e. incongruity)
H2	The greater the incongruence between the female gender role and the leadership role, the more prejudice there will be against female leaders
H3	There is a negative relationship between prejudice towards females and the emergence of female leaders
H4	There is a negative relationship between prejudice towards females and the effectiveness of female leaders
H5	The greater the gender equality between females and males within organisations, the greater the possibility of females to emerge as leaders
H6	The greater the gender equality between females and males within organisations, the greater the perceiving females as effective leaders
H7	There is a positive relationship between leadership development programmes and the emergence of female leaders
H7(a)	There is a positive relationship between the availability of leadership development programmes and the emergence of female leaders
H7(b)	There is a positive relationship between the quality of leadership development programmes and the emergence of female leaders
H7(c)	There is a positive relationship between the equality of leadership development programmes and the emergence of female leaders
H8	There is a positive relationship between leadership development programmes and perceiving female leaders as effective leaders
H8(a)	There is a positive relationship between the availability of leadership development programmes and the effectiveness of female leaders
H8(b)	There is a positive relationship between the quality of leadership development programmes and the effectiveness of female leaders
H8(c)	There is a positive relationship between the equality of leadership development programmes and the effectiveness of female leaders

8.4 Contributions

The Middle East region is currently under a research spotlight (Balakrishnan et al., 2013) because this region faces challenges of social justice, discrimination and inequality practices against females (Metcalf, 2008). Accordingly, the current thesis scrutinised a critical and

relevant phenomenon in Jordan. Indeed, given that there is a dearth of research on gender practices and female leadership at work in developing countries, this study took a further step to bridge such a gap in the knowledge and it contributes to the extant debates on gender and leadership. This thesis addressed a number of gaps in the literature as follows:

- 1- Lack of empirical research on how people stereotype females and leaders to confirm/un-confirm the incongruity in these roles in hospitality studies in Jordan.
- 2- Insufficient studies to measure gender equality practices and leadership development programmes in the hotel sector in Jordan.
- 3- Lack of theoretical examinations about the implications of religion, culture and legislation on women's employment in Jordan.

Hence, this thesis aimed to address such gaps in the literature following a quantitative research design. The following sections show the theoretical, practical and methodological contributions as well as the implications for future research.

8.4.1 Theoretical contributions

This study enhances awareness of the incongruity in female-leader role stereotypes process, prejudicial consequences on female leaders and some remedial practices that may tackle the masculinity of leadership. It also identifies new insights that contradict Eagly and Karau's (2002) incongruity model, by showing a potential match between female's skills and leader's success. Further, since few research exists that includes study of the hospitality industry in terms of gender and leader stereotypes, the quantitative investigation fills an important gap and takes an important first step to understand gender and leadership in the hotel sector in Jordan. The following discussion sheds light on the theoretical contributions achieved by this thesis.

Theoretically, the current thesis empirically updated and conceptually extended the role congruity theory (RCT) by offering critical empirical confirmation (i.e. based on the numerical data) and through proposing new/in-depth insights (i.e. based on the textual data) about relevant sensitive factors that may cause the gender gaps in leadership positions in the hotel sector in Jordan.

First, a theoretical contribution was achieved by testing RCT for the first time in the Jordanian hospitality industry. The application and evaluation of the RCT in the hotel sector highlights certain further variables that work on the benefit of female leaders and against the faulty negative attitude (i.e., prejudice). Hence, a new theoretical model emerged. This thesis, therefore, presents a logical step to apply this model not just in Jordan, but also in other countries.

Second, further to the traditional literature review, this thesis systematically reviewed the literature to explore the most recent studies on female leadership and gender practices in organisations, and to provide transparent and unbiased coverage of this area. Therefore, following the SLR as well as using the RCT, the development and testing of the new theoretical framework contribute to the literature given that this is the first time this framework has been used in hospitality studies in Jordan.

Third, since this thesis seeks not to confirm the basic principle of the RCT, but rather to extend and update this theory by empirically/statistically examining how other variables may empower women in leadership positions, this thesis exceeds the key notion of RCT by adding further variables (i.e. gender equality practices and leadership development programmes) that work in contrast to the destructive prejudicial assessment against female leaders.

Fourth, in terms of results, given that the activation of the masculine leader stereotype poses some forms of prejudice that discourage women from accessing leadership positions, our results in contrast, have been deviated from literature/theory by showing congruity in how people stereotype both females and leaders to manifest masculine traits. Therefore, one important contribution is opening new avenues for future research. Also, the findings of this thesis show that due to the match between the leader role stereotype and the female role stereotype, and due to the low prejudicial assessments against female leaders, females are capable of emerging as effective leaders. Hence, a theoretical contribution was achieved by updating RCT with new propositions and opening new avenues for future research. Accordingly, our results suggest that because RCT demonstrates that the determinants of prejudicial assessment are group stereotypes and role traits, prejudice should be minimised to the extent that social group (e.g., leader) stereotypes and gender role (e.g., female) stereotypes do not conflict. Hence, this thesis contributes to the extant literature by proposing that prejudice against female leaders may be reduced to the extent that (a) the leader role stereotypes change over time to be aligned/congruent with the female role, and (b) perceivers redefine the skills required by the leader role to be more attached with communal and feminine qualities. In other words, the relevance of this thesis is in offering new insights about the possible alignment in female-leader role stereotypes that may deny the negative prejudicial evaluations against female leaders.

