

**An exploration of leadership
from the perspectives and experiences
of Libyan female leaders in senior positions**

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degree of Doctor of Philosophy
in the Faculty of Business School**



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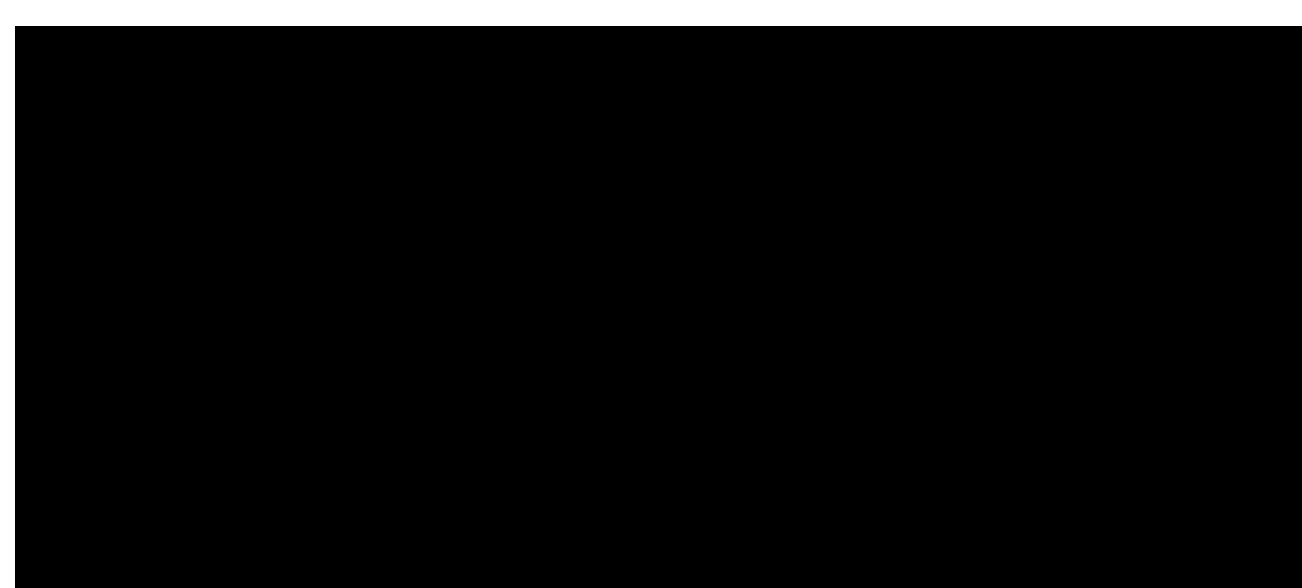
Author's Declaration

I declare that the work in this thesis was carried out in accordance with the regulations of the University of Gloucestershire and is original except where indicated by specific reference in the text.

No part of the thesis has been submitted as part of any other academic award. The thesis has not been presented to any other education institution in the United Kingdom or overseas.

Any views expressed in the thesis are those of the author and in no way represent those of the University.

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Abstract

Research about Libyan female leadership is scarce. This thesis is the first qualitative study to explore, describe and explain the experiences and perspectives of Libyan female leaders in senior positions, within the Ministries of Education and Health. It introduces a deep study, rich in information which reflects the female leadership phenomenon that has been never done before in the Libyan context.

A qualitative methodology, semi-structured interviews and a narrative approach were selected. This provided the researcher with a deep insight into the individual's stories. This research also used Multifactor questionnaire as a supporting instrument.

One of the contributions of this thesis is its investigation of the role of 'Glass Ceiling', 'Glass Cliff' concepts among Libyan female leaders. Both concepts in practice work slightly different, because of the Arabic concept of Wasta. Wasta relates to social relationships can have a negative impact making the glass ceiling harder to break and glass cliff more risky. However it can also have a positive impact making the glass ceiling more easily breakable and glass cliff less risky.

A further contribution is the application of a feminist and constructivist research philosophy which currently appears to be unique in Libyan studies. In addition, this thesis illustrated the support of Islam and Libyan leader Muammer AlGaddafi for women. This makes Libya different from other Arabic and Muslim countries. This thesis challenged the perception in Western literature that Arabic women are invisible in many Arabic countries; by providing evidence of senior women leaders and their experiences or voices being recorded.

The thesis challenges a common viewpoint in the western literature i.e. that females tend to apply transformational leadership approach and a democratic leadership style.

The Libyan female leaders stated that they tend to apply different leadership styles which could be interpreted as being in the transactional, transformational, distribution and authentic leadership traditions. Concepts of power, leader –manager differences, situations such as family circumstances and national cultures were explored to help the researcher to interpret and understand the stories of Libyan female leaders.

Dedication

First of all I thank God for giving me the ability, the strength and the perseverance to continue and finish this research.

I dedicate this thesis to my parents, Fatema Saleh Alabani and Muammer Aboajela Alabani with all my love, for guiding me through life's journey, for giving me all the opportunities, for their sacrifice their happiness while I am in the UK, and their prayer to god for me.

My brothers; Adel, Muhammad and Najeb, for trusting in me; with your support my dream to obtain PhD from the UK became reality.

To my sisters: Naema, Keria, Awatef, Somia, Safia, Nsreen, and Rania, for supporting me in all different ways.

My Nieces and Nephews for their encouraging smiles, which give me hope.

Thank you all for being my strong motivation. Home is where the heart is, my heart is always with you, from Hanan with a lot of love.