Finally, beyond the stereotypical barriers that hinder women from accessing leadership positions, this thesis also contributes to the literature by presenting in-depth insights about the implications of religion, culture and legislation on women's leadership and employment. Hence, the novelty and significance of this thesis is a combination of confirming and transcending the notion of RCT which enhance the theory development on the interrelations between gender and societal practices.

8.4.2 Practical contributions

An important managerial/practical importance of the study is the information provided to managers and decision makers who are facing concrete problems linked with gender inequality, discrimination and prejudice against female leaders. According to the World Bank and the GLOBE study (House et al., 2004) that focuses on gender equality and human rights, there is no country where females and males are equally represented at leadership level, even in the most egalitarian countries (Toh & Leonardelli, 2012). Due to the under-representation of women in hotel sector in Jordan, the current thesis seeks to understand how certain factors are relevant and contribute to this gender gap in the hope that policy and decision makers eliminate gender discrimination against females at work.

The results of this thesis offer several managerial implications. For example, the thesis suggests that females in the workplace can have more potential to emerge as leaders and to be recognised as effective leaders when employees' expectations about their abilities match the dominant image of leaders. Hence, changing the cultural beliefs that shape people's schematic cognition in stereotyping both genders is likely to contribute to the success of female leaders. Therefore, the findings encourage professionals to enhance the socio-cultural beliefs about future female leaders in the hope that prejudice will be changed and reduced over time. This information has managerial relevance for decision makers and managers beyond the context of the hotel sector in Jordan because this issue is a common problem faced by females in various industries.

Moreover, because the under-representation of women in the hotel sector results from discrimination and gender inequality, one of the results of this study shows that promoting gender equality practices in organisations significantly decreases such a gender gap in

leadership positions. Therefore, this study encourages hotel managers and decision makers to improve and promote gender equality practices in the hope that this will prevent discrimination against female leaders. This contributes to human resource planning for the hospitality industry in Jordan and other Middle Eastern countries faced with challenges of social injustice and gender discrimination.

Also, since the findings indicate that leadership development programmes are significantly linked with females' abilities to emerge in leadership and elite executive positions in the hotel sector, executive and managers in this industry may benefit by including more training programmes that focus on developing leadership qualities.

On the other hand, the analysis of the textual data offers new insights about the implications of culture, religion and legislation on women's economic participation. As noted in chapter six, there are pro-justice injunctions within Islamic theology, however, such trends towards egalitarianism are largely affected by the tribal/local culture that encourages 'Bedou-cracy' and 'Sheikho-cracy' trends of management which in turn will contribute to establishing an unbalanced image between genders in the economic and social spheres. Hence, one conclusion of this thesis is that businesses must activate a justice system that takes into account women's skills and capabilities by eliminating the role of the tribal customs. In addition, this thesis helps in identifying an opportunity for reform patriarchal interpretations of religion (Islam) towards egalitarian interpretations and practices.

In addition, given the distribution of both genders in the current survey (the majority of respondents are males), the hotel sector in Jordan is relatively male-dominated, and there is a lack of diversity and gender equality practices in this sector. In order to reduce such a gap in employment and to promote gender equality, businesses and policy makers must consider a

pro-justice approach that takes into account and enables full utilisation of women's skills and capabilities.

Overall, the role congruity theory states that the negative prejudicial evaluation can occur against any social group if the group stereotypes mismatch with the requirements of the role. Therefore, this thesis with the application of the role congruity theory can help managers and Human Resource Directors understand the reasons of prejudice and predict when prejudice is most likely to occur, and this realization has a further relevance for decreasing prejudice and its negative outcome, such as wastage of human resource.

8.4.3 Methodological contributions

The application of a quantitative approach highlights a significant contribution through an empirical and contextual extension of the role congruity theory by offering an in-depth understanding of relevant factors (i.e. religion, culture and legislation) that may cause and maintain gender gaps.

An additional methodological contribution of this thesis is the wide-ranging survey. The data was collected from four different geographic locations (i.e. Amman, Aqaba, Dead Sea and Petra) in Jordan. Therefore, given that the survey did not concentrate on one area (e.g., a city or town), the results can be generalised at country level. In sum, by merging and using both numerical and textual data, this thesis fully addressed all the objectives and questions.

8.4.4 Implications for future research

The theoretical framework that emerged in this thesis may be used as a heuristic model to contextually examine the lack of female leaders in certain regions such as the Middle East and South Asia. It may help researchers to understand the factors that may impede female

leadership and the factors that may enhance their upward mobility into leadership positions. Hence, testing this framework in specific contexts is worthy of future research.

Researchers are encouraged to investigate the massive gender gaps in Muslim majority countries (MMCs) to understand why such gaps exist in different industries. In particular, some major questions remain unclear in the literature. For example, how and why people stereotype 'female' and 'successful leader' in certain societies, do cultures and values justify the under-representation of women in the workplace, how do the cultural variations influence women's situation in the labour market and are there any industrial variations in accepting women as leaders? These questions may be addressed by future researchers through various research designs and study sites.

Moreover, investigating female leadership, taking into account the intersection of gender with ethnicity, social class, religion and spirituality (Tourish & Tourish, 2010) may be worthy of in-depth investigation. Also, future research should extend this study by drawing on a survey of a wider sample. For example, by looking at extended applications for the role congruity theory in entrepreneurship and family businesses.

In relation to the current survey in this thesis, four geographic locations were surveyed (i.e. Amman, Aqaba, Dead Sea and Petra). The results refer to all employees working in these locations. Future studies are encouraged to critically replicate this study by investigating the differences among these four tourism sites.

Finally, given that the results show an optimistic view with regard to female leaders, the major question, i.e. why a massive gender gap exists is still not fully addressed. Hence, future research is also encouraged to explore other contextual and societal factors that may inadvertently contribute to maintaining the gender gaps. Hence, this thesis is important in the

sense that it encourages future researchers to critically reflect on how an approach to women in leadership positions may be contextually constrained or inherently biased. Indeed, the next logical step for future research is to extend this study due to cultural variations and to contextualise the role congruity theory in another country.

8.5 Limitations

A key limitation of the current study is the restricted sample of 4-star and 5-star hotels. Even though our survey covered four geographic locations, the results may not be generalised for other industries. Furthermore, using open-ended questions may reflect another limitation given that this method does not allow any personal interaction with the participants to gain an in-depth understanding of their answers (e.g., body language).

In addition, in studying the perceptions of employees, a natural cognition bias may impact the findings, especially when a self-completion questionnaire is used. Participants may rush to complete the survey without understanding each question or item to be rated.

The total ratio of males in the 4-star and 5-star hotels in Jordan is 91.5% (Ministry of Tourism and Antiquities, 2015). Accordingly, a further limitation is that the majority of the participants in this study were males (i.e. 81.1%). Females may have remarkably different opinions about how they stereotype themselves and leaders on the one hand, and about how they perceive the implications of religion, culture and legislation on their employment on the other.

Moreover, the data analysis in this thesis has not tested the impact of some demographic aspects such as gender, religion and age. The results therefore were concluded from all employees with different religious, gender and other demographic backgrounds. Hence, future research is encouraged to address such limitations in this thesis.

Overall, although limited limitations surround the current study, the results obtained in this thesis are worthwhile for contributing to gender and leadership literature.

8.6 Summary

Given that this thesis does not seek to confirm the basic notion of the role congruity theory (RCT), but rather to extend this theory by empirically investigating how other constructs may play a significant role in empowering female leaders, this thesis exceeds the key principle of RCT by adding additional constructs, i.e., gender equality practices and leadership development programmes that may address the harmful prejudicial beliefs against female leaders. As posited, the results assert the important role that gender equality practices and LDPs play in enhancing and empowering females to emerge as effective leaders.

Furthermore, to assess the basic notion of RCT, the results of the quantitative study reveal that in practice, people stereotype females in a way that matches the dominant image of leaders as masculine. For example, the results show that there is significant congruity between how people stereotype both the leader role and the female role. This means that employees in the hotel sector believe that successful leaders should have masculine and agentic traits and meanwhile, they believe that women in general, besides their feminine nature, should also have a masculine character. Therefore, the quantitative part deviated from the literature by showing a match between the leader role stereotype and the female role stereotype, whereby prejudices against female leaders were eliminated.

The quantitative results, however, did not resolve the main research problem in this thesis by showing a potential alignment between the female role and leader role stereotypes. Hence, a textual data was collected to gain an in depth understanding of the contextual, organisational and other causes of this gap.

Based on the responses of the open-ended questions, it is apparent that the religious interpretation and applications as well as the regulatory legal framework are impacted by tribal traditions and Bedouin customs. Hence, it may be argued that what contributes to the gender gaps in employment and leadership is the tribal customs that are rooted in the patriarchal system. Overall, despite these limitations, the thesis makes a significant and contextual contribution to gender and leadership literature.

Appendices

Appendix A: Survey questionnaire-English version

Dear participant,

You are invited to participate in a study that aims to understand the situation of female leadership in organisations in 4 and 5 star hotels in Jordan in the hope that it will contribute to leadership development that would benefit the hospitality industry in Jordan.

I would like to request your contribution by giving around 15-20 minutes to respond to each statement in the survey provided. All responses will be kept confidential and will be used for only research purposes. No individual or their organisation will be identified in the research.

You are free to withdraw or stop your participation at any stage should you wish to do so.

This PhD study is being conducted under the supervision of Professor Jawad Syed at the University of Huddersfield, UK. If you have any questions about the study then please do not hesitate to email me on (tamer.koburtay@hud.ac.uk).

Thanks for your time and assistance.

Sincerely,

Tamer Koburtay
Department of People, Management and Organisations
The Business School
University of Huddersfield
Queensgate
Huddersfield, HD1 3DH
United Kingdom

Part one: Demographic information

Please encircle the relevant choice.

Qualification:	High school	Diploma	Bachelor	Master	PhD
Position/title:					
Tenure:	5 or less	6-10	11-15	16 or more	
Management level:	Low management	Middle management	Top management		
Age:	18-24	25-34	35-44	45 or more	
Gender:	Male	Female			
Religion	Islam	Christianity		Other	

Part two

To what extent do you agree or disagree with the following statements from (strongly agree to strongly disagree).

No.	Statement	Strongly agree	Agree	Neither	Disagree	Strongly disagree
1	In my organization, I believe that there should be more emphasis on social programmes for men and women equally					
2	In my organization, I believe that who should serve in a high level are men and women in equal					
3	I believe that this organization would be more effectively managed if there were women and men in high levels					
4	I believe that opportunities for leadership positions in this organization should be for men and women equally					
5	In my organization, it is worse for men to fail in a task than for women to fail in the same task					
6	In my organization, when jobs are scarce, men should have more right to a job than women					
7	In my organization, men and women are both capable to act as leaders					
8	In my organization, a university education is equally important for men and women					

Please indicate how descriptive each statement is of your beliefs from (strongly agree to strongly disagree).