Acknowledgment

The thesis journey began in March 2008, when I started to fulfill my dream of obtaining a PhD in Human Resources. Now, the dream has become a reality and there are number of people who made invaluable contributions to my personal development over the years and to the development of this thesis in particular.

Special thanks are due to Dr. Sue Williams and Dr. Sharon Turnbull, who gave me the honour of being my supervisors. Thank you, Sue and Sharon, for your belief in me, which has allowed me to grow as researcher. I am forever grateful for your leadership, for guiding me on my PhD journey, for giving me enthusiasm in PhD journey.

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A big thank you to my heroes the twelve women leaders, who created the spirit of my thesis; without their stories, this thesis would not have been possible.

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First Chapter/ Introduction

1.1 Introduction

“We have stories to tell. Stories are our experience. Experience is our knowing. Knowing is our struggle. Struggle is our survival. Survival is our strength. And strength is our centre” (Houston and Davis, 2002, p.49).

The first chapter of this thesis has three purposes: firstly, to introduce the research; secondly, to clarify the structure of this thesis; finally, to explain the contribution of each chapter in answering the questions of the research, and the achievement of its objectives.

The chapter starts by illustrating the research background (Section 1.2) and the research context which was conducted in Libya (Section 1.3). Next it centres the researcher in the thesis (Section 1.4). After that, it overviews the research questions and research objectives set both before and after the pilot study (Section 1.5). Then, the concentration shifts to explaining the thesis structure and how each chapter contributes to answering the questions of the research (Section 1.6). The research significance is demonstrated in Section 1.7. Finally, the chapter provides a summary (Section 1.8).

1.2. Research background

As long as there is a group of individuals who work in one environment, there is always an intense focus on the leader, and many questions will arise around the leadership from those people who have a relationship with this leader. For example, who are the leaders? What is their gender? How will these leaders lead the individuals? (Hashm, 2001). It has been argued that leadership is “.... *not a trait or characteristic that resides in the leaders, but it is an event that is between the leaders and their followers*” Northouse (2009, p.23). This highlights the importance of the events which

create the relationship between the leaders and their subordinates, through it the former create their perspectives and experiences that are presented in this thesis in the form of their stories. This thesis focuses on the experiences and perspectives of female leaders in senior leadership roles within the Ministry of the Education and the Health and Environment in the context of Libyan society. It is entitled 'an exploration of leadership from the perspectives and experiences of Libyan female leaders in senior positions'.

Female leadership has been studied by many western authors, for instance: Helgesen, (1995); Metcalfe, (1995, 2005); Adler, (1999, 1993); Eagly and Caril, (2003); Hefferman, (2004); Cross, (2010), Ely and Rhode (2010). In addition there have been Arabic writers, for example, Al-Gaddafi, (1988); Al-Sabbagh, (1991); Al-Husari, (1995); Abdullah, (1996); Al-Houat, (1996 a); Mustafa, (2003); Kattara, (2005); Alamky, (2007); Abo-Rabia and Oplatka, (2008); Jemshed, (2009); Omair (2010), Al-Farssi (2005). Most of these authors highlighted the importance of the woman's role in society in overcoming the challenges of the world of work.

The selection of the current topic emerged from the researcher's interest and desire to study leadership from the experiences and perspectives of Libyan women leaders in senior leadership roles. These experiences and perspectives are influenced by Libyan culture, which is different from Western cultures that have dominated research in the field of leadership. Women represent half of the society and have the ability and talent to help create positive change in the Libyan context; this could help Libya to face the current challenge of globalisation. Furthermore, the researcher is of Libyan origin and she has worked in leadership positions in many organisations (see Appendix A, number 1, 2, 3), where she closely observed the negative impact of traditions and customs of Libyan culture on female leadership. Although many governments encourage women to occupy high positions in the workplace, and the Libyan leader, Muammar Al-Gaddafi, is at the forefront in supporting women, the latter remain disregarded and considered as

subordinates to men. Even though they have recently obtained more positions as leaders, Libyan female leaders in senior leadership roles still are facing many difficulties and barriers, which might account for their scarcity.

Female issues have been studied in many regional and international conferences, such as the Women's Rights Conference, which was held in Tripoli in April, 2007. The outcomes of this conference were the Arabic and African International Women's Right's Convention, the resistance of those who use religion to limit women's rights and freedoms, and laws which limit the exploitation of women through the media in the countries which shared in this conference (Al-Basha, 2006).

It must be acknowledged that the role of Libyan women underwent a significant shift after the Al-Fateh Revolution of 1969 led by Muammer Al-Gaddafi (see Second Chapter, Section 2.4.2). Those who study the topic of women's development in Libya are unable to disregard the efforts of Al-Gaddafi, for example, the introduction of legislation which supports Libyan women in occupying leadership positions. Consequently, the ratio of Libyan women in the workplace has increased, but, because this leadership is a new experience for Libyan females, this might mean that they face many obstacles when they seek to occupy leadership positions, and, after they become leaders, there also may be factors which impact on their success or failure.

It must be acknowledged that, whilst this thesis illustrates the phenomenon of leadership from Libyan women's experience and perspectives, and challenges traditional research by breaking their silence, it has also had a strong impact on the author as both as a researcher and as participant (see section 1.4, pp7-10). The findings of this thesis do not assume that all Libyan women leaders in senior roles are the same, or that all individuals in Libyan society have the same attitude toward female leadership.

A review of current literature points out that very limited research has been carried out in the Libyan context to date. The outcomes of research with respect to Libyan female leadership take the format of conference presentations, or are not yet published for instance, Hander, (2000); Al-Ssapa, (2001); Al-Tabeb, (2004); and Al-Fakeh, (2006).