No.	Statement	Strongly agree	Agree	Neither	Disagree	Strongly disagree
1	Women are generally perceived to be smart as men					
2	I would be equally comfortable having a woman as a boss as a man					
3	Women are just as capable of thinking logically as men					
4	Discrimination against women is no longer a problem in my organization					
5	Women often don't miss out on good jobs due to sexual discrimination					
6	In my organisation, women are treated equally to men					
7	My organization has reached the point where women and men have equal opportunities for achievement					
8	Women leaders are effective leaders					
9	Women leaders are good team leaders					
10	Women leaders are excellent leader					
11	I put my trust in women leaders					

Part three

Please answer the following questions regarding the availability of leadership development programmes. Please encircle your choice.

How often does the company conduct leadership development programmes?				
Always	Often	Sometimes	Rarely	Never
5	4	3	2	1
How satisfied are you with the availability of leadership training courses/workshops?				
Very satisfied	Satisfied	No opinion	Dissatisfied	Very dissatisfied
5	4	3	2	1

In relation to leadership development programmes. Please rate the following statements from (strongly agree to strongly disagree).

No.	Statement	Strongly agree	Agree	Neither	Disagree	Strongly disagree
1	My organization provides a good training environment					
2	Leadership programmes help me to enhance my leadership abilities					
3	My competencies (professional, methodical, social and personal skills) improve in the area of leadership after attending leadership programmes					
4	My organisation provides leadership programmes as high quality programmes					
5	Opportunities are provided equally for men and women to participate in leadership programmes to broaden their job scope and competencies					
6	In this organization, there is more emphasis on leadership programmes for women					

Part four

What is your perception of women in leadership positions in the following statements from (always to never).

No.	Statement	Always	Often	Sometimes	Rarely	Never
1	Women assume a leadership role					
2	Women lead the conversation					
3	Women influence group goals and decisions					
4	The amount of leadership women leaders exhibited					
5	The extent that I would consider choosing a woman as a formal leader					
6	To what extent are women's qualities and actions like those of a typical leader					
7	To what extent women leaders are engaged in leader behaviour					
8	The degree to which women leaders fit the image of a leader					

Please rate your perception of woman as an effective leader of your organization on a scale from (high effective to ineffective) in terms of the following performance aspects.

No.	Statement	High effective	Effective	Moderately effective	Not very effective	Ineffective
1	Overall leadership success					
2	Overall effectiveness as a leader					
3	In comparison to their leadership peers, women are					
4	Meeting of leadership performance standards					
5	Performance as a role model					

Part five

To what extent do you believe that a successful leader should have the following traits in organisations					
	Successful leader				
Masculine items	High		Moderate		Low
Aggressive	5	4	3	2	1
Analytical	5	4	3	2	1
Assertive	5	4	3	2	1
Defends own beliefs	5	4	3	2	1
Forceful	5	4	3	2	1
Independent	5	4	3	2	1
Masculine	5	4	3	2	1
Self-reliant	5	4	3	2	1
Self-sufficient	5	4	3	2	1
Willing to take risks	5	4	3	2	1
Feminine items	High		Moderate		Low
Does not use harsh language	5	4	3	2	1
Eager to soothe hurt feelings	5	4	3	2	1
Feminine	5	4	3	2	1
Gentle	5	4	3	2	1
Gullible	5	4	3	2	1
Sensitive to the needs of others	5	4	3	2	1
Soft spoken	5	4	3	2	1
Understanding	5	4	3	2	1
Warm	5	4	3	2	1
Shy	5	4	3	2	1
To what extent do you believe that women should have the following traits in organisations					
	Women				
Masculine items	High		Moderate		Low
Aggressive	5	4	3	2	1
Analytical	5	4	3	2	1
Assertive	5	4	3	2	1
Defends own beliefs	5	4	3	2	1
Forceful	5	4	3	2	1
Independent	5	4	3	2	1
Masculine	5	4	3	2	1
Self-reliant	5	4	3	2	1
Self-sufficient	5	4	3	2	1
Willing to take risks	5	4	3	2	1
Feminine items	High		Moderate		Low
Does not use harsh language	5	4	3	2	1
Eager to soothe hurt feelings	5	4	3	2	1
Feminine	5	4	3	2	1
Gentle	5	4	3	2	1
Gullible	5	4	3	2	1
Sensitive to the needs of others	5	4	3	2	1
Soft spoken	5	4	3	2	1
Understanding	5	4	3	2	1
Warm	5	4	3	2	1
Shy	5	4	3	2	1

Part Six

- 1- In your own words, how would you describe the impact of religion or its interpretation on women's employment and leadership in organisations in Jordan?

- 2- How would you explain the influence of the local culture and tribal traditions on women's employment and leadership in organisations in Jordan?

- 3- How would you explain the influence of the local laws on women's employment and leadership in organisations in Jordan?

- 4- Any other comments that you would like to make regarding emergence or effectiveness of women's leadership in hotels or other organisations in Jordan?