Most of the literature in the female leadership field focuses on the United States of America and the United Kingdom because most authors researching the topic of leadership are from these countries, whilst there is a lack of it in Arab countries. The reason for this might be related to the culture in Arabic societies and the different interpretation of Islamic instructions (more explanations in the second chapter, Section 2.5).

Based on an Arabic perspective female leadership research is important because its outcomes can aid in establishing theoretical differences or/ and similarities between the Arabic and the Western literature. Also it helps to point out key themes (see the fifth chapter, table 5.1), and identify topics for future research.

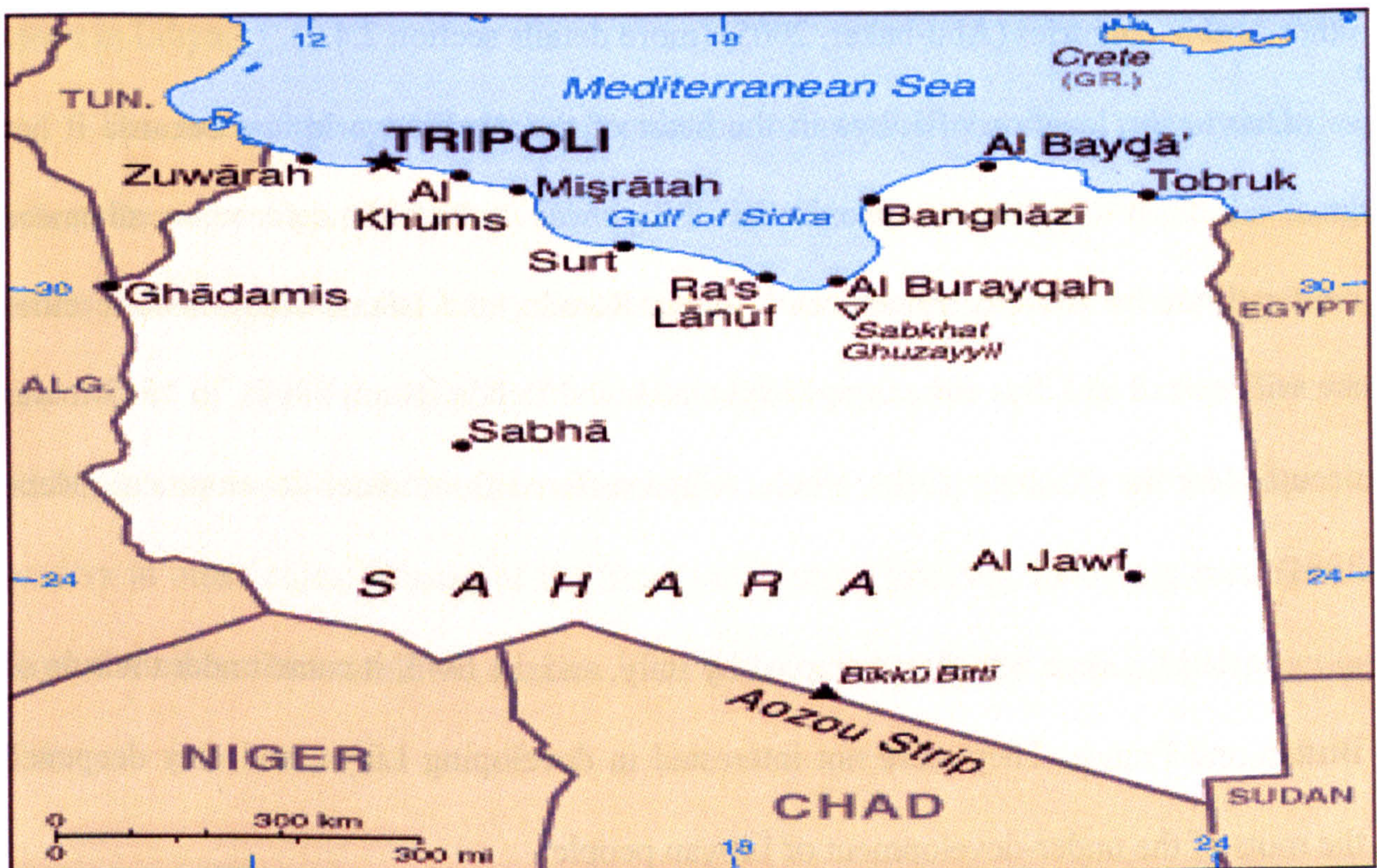
Therefore, this thesis seeks to fill a part of the gap in the female leadership literature. Real-life stories within this thesis provide deep insight into the experiences and perspectives of Libyan women in senior leadership roles. For instance, their work life experiences, the relationship with their colleagues, the way they balance their identities as leaders and their responsibilities at home, the practice of their leadership roles under the influence of Wasta.

1.3. Research context

It is important to illustrate the context of the research, which was conducted in Libya. The official name of Libya is the Great Socialist People's Libyan Arab Jamahiriya. Its area is approximately 1,775,500 square kilometres. Libya is the fourth

largest country on the African continent. In terms of the population of Libya, it stood at approximately six million. The country's governing principles are derived predominantly from the holy book 'Quran' and the Green Book ideology. The citizens rule the country through a pyramid of popular congresses, communes, and committees, as laid out in the 1969 Constitutional Proclamation and the 1977 Declaration, (United Nation (2009).