Appendix B: Survey questionnaire-Arabic version

عزيزي الموظف/الموظفة

تحية طيبة وبعد،،

يرجى المشاركة في هذا الإستبيان الذي يهدف إلى فهم الوضع الراهن للقيادات النسائية في فنادق 4 و 5 نجوم بالأردن. أرجو المساهمة بإعطاء 15- 20 دقيقة للإجابة على الأسئلة في الإستبيان المرفق. ستبقى جميع الإجابات سرية وسوف تستخدم لأغراض بحثية فقط. لن يتم تحديد اسم أي فرد أو منظمة في البحث. لديكم الحرية في الإنسحاب أو التوقف في أي مرحلة من الإستبيان.

تجرى هذه الدراسة كجزء من برنامج الدكتوراه في جامعة هدرسفيلد، المملكة المتحدة. إذا كان لديك أي أسئلة حول الدراسة الرجاء عدم التردد في التواصل معي على البريد الإلكتروني التالي:

[\(tamer.koburtay@hud.ac.uk\)](mailto:tamer.koburtay@hud.ac.uk)

أو من خلال الإتصال على الرقم التالي: + 962772275509

شكرا على الوقت والمساعدة

مع أطيب الأمنيات

تامر قبرطاي
كلية الأعمال
جامعة هدرسفيلد
المملكة المتحدة

الجزء الأول: معلومات عامة

يرجى اختيار الإجابة المناسبة

المؤهل العلمي	ثانوي	دبلوم	بكالوريوس	ماجستير	دكتوراه
المسمى الوظيفي					
فترة العمل	5 فما دون	6-10	11-15	16 فأكثر	
المستوى الإداري	إدارة عليا	إدارة وسطى	إدارة دنيا		
العمر	18-24	25-34	35-44	45 فأكثر	
الجنس	ذكر	أنثى			
الديانة	الإسلام	المسيحية	أخرى		

الجزء الثاني

بناء على العبارات التالية التي تقيس العدالة بين الجنسين، يرجى وضع إشارة عند الخيار الذي يتوافق مع رأيك من

(موافق بشدة إلى غير موافق بشدة).

الرقم	العبارة	موافق بشدة	موافق	محايد	غير موافق	غير موافق بشدة
1	في المنظمة التي أعمل بها، أعتقد أنه ينبغي أن يكون هناك مزيد من التركيز على البرامج الاجتماعية للرجال والنساء بشكل متساوي					
2	في المنظمة التي أعمل بها، أعتقد أن الرجال والنساء يجب أن يخدموا بالمستويات الإدارية العليا بشكل متساوي					
3	أعتقد بأن المنظمة التي أعمل بها يمكن أن تدار بفعالية أكبر إذا كان هناك نساء ورجال في المستويات العليا بشكل متساوي					
4	أعتقد بأن فرص تولي المناصب القيادية في المنظمة التي أعمل بها يجب أن تكون للرجال والنساء بشكل متساوي					
5	في المنظمة التي أعمل بها، عدم قدرة الرجل على أداء مهمة معينة يعتبر أسوأ من عدم قدرة المرأة على أداء نفس المهمة					
6	في المنظمة التي أعمل بها، عندما تكون فرص التوظيف قليلة، يجب أن يكون للرجال الحق في الحصول على الوظائف أكثر من النساء					
7	في المنظمة التي أعمل بها، الرجال والنساء قادرين على ممارسة القيادة بشكل متساوي					
8	في المنظمة التي أعمل بها، التعليم الجامعي مهم بالنسبة للرجال والنساء بشكل متساوي					

بناء على العبارات التالية التي تقيس التحيز ضد المرأة وفعالية المرأة القائد، يرجى وضع إشارة عند الخيار الذي يتوافق

مع رأيك من (موافق بشدة إلى غير موافق بشدة).

الرقم	العبارة	موافق بشدة	موافق	محايد	غير موافق	غير موافق بشدة
1	في المنظمة التي أعمل بها، ينظر إلى المرأة عموماً بأنها ذكية مثل الرجل					
2	في المنظمة التي أعمل بها، سوف أكون مرتاحاً عندما تكون المرأة هي المديرية كما هو الحال عندما يكون الرجل هو المدير					
3	في المنظمة التي أعمل بها، المرأة قادرة على التفكير بشكل منطقي مثل الرجل تماماً					
4	في المنظمة التي أعمل بها، التمييز ضد المرأة لم يعد مشكلة					
5	في المنظمة التي أعمل بها، النساء لا تفوتهم فرص					

					الحصول على وظائف جيدة بسبب التمييز الجنسي
				6	في المنظمة التي أعمل بها، يتم معاملة المرأة بشكل متساوي مع الرجال
				7	في المنظمة التي أعمل بها، المرأة والرجل لديهم فرص متساوية للإنجاز
				8	في المنظمة التي أعمل بها، أو من أن القيادات النسائية هي قيادات فعالة
				9	في المنظمة التي أعمل بها، أو من أن القيادات النسائية هي قيادات فرق عمل جيدة
				10	في المنظمة التي أعمل بها، أو من أن القيادات النسائية هي قيادات ممتازة
				11	في المنظمة التي أعمل بها، أضع ثقتي في القيادات النسائية

الجزء الثالث

هذا الجزء يتعلق بقياس أمور ذات صلة ببرامج تطوير القادة، الرجاء الإجابة على الأسئلة التالية بوضع دائرة حول الخيار المناسب.