Figure (1.1) Map of Libya



The majority of Libyan people live in the coastal strip of the Mediterranean Sea, and the three main cities, which are Tripoli, Benghazi and Sabah, with the highest proportion of the population in Tripoli the capital of Libya. The coastal strip of Libya is about 1,900 kilometres, which represents the north border of Libya. In addition, Libya shares common borders with Tunisia, and Algeria in the west; with Egypt in the east; and Chad' Niger, and Sudan in the south. The area of Tripoli is approximately 3,085,000 square kilometres, and it has a population of approximately 1,682,000 (The Ministry for Tourism and Traditional Industries, 2010).

Libya is one of the Arabic countries, which are considered as an important factor on the geo-political stage, as they include half a billion people, over 50% of the world's energy resources (Hatching and Weir, 2006). Libya shares with other Arabic societies many cultural values, for instance, the Arabic language and Islamic religion (Vandewalle, 2006). In spite of the fact that the culture has an important impact on Arabic countries, there is diversity in the government systems (Hatching and Weir, 2006). Interestingly, Libya has a different political system, which distinguishes it from other Arabic countries (Abu-baker, 2005) (more details section 2.4.2).

Due to the location of Libya in the heart of the Arabic world and because it has great wealth, it has attracted colonisation. Libya was the homeland for many advanced civilizations, for instance Phoenician, Greek, Roman, and Islam. Many historic cities are widespread in Libya for example Spbaratha and Lebda (Ham, 2007). In 1517 it was occupied by the Ottoman Turks, where, Libya suffered from under-development (Metz, 2004).

In 1911, Libya was also occupied by Italy, and, in 1943, it came under the rule of Britain and France. They were not interested in developing Libya, and they deepened the roots of the under-development of Libyan people.

Clark (2004) stated that Libya emerged as an artificial creation under the Sykes-Picot agreement in 1918 it obtained its independence in December 1951.

In September 1969, Libya underwent a significant shift as a result of its revolution, which created a different form of Libyan society in a number of ways, such as women entered the workforce in many fields which created a new relationship between men and women inside the work environment (more details in second chapter, section 2.4.2). Libyan society can be classified into two societies, which are urban society and Bedouins society (Al-Howat, 2002). However, recently, the differences

between both societies have reduced due to development projects (Al-Dwebi, 2002) (More details about Libya in Second Chapter).

The current research focuses on the Ministry of Education, and the Ministry of Health and Environment, which represents the biggest employment sectors in Libya. In addition, the majority of Libyan females are involved in the workforce in these two sectors. Even though, Libya has general ministries for all sectors, other examples are: the Industry Ministry, and the Agriculture Ministry which includes sub-ministries in all cities in Libya.

The researcher specified the population of research in these main-ministries, where the percentage of females who work in the education sector is 51% and the health sector 47% (Al-Shaksouki, 2008). Furthermore, Tripoli as the capital city of Libya has a population of approximately 1,682,000 of total population of Libya 6461545. In addition, it was difficult for the researcher to obtain the opportunity to meet female leaders in other cities because of the time limitations. However, involving participants from the other cities could be enacted in future research (see the sixth chapter, section 6.4).

1.4. Centering the researcher in the thesis

It has been said that individuals who work in a field which is close to their experience are more likely to shape their work according to their own experiences and their perspectives (Bowels and Klein, 1983). Also, the same authors pointed out that, crucially the researcher's personality cannot be neglected in the research process. In the light of this, the researcher introduces her own story within this research.

When I was a child I heard a lot about my great grandmother, who was a strong woman who had her own business. Even though it was a traditional business, her personality as a woman had an influence which enabled her to voice her opinion. When

she wrote her will, she insisted on giving her grandchildren the same share, regardless of whether they were male or female. Some people around her criticised her action; she answered that she did not see any difference between male and female. With respect to my parents, I have to acknowledge that they treat us equally, boys and girls, although my family includes more daughters than sons, but I felt an inequality between males and females outside of my family environment. When I was nine years old, I was a member of my school team at a scientific competition, between a girls' school and a boys' school. The committee, before they announced the result, told us our marks, which were lower than the boys' scores, although we had more marks than the boys' team. The girls whispered to each other that this was unfair. I said we had to talk to the committee; the reaction from the other girls was different. Some of them were reluctant and said we could not do that. A few of them said we could, but asked who would talk to them. I replied I would talk to them, because I would not let them treat us this way. I told the committee members that our scores were one mark higher than what they had announced. Some of them considered my action unacceptable, others admired it, and when they accepted a review of the scores of our answers, they found that we were right and the result was my school team won. Although the difference was just one mark, we obtained our rights. From an early age, I have felt strongly about the silence of women and have wanted to do something about it.

After I obtained a High Diploma Degree in Business Management in February 1988, I started work in the Libyan Airways in April, 1988 as an administrative clerk in the administration of employees' affairs (see Appendix A number 1). My previous feelings then intensified as gender discrimination was highlighted again. Men dominated the work, created boundaries for women, and identified functions for women such as secretaries, typists, and archivists and even these functions came under male control. As a result I expressed my dissatisfaction with this situation and I was given the

opportunity to transfer to another office where I was able to demonstrate my skills and abilities. After a year, I encouraged many other female members of staff to express their desire to work in more demanding positions using more skills and abilities,

In September, 2002, I transferred to become a lecturer at Alfateh University (see Appendix A number 2). Although most individuals in a university environment have higher education, discrimination arose very clearly in the dealings of men and women. For example, when one of the female members occupied the position of department head, most of the male members refused to deal with her, until she was moved from this position, and a male leader was put in her place. Although, they were lecturers in the university the male members of staff were very reactionary in their thinking about women leadership.

The researcher by telling her own story and other people's stories within this thesis gives evidence which reflects real experiences. Through it, the researcher creates a voice for him/ herself and the participants in the research, and these voices together create the thesis spirit (Etherington, 2004). Either the researcher thoughts will be intermittently woven in the form of her story 'autobiography', or the stories of other people who appear in the form of the participants from the Education Ministry and the Health and Environment Ministry. A question that has emerged during this research is, whether or not I am a feminist? Coming to the UK to do a PhD about women leadership has been an amazing challenge. I have to acknowledge that when I introduced my proposal for my PhD, I was unsure of which type of research I would do. In fact, the current research provided me with the opportunity to attend and present papers at, for instance: the Global to Worldly Leadership Symposium at the Leadership Trust, Birmingham University, and a colloquium at the University of Gloucestershire (see Appendix (B) 1, 2, 3), which helped me to realise that I am indeed a feminist researcher (see the fourth chapter, section 4.10).

This thesis is a feminist sociological inquiry, although it is common in Muslim countries, to regard feminism as having a negative impact on the ethics of Muslim women, because that will create increasing interactions between male and female. Also the women workers will stay outside the house; hence they will be less able to undertake their home responsibilities. It has been claimed that women in many Arabic countries have no need for feminism (AlGabsi, 1998) and (Ra'oof, 2006).

Despite all of this, the literature on the subject of leadership suggests that women remain subjected and oppressed. This thesis will explore the status of women in the workplace with respect to senior leadership roles through the real stories within the hegemony of masculinity in the context of a patriarchal Libyan society.

Also, it has been argued by Kelly et al (1994) that feminist researchers are responsible for exploring understanding and attempting to create change, where one of the feminist research purposes is to explore women's oppression, and its reasons. During the interviews the participants have been given an opportunity to illustrate themselves as female leaders in senior roles and in the narrating of their stories, the current research helps them to make their voice clear in expressing their rights to occupy leadership positions and continue in it. The researcher acknowledges this thesis would not change the current state for Libyan women, but also she believes the way of a thousand miles begins with one step. The question which puzzled her was where to begin. The answer came from the holy book 'Qur'an' and the Green Book of Libyan leader Muammer Al-Gaddafi and his speeches, beside the speeches of Dr Aisha Al-Gaddafi the president of Wa-Etassmo association for charity works; where they resist the discrimination against women, and seek to create justice, and activate the rights of women in Libyan society and other societies as well. The researcher came to believe that, Libya is a suitable place to make this attempt, indeed, it seems to her, that it may be easier, because there is a strong trend to encourage women, where the opinions of the extraordinary leader Al-

Gaddafi lights her way, paves it and that enables her to share in creating positive change in Libyan society.

1.5. Research questions and objectives

The journey of the current research underwent two phases. In the first stage the research originally aimed to answer the following questions:

1. Do female leaders in Libya apply a transformational model of leadership or/ and a transactional model of leadership?
2. What are the problems they have encountered in using the model during their leadership roles?
3. What influence has education, experience, culture and social situation had on the efficiency of female leadership?

In turn, it originally sought to achieve the following research objectives.

1. To examine whether a transformational or/ and a transactional model of leadership is used by Libyan female leaders.
2. To determine the factors impacting on Libyan female leadership in using a transactional and/or transformational leadership style.
3. To explore female leaders' perspective on leadership in Libyan public sector organisations.

However, following outcomes from the process of the research pilot study, this research underwent a significant change; the justification of this shift is due to many reasons. Firstly, in spite of the fact that the Libyan leader Al-Gadaffi and many Libyan laws support women, there were few women in the senior leadership roles who could be interviewed, this discovery raised an important question, which is, what are the reasons for this scarcity? (More explanations in the fifth chapter, section 5.4). Consequently, an exploration about whether Libyan female leaders apply a transactional or/ and a transformational leadership style became less important because it did not provide the

researcher with sufficient information in respect to the way that Libyan female leaders in senior roles lead their subordinates and why? Many important questions were highlighted to which it seemed to be more important to find answers, for instance: how do Libyan female leaders in senior leadership roles build their thinking and if they have changed their thinking why? What factors do they believe impact on them when they seek to occupy a leadership position and when they became leaders? What factors do they think have an impact on them when they select their leadership style? What are the difficulties they believe they face as leaders in senior roles? What do they think they need in order to continue in their positions as successful leaders? The absence of answers to these questions would make this thesis inadequate, whereas finding the answers to them would help to understand the possible causes of the scarcity of Libyan female in senior leadership roles.

Secondly, this research is not suitable for adopting positivism, which was the underlying position of the first phase (the pilot study), because it is about women, and studying their perspective and what impacts on them. Therefore it requires feminist and constructivist philosophies, and the qualitative approach which is more suitable to discover women's worlds and obtain deep information about their experiences and perspectives via what, how, why, and when? The nature of the research, in the first phase (the pilot study) had been of an exploratory and a descriptive nature, whereas, in the second phase (the main study) continued to have elements that were exploratory and descriptive but its focus was chiefly explanatory.

The research questions in the second stage are as follows:

1. How do Libyan female leaders in senior leadership roles see their experiences and perspectives about leadership?

2. How do Libyan female leaders in senior leadership roles believe they apply a particular style of leadership that can be interpreted in the framework of leadership theories discussed in this thesis?
3. What are the difficulties that Libyan female leaders in senior leadership roles believe, from their experiences, they are facing, when they seek to occupy leadership positions, and after they become leaders?
4. What are the factors which Libyan female leaders in senior leadership roles believe, from their experiences, impact on them when they seek to reach positions of leadership, and after they become leaders?