					ما مدى قيام المنظمة التي تعمل بها بعقد برامج لتطوير القادة؟
				أبدا 1	نادرا 2
				أحيانا 3	غالبا 4
				دائما 5	
					ما مدى رضاك عن توافر برامج تطوير القادة أو ورش العمل في المنظمة التي تعمل بها؟
				راضيا جدا 1	غير راضي 2
				لا رأي 3	راضيا 4
				5	

فيما يتعلق ببرامج تطوير القادة، يرجى تقييم العبارات التالية من (موافق بشدة إلى غير موافق بشدة).

الرقم	العبارة	موافق بشدة	موافق	محايد	غير موافق	غير موافق بشدة
1	المنظمة التي أعمل بها توفر بيئة تدريبية جيدة					
2	إن برامج تطوير القادة في المنظمة التي أعمل بها تساعد في تحسين قدراتي القيادية					
3	إن كفاءاتي (المهنية، الإجتماعية والمهارات الشخصية) تتحسن في مجال القيادة بعد حضور برامج تطوير القادة					
4	إن المنظمة التي أعمل بها تقدم برامج لتطوير القادة بجودة عالية					
5	في المنظمة التي أعمل بها، إن فرص المشاركة في برامج تطوير القادة متوافرة بشكل متساوي للرجال والنساء من أجل تحسين كفاءاتهم					
6	في المنظمة التي أعمل بها، هناك تركيز أكبر على برامج تطوير القادة لتكون للنساء					

الجزء الرابع

بناء على العبارات التالية التي تقيس ظهور المرأة القائد، يرجى وضع إشارة عند الخيار الذي يتوافق مع رأيك من (دائما إلى أبدا).

الرقم	العبرة	دائما	غالبا	أحيانا	نادرا	أبدا
1	المرأة قادرة على أن تقوم بدور قيادي					
2	المرأة قادرة على أن تفود المحادثات والنقاشات					
3	المرأة لها تأثير على أهداف وقرارات الجماعات					
4	مقدار القيادة التي تظهرها المرأة القائد					
5	إلى أي مدى يمكن أن تختار المرأة لتكون قائد رسمي					
6	إلى أي مدى تصرفات وأفعال المرأة تتشابه مع تصرفات وأفعال القائد المثالي					
7	إلى أي مدى المرأة بشكل عام تقوم بسلوكيات وتصرفات قيادية					
8	إلى أي مدى تتطابق المرأة القائد مع صورة القائد الحقيقية					

يرجى تقييم تصورك الخاص عن المرأة كقائد فعال في المنظمة التي تعمل بها على المقياس التالي من (فعالية عالية جدا إلى لا يوجد فعالية) بناء على جوانب الأداء التالية.

الرقم	العبرة	فعالية عالية جدا	فعالية عالية	فعالية متوسطة	فعالية منخفضة	لا يوجد فعالية
1	نجاح المرأة كقائد يكون ذات					
2	فعالية المرأة كقائد يكون ذات					
3	بالمقارنة مع القادة الآخرين، فإن النساء لديهم					
4	في المنظمة التي أعمل بها، أداء النساء يتوافق مع معايير الأداء القيادي					
5	في المنظمة التي أعمل بها، أداء النساء كقدوة للآخرين يكون ذات					

الجزء الخامس

إلى أي مدى تعتقد أن القائد الناجح يجب أن تتوفر فيه الخصائص التالية في المنظمات
القائد الناجح

					الصفات الذكورية
بشكل منخفض	متوسط	بشكل عالي			
1	2	3	4	5	العداية
1	2	3	4	5	التحليل
1	2	3	4	5	الجزم
1	2	3	4	5	يدافع عن معتقداته
1	2	3	4	5	قوي
1	2	3	4	5	مستقل
1	2	3	4	5	ذكوري
1	2	3	4	5	الاعتماد على الذات
1	2	3	4	5	مكتف ذاتيا
1	2	3	4	5	على استعداد لتحمل المخاطر
بشكل منخفض	متوسط	بشكل عالي			العوامل الأنثوية
1	2	3	4	5	لا يستخدم لغة قاسية
1	2	3	4	5	حريص على تهدئة المشاعر السيئة
1	2	3	4	5	انثوي
1	2	3	4	5	لطيف
1	2	3	4	5	بسيط
1	2	3	4	5	حساس لإحتياجات الآخرين
1	2	3	4	5	يتكلم بلطافة
1	2	3	4	5	منفهم
1	2	3	4	5	حميم
1	2	3	4	5	خجول
إلى أي مدى تعتقد ان المرأة يجب أن تتوافر فيها الخصائص التالية في المنظمات					
المرأة بشكل عام					
بشكل منخفض	متوسط	بشكل عالي			الصفات الذكورية
1	2	3	4	5	العداية
1	2	3	4	5	التحليل
1	2	3	4	5	الجزم
1	2	3	4	5	ندافع عن معتقداتها
1	2	3	4	5	قوية
1	2	3	4	5	مستقلة
1	2	3	4	5	ذكورية
1	2	3	4	5	الاعتماد على الذات
1	2	3	4	5	مكتفية ذاتيا
1	2	3	4	5	على استعداد لتحمل المخاطر
بشكل منخفض	متوسط	بشكل عالي			العوامل الأنثوية
1	2	3	4	5	لا تستخدم لغة قاسية
1	2	3	4	5	حريصة على تهدئة المشاعر السيئة
1	2	3	4	5	انثوية
1	2	3	4	5	لطيفة
1	2	3	4	5	بسيطة
1	2	3	4	5	حساسة لإحتياجات الآخرين
1	2	3	4	5	تتكلم بلطافة
1	2	3	4	5	متفهمة
1	2	3	4	5	حميمة
1	2	3	4	5	خجولة