Similar to what happened in the context of research questions, it happened in the research objectives at the beginning of the research journey; the research in the second stage (the main study) then aimed to achieve the following objectives.

1. To explore the perspectives of Libyan female leaders in senior leadership roles from their experiences regarding female leadership.
2. To explore the leadership styles that Libyan female leaders in senior leadership roles believe from their experience they apply, and interpret it within the framework of leadership theories discussed in this thesis.
3. To investigate the difficulties that Libyan female leaders in senior leadership roles believe, from their experiences, they face when they seek to reach positions of leadership, and after they become leaders.
4. To discover the factors which Libyan female leaders in senior leadership roles think from their experiences, have an impact on them, when they seek to reach the positions of leadership, and after they become leaders.

1.6. Structure of the thesis

The present research shines a spotlight on the lives and the careers of women leaders in senior leadership roles in the Education Ministry and Health and Environment Ministry, within the public sector in Tripoli, the capital city of Libya. The reason for narrowing the research focus on to the leaders in the senior leadership roles is that during the process of the pilot study the researcher met leaders in the middle level, but found they just have the title of leader, but they have no dealings with subordinates. Because the current research seeks to understand the experiences and the perspectives of Libyan females' leaders in senior positions, the dealings with the subordinates clearly could reflect the former experiences and perspectives. Therefore, the researcher did not include those who do not have any subordinates.

The product of this thesis involves six chapters, where each chapter of the thesis is preceded by its own introduction which illustrates the contents of the chapter, and its own conclusion which illustrate the main points of the chapter and the main outcomes. The following table illustrates the structure of the thesis.

Table (1.1) thesis structure

The Chapter	The chapter topic
First chapter	Introduction of the thesis
Second chapter	Female leadership
Third chapter	Leadership issues and theories
Fourth chapter	Methodology
Fifth chapter	Findings and discussion
Sixth chapter	Conclusion

The first chapter includes the research introduction, background, context, centring the researcher in the thesis, research questions and objectives, structure, and significance.

The second chapter focuses on important issues of female leadership, firstly, a historical review which involves women in ancient societies and women in religions. Then, it reviews the women in modern societies both in the Occidental and Arabic literature. Next, it focuses on women's status in Libya before and after 1969, and social change. Also, the chapter illustrates the influences of gender and culture on female leadership. Lastly, it explains the difficulties of female leadership using the lenses of the glass ceiling (Wrigley, 2002), glass cliff (Ryan and Haslam, 2007); and Wasta (Hutchings and Weir, 2006); (Cunningham and Sarayrah, 1994; 1993).

The third chapter discusses leadership theories in Western and Arabic literature which seem to have relevance with respect to female leadership. The reason for studying leadership theories is that they could help the researcher to build a wide background which enables her to interpret the leadership styles of Libyan women in senior leadership positions. The researcher will use it, as one of the keys to understanding female leaders' perspectives, created from their experiences and reflected in their dealings with their subordinates and other individuals who work with Libyan female leaders. Furthermore, the chapter discusses leadership definitions and the source of leadership power, and then it compares leadership and management. Lastly it discusses leadership styles in practice.

The fourth chapter, outlines methodology that was used in the first stage, and why it adopted the positivist and quantitative approach, and applied the multifactor questionnaire (MLQ) which was created by Bass and his colleagues (1985) (see Appendix C), as the main instrument and semi-structured interviews as extra instruments. Then, the chapter explains the methodology used in the second stage, where this research combines feminist and constructivist philosophies, which helps the researcher to investigate and understand the experiences and perspectives of Libyan female leaders in senior leadership roles. A feminist philosophy appears more

appropriate to obtain sufficient information about women world. For instance; the challenges they face, why they deal with their subordinates in this way, what impact it has on them. Within their stories the researcher will be able to understand their experiences.

Furthermore, constructivist philosophy enables the researcher to understand how they think, what experiences build their perspectives, whether they change their perspective, why, how they view female leadership now and in the future. It appeared that in order to obtain deep understanding of Libyan women leaders, it became necessary to use semi-structured interviews as the main method (see Appendix D), and the multifactor questionnaire (MLQ) was reviewed as an extra method, since it had already been adopted in the first stage within the pilot study. The justifications of these changes were due to the semi structured interviews, creating the opportunity to meet and discuss women leaders and hear their stories directly, which was not available by using MLQ. However, the researcher tried to create a linkage between the responses from the interviews and the answers from the MLQ (see the fifth chapter, section 5, 3). After that, the research used a narrative approach for the analysis of the Libyan female leader's stories which they told during the interviews, this led to the themes which were associated with the research questions.

The fifth chapter outlines the findings, and discussion which emerged from the analysis of the data that was collected within the semi-structured interviews, and the results which emerged from the responses to the multifactor questionnaire. The sixth chapter reviewed the research conclusion, and discusses the research strengths and limitations, the thesis' contributions, and recommendations for further research.

1.7 Research significance

According to the theoretical and practical aspects for this thesis, its audience is likely to include both theorists and practitioners in the leadership field, female leaders in

general and Arabic and Libyan women leaders specifically, as well as those women who have the inspiration to be leaders in future. Those who could obtain advantages from the current thesis are; the Academy, Arabic and Libyan society, the organisations, leaders themselves plus the researcher herself.