الجزء السادس

بكلماتك الخاصة، كيف تصف تأثير الدين وتفسيره على عمل المرأة وتولي مناصب قيادية في المنظمات في الأردن؟

كيف تفسر تأثير الثقافة المحلية والتقاليد القبلية على عمل المرأة والقيادة في المنظمات في الأردن؟

كيف تفسر تأثير القوانين المحلية (قانون العمل) على عمل المرأة وتولي مناصب قيادية في المنظمات في الأردن؟

أي ملاحظات أخرى ترغب في ذكرها بخصوص ظهور وفعالية المرأة القائد في الفنادق أو غيرها من المنظمات في

الأردن؟

Appendix C: Ethical permission for conducting the survey

Dear Tamer,

I have been asked to forward the following to you:

Thank you for your response to the Business School Research Ethics Committee. I confirm that your application is now approved.

Dr Eleanor Davies

Chair of the Business School Research Ethics Committee

Regards,

Alex Thompson

Course Administrator

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Appendix D: Exploratory factor analysis

Appendix D (a) Factor loading for EFA-varimax orthogonal rotation- of gender equality

NO.	Items for gender equality	Factor loading
1	In my organization, I believe that there should be more emphasis on social programmes for men and women equally	.674
2	In my organization, I believe that who should serve in a high level are men and women in equal	.825
3	I believe that this organization would be more effectively managed if there were women and men in high levels	.806
4	I believe that opportunities for leadership positions in this organization should be for men and women equally	.821
5	In my organization, it is worse for men to fail in a task than for women to fail in the same task	-.388 (R)
6	In my organization, when jobs are scarce, men should have more right to a job than women	-.116 (R)
7	In my organization, men and women are both capable to act as leaders	.780
8	In my organization, a university education is equally important for men and women	.565
<hr/> <i>Percentage of variance 44.377</i> <i>Kaiser-Meyer-Olkin KMO .860</i> <i>Bartlett's Test of Sphericity 1021.206</i> <i>Sig .000</i> <hr/>		

Note. Cronbach's Alpha =.651

Appendix D (b) Factor loading for EFA-varimax orthogonal rotation- of prejudice

NO.	Items for prejudice	Factor loading
1	Women are generally perceived to be smart as men	.725
2	I would be equally comfortable having a woman as a boss as a man	.684
3	Women are just as capable of thinking logically as men	.762
4	Discrimination against women is no longer a problem in my organization	.660
5	Women often don't miss out on good jobs due to sexual discrimination	.679
6	In my organisation, women are treated equally to men	.705
7	My organization has reached the point where women and men have equal opportunities for achievement	.730
<hr/> <i>Percentage of variance 49.994</i> <i>Kaiser-Meyer-Olkin KMO .846</i> <i>Bartlett's Test of Sphericity 884.107</i> <i>Sig .000</i> <hr/>		

Note. Cronbach's Alpha =.832

Appendix D (c) Factor loading for EFA-varimax orthogonal rotation- of leader effectiveness

NO.	Items for leader effectiveness	Factor loading
1	Women leaders are effective leaders	.747
2	Women leaders are good team leaders	.786
3	Women leaders are excellent leaders	.838
4	I put my trust in women leaders	.800
5	Overall leadership success	.777
6	Overall effectiveness as a leader	.805
7	In comparison to their leadership peers, women are	.828
8	Meeting of leadership performance standards	.802
9	Performance as a role model	.799
<i>Percentage of variance 63.728</i> <i>Kaiser-Meyer-Olkin KMO .893</i> <i>Bartlett's Test of Sphericity 2810.677</i> <i>Sig .000</i>		

Note. Cronbach's Alpha =.928

Appendix D (d) Factor loading for EFA-varimax orthogonal rotation- of leader emergence

NO.	Items for leader emergence	Factor loading
1	Women assume a leadership role	.851
2	Women lead the conversation	.810
3	Women influence group goals and decisions	.773
4	The amount of leadership women leaders exhibited	.838
5	The extent that i would consider choosing a woman as a formal leader	.870
6	To what extent are women's qualities and actions like those of a typical leader	.881
7	To what extent women leaders are engaged in leader behaviour	.872
8	The degree to which women leaders fit the image of a leader	.846
<i>Percentage of variance 71.110</i> <i>Kaiser-Meyer-Olkin KMO .934</i> <i>Bartlett's Test of Sphericity 2585.812</i> <i>Sig .000</i>		

Note. Cronbach's Alpha =.942

Appendix D (e) Factor loading for EFA-varimax orthogonal rotation- of availability of LDP

NO.	Items for availability of LDP	Factor loading
1	How often does the company conduct leadership development programmes?	.930
2	How satisfied are you with the availability of leadership training courses/workshops?	.930
<i>Percentage of variance 86.569</i> <i>Kaiser-Meyer-Olkin KMO .500</i> <i>Bartlett's Test of Sphericity 298.177</i> <i>Sig .000</i>		
<i>Note. Cronbach's Alpha =.844</i>		

Appendix D (f) Factor loading for EFA-varimax orthogonal rotation- of quality of LDP

NO.	Items of quality of LDP	Factor loading
1	My organization provides a good training environment	.845
2	Leadership programmes help me to enhance my leadership abilities	.894
3	My competencies (professional, methodical, social and personal skills) improve in the area of leadership after attending leadership programmes	.770
4	My organisation provides leadership programmes as high quality programmes	.868
<i>Percentage of variance 71.427</i> <i>Kaiser-Meyer-Olkin KMO .794</i> <i>Bartlett's Test of Sphericity 783.358</i> <i>Sig .000</i>		
<i>Note. Cronbach's Alpha =.866</i>		

Appendix D (g) Factor loading for EFA-varimax orthogonal rotation- of equality of LDP

NO.	Items of equality of LDP	Factor loading
1	Opportunities are provided equally for men and women to participate in leadership programmes to broaden their job scope and competencies	.897
2	In this organization, there is more emphasis on leadership programmes for women	.897
<i>Percentage of variance 80.427</i> <i>Kaiser-Meyer-Olkin KMO .500</i> <i>Bartlett's Test of Sphericity 180.167</i> <i>Sig .000</i>		
<i>Note. Cronbach's Alpha =.755</i>		

Appendix D (h) Factor loading for EFA-varimax orthogonal rotation- of leader masculinity

NO.	Items of masculinity of leader	Factor loading
To what extent do you believe that a successful leader should have the following characteristics in organisations		
1	Aggressive	.161
2	Analytical	.715
3	Assertive	.748
4	Defends own beliefs	.705
5	Forceful	.801
6	Independent	.807
7	Masculine	.573
8	Self-reliant	.769
9	Self-sufficient	.775
10	Willing to take risks	.711
<i>Percentage of variance 49.139</i>		
<i>Kaiser-Meyer-Olkin KMO .894</i>		
<i>Bartlett's Test of Sphericity 1759.156</i>		
<i>Sig .000</i>		

Note. Cronbach's Alpha =.860

Appendix D (i) Factor loading for EFA-varimax orthogonal rotation- of leader femininity

NO.	Items of femininity of leader	Factor loading
To what extent do you believe that a successful leader should have the following characteristics in organisations		
1	Does not use harsh language	.603
2	Eager to soothe hurt feelings	.713
3	Feminine	.600
4	Gentle	.817
5	Gullible	.809
6	Sensitive to the needs of others	.802
7	Soft spoken	.808
8	Understanding	.768
9	Warm	.761
10	Shy	.587
<i>Percentage of variance 53.651</i>		
<i>Kaiser-Meyer-Olkin KMO .873</i>		
<i>Bartlett's Test of Sphericity 2350.680</i>		
<i>Sig .000</i>		

Note. Cronbach's Alpha =.897

Appendix D (j) Factor loading for EFA-varimax orthogonal rotation- of women masculinity

NO.	Items of masculinity of women	Factor loading
To what extent do you believe that women should have the following characteristics in organisations		
1	Aggressive	.325
2	Analytical	.734
3	Assertive	.815
4	Defends own beliefs	.768
5	Forceful	.834
6	Independent	.812
7	Masculine	.434
8	Self-reliant	.804
9	Self-sufficient	.801
10	Willing to take risks	.740
<i>Percentage of variance 52.799</i>		
<i>Kaiser-Meyer-Olkin KMO .896</i>		
<i>Bartlett's Test of Sphericity 2174.420</i>		
<i>Sig .000</i>		

Note. Cronbach's Alpha =.883

Appendix D (k) Factor loading for EFA-varimax orthogonal rotation- of women femininity

NO.	Items of femininity of women	Factor loading
To what extent do you believe that women should have the following characteristics in organisations		
1	Does not use harsh language	.638
2	Eager to soothe hurt feelings	.699
3	Feminine	.739
4	Gentle	.838
5	Gullible	.847
6	Sensitive to the needs of others	.834
7	Soft spoken	.812
8	Understanding	.754
9	Warm	.762
10	Shy	.666
<i>Percentage of variance 58.105</i>		
<i>Kaiser-Meyer-Olkin KMO .901</i>		
<i>Bartlett's Test of Sphericity 2511.596</i>		
<i>Sig .000</i>		

Note. Cronbach's Alpha =.916

Appendix E: List of the emerged codes

Religion	Freq.	Culture	Freq.	Legislation	Freq.
Religious conditions	6	New values in the 21 st century	4	Application of laws	2
Culture, customs and traditions	3	Cultural ignorance	1	Cronyism	1
Deficient in intelligence	1	Culture	19	Democratic country	1
Disgrace / Shame	1	Customs	9	No discrimination in laws	1
Diversity	1	Women's dependency on men	1	Fairness by laws	15
Efficiency of women	1	Disgrace / Shame	7	Patriarchal system	1
Work environment	5	Educations level in Jordan	1	Laws support women	6
Protecting women's femininity	1	Environment of work	2	Positive action and special treatment	6
Hadith interpretation	3	Protecting women's femininity	3	Women's rights	6
Interpretation of religion	6	Freedom for women	1	Wrong laws	2
Tolerance	4	Gender mixed places	3		
Gender justice	1	Openness culture	1		
Gender mixed places	7	Health and educational sector	2		
Racism against women	2	Traditions	23		
Religious commitment	7	Tribalism	9		
Superiority for women	1	Women's rights	1		
Religion supports women	9				
Sympathetic nature of women	2				
Women's rights	4				
Work is a form of worship	1				

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