Academic

This thesis makes a contribution to academia and specifically to those who seek to study the scarcity of female leaders in senior leadership roles. In addition, it will be useful for those who seek to discover the difficulties facing female leaders especially in Arabic societies and the factors which may enable them to reach leadership positions and continue in them.

It will demonstrate the similarity and the difference between Western and Arabic literature regarding leadership and feminism, which will be helpful for those who conducting future research in this area. Illustrations of the picture of Libyan female leaders will add vital information to the leadership field as they have a different view from other societies.

The attitude of Islam towards women leadership is explained in the current thesis, with many verses from the Qur'an that confirmed it (see the second chapter, section 2.2.2, pp 25- 27). Those who are confused about the multiple explanations of Islamic instructions will find many advantages in the current thesis. Libya, like many other Muslim countries has legislation based on Islam, but Libyan women have more rights. This thesis shows Libya as a feminist country which might guide feminists in other countries.

This thesis reflects the personality of the extraordinary feminist leader Muammer Al-Gaddafi about his belief in women's ability, which will be useful to those who are interested in political personalities. The thesis being put into the Library of the Academy of the High Studies, and the Library of Al-Fateh University, will provide

Libyan students with much information about female leadership from English books and articles.

The thesis will draw on leadership theories in order to interpret the styles of leadership which have been identified in stories of female leaders in senior roles who are participating in the current thesis. This can help in understanding their perspectives and experiences through their dealing with the subordinates and the other individuals who work with them. Those who are interested in studying Arabic and Libyan culture will find many advantages in this thesis.

Society

The current thesis, if published, will highlight and explain the negative impact of Libyan culture on Libyan female leadership as an important issue which needs more enlightenment to create positive change in Libyan society. It is important for Libyan society and Arabic societies, and is timely, due to the existence of topical interest in women leadership, at a time where there is a gap with respect to the knowledge about Libyan female leadership. It is useful to conduct this feminist research, which aims to give a voice to Libyan women leaders, and highlight their important role, through publishing their narratives which show the real problems they face.

Libyan organisation

Libyan leaders in positions of decision making can find many advantages in this thesis providing them with valuable information about the difficulties facing Libyan women leaders and the factors which help them to do their roles very well. Economically, this thesis will be highlighted for those who are interested in development projects in Libya or in Arabic countries arguing that women should not be excluded, since they represent half of the society, as they have talents and capabilities.

The thesis will also be of value, where it highlights the problems with respect to women, and, knowing it will help in new plans for development. Though the

understanding of the female leadership strategy in organisations, this thesis might create positive change as it highlights ways to assist females' staff development activities and leadership training courses, which could be very beneficial in providing opportunities for future female leaders.

Individuals

The researcher, by completing this thesis will obtain her PhD and, where, during this journey, she has extended her thinking and perspective about doing research in human resources. Furthermore, this thesis is important for the researcher as it increase her ability to write papers for conferences, which inspires her to seek to have her work published in a book.

This thesis may provide leaders who have participated in this research with a significant opportunity to review their leadership roles. This might be helpful for valuing their dealings with their subordinates, when the constant engagement in their work does not provide them with the opportunity to think about these issues. One of the interviewees quotes "*this interview has opened my eyes about some things that I had not focused on before, due to being so busy*". The thesis may be important for other females who might have a desire to learn through understanding their Libyan counterparts, and from females who look forward to reaching senior leadership roles in Education and Health ministries and other ministries in public sectors, but may not know how to get there.

1.8. Summary

This chapter has introduced the research by providing information about the research objectives, and questions. Moreover, it presents the structure of the thesis and illustrated how each chapter in this thesis contributed to answer the research questions.

The next table (1. 2) demonstrates the links between the thesis chapters and the contents and the methods which were used to create it.

Table (1.2) Methods which employed to discussion topics in the thesis

The Chapter	Question topic	Method
First chapter	What does this thesis involve?	Introduction
Second chapter	What are main issues in this thesis about female leadership?	Literature review
Third chapter	What are the common leadership definitions, theories in western and Arabic literature?	Literature review
Fourth chapter	What methodology adopted for this thesis?	Literature review
Fifth chapter	What are the findings of this thesis?	The themes of the stories
Sixth chapter	What are the conclusions of this thesis? What is the contribution that this thesis will be added to the knowledge?	analysis and discussion

Second Chapter/ Female leadership

2.1 Introduction

Women's issues were and still are in a state of flux (Al-Gabsi and Al-Malhof, 1998). Some societies consider them to be the half of society and to have an important role in the development of society. Others saw that women can be used when there are needs, and others considered them to be unimportant. Although these views towards women have been changed, it seems that women are still facing many difficulties, in both Western and Arabic countries.

The main reason for selection of female leadership as the focus of this thesis is because the topic of leadership has an enormous quantity of studies about men in comparison to women, but the studies of female leaders' experiences are lacking. Despite women representing half of the society, they are still facing many difficulties in occupying senior leadership roles.

The purpose of this chapter is to provide the research background from Western and Arabic literature about women leadership which illustrates their state during the history in Western and Arabic countries. Furthermore, it reviews in more depth women's status in the research context of Libya. Then it investigates important themes in the literature of female leadership, where this helps the researcher to explore the existence of these themes within the stories of Libyan female leaders in senior roles within the Education Ministry and the Health and Environment Ministry.

This chapter discusses women's issues, commencing with introducing the chapter (section, 2.1). Then it illustrates the historical review (section, 2.2), which includes an explanation of women's status through ancient societies (section, 2.2.1), and an explanation of women's status in the religions section (2.2.2). Next, it explores women in modern societies (section, 2.3), which includes women in Occidental literature

(section, 2.3.1), and women in Arabic literature section (section, 2.3.2). Following this, the research illustrates women's status in Libya (section, 2.4) which includes women's status before 1969 (section, 2.4.1), after it (section, 2.4. 2), and the social change after millennium (section, 2.4.3). An exploration of gender in the leadership literature is articulated in section, 2.5 which includes a leadership comparison of women and men (section, 2.5.1), and female qualities from the feminism's view (section, 2.5.2). Subsequently, an exploration of culture in leadership literature is articulated in section, 2.6 which covers; national culture (section, 2.6.1), organisational culture (section, 2.6.2), and the impact of Libyan culture on female leadership (section, 2.6.3). The main three key obstacles for female leadership described in section 2.7 include: glass ceiling section, (2.7.1), a glass cliff section (2.7.2); and section, that discusses of Wasta (2.7.3). The chapter concludes with its summary section (2.8).

2.2 Historical review

This section aims to review the status of women in ancient societies, and their status in the religions, with more a focus on Islam as it is the religion the participants. This is in order to show the view towards women from the past and now within modern societies. Libya is one of these societies, which was the place for many civilizations such as the Greeks, Romans, and Islam, and where these have impact on Libyan women roles.

2.2.1 Women in ancient societies

In the past, the role of women was not just the working inside the home, but they were responsible for the search and the supply of food as well as the defence of the tribe when the men went hunting. Furthermore, they were responsible for maintaining the fire burning which was a sacred duty and was carried out by women.

Also, women worked to provide the family with clothes, tools, and within their work was grinding the grain. They discovered agriculture when they noted the grain which fell off during the grinding process, then growing again (Abd Aljwad and Surrey, 1956). This section aims to clarify the status of the women in the past and it has been divided into three categories which are; Europe, Asia, and Arabic societies. Some examples of these experiences are below.

Greeks considered women as a symbol of the God of health and the giver of life. In Roman society, women were working in the industries of food, clothing, carpeting and weaving (Hassoun, 1993).

Furthermore, it has intersected the writings of Plato and Aristotle the state of societies which was characterized by the contempt of women. Plato said that women are the evil in nature and the gods created man completely and to punish him, he was born once again in the form of a woman. Aristotle supports this view of nature; he said the preference was of men over women because he is more rational, and therefore functions of women's involvement in child care and housework was under the control of men (Wahba, 1975, p. 180-181).

Chinese civilization considered the stability of society depended on the cohesive family system, where women have an important role. They focused on providing women with the knowledge and human sciences, but it limited women's role at home (Al-Khashab, 1981, p. 133). On the other hand, Chinese man had the right to sell his wife as a slave, and when her husband died; his family had the right to possess her (Al-Sadhan, 1992). In Indian society women were used as sacrifices to the goddesses. They had no right to life after the death of their husbands and they had to be burnt with them. In some Jewish communities the daughters were given the same status as servants, and fathers had the right to sell them as a slave (ibid).

The ancient Egyptians admired women as they share the responsibilities of life. There are many statues and pictures of women working alongside men in the seasons of sowing and harvesting. Women in ancient Egypt shared the trade; they were also worked in the manufacture of clothing and food (Al-Khashab, 1995). However, there were also some who despised and insulted women. People dealt with women like they were goods to be bought and sold. Women had no right of inheritance and no right to manage money (Alsadhan, 1992).

Pre-Islam, Arabic history highlighted many civilizations which were led by women, for example, 'Tadmor' which was led by 'Queen Zenobia', and Egypt by 'Queen Cleopatra (Badawi and Mahmood, 2007). There were some women active in spheres such as trade. They were rare and from a high class, for instance Kadeja the wife of the prophet Muhammad (peace be upon him), and Hend Atbba's daughter (Sidani, 2005).

In general the Arabs did not give the women their rights. Similarity Alsadhan (1992) stressed that Arab society generally regarded women as a curse. There were an unlimited number of wives that a man could marry in the same period, and also there were many divorces. When the husband died, his son could marry one of the wives (not his mother) as an inheritance from his fathers' goods or money. Al-Sbaie, (1988) gives an example from Arab society, where female babies were buried alive when born as they were considered as a shame in their families.

Having illustrated the difference of women's status from one society to another society according to its culture, the next section explains the views of religion towards women.

2.2.2 Women in religions

Across history, God sent many prophets and messengers to direct people towards justice. There were some people who control and oppressed others, and women were

often part of the latter. The religions have played a significant role against the injustice and discrimination between human beings. Commencing with Christ 'peace be upon him', who was called to help with removal of the injustice of slavery, and the oppressed and the victims who emerged from the ancient Roman social system. Christ 'peace be upon him' supported women. However, the men of the Christian church moved away from the teachings of the Christ, which created a bad effect on society as women became victims and were persecuted (Al-Gabsi and Al-Malhof, 1998)

The Qur'an contains the words of God, which has revealed syllable by syllable to the prophet Mohammed 'peace be upon him' and aims to help people lead fulfilling lives (Tayeb, 1997). Even though some Muslims are opposed to women's rights, the Islamic instruction regarding women's status and their rights is clear. In fact, the principles of Islam and its applications support women and encourage them to be leaders. Islam illustrates the important position of a woman as a pivotal subject and it is widely discussed in many chapters of the holy Qur'an. It shows undoubted evidence for civilizations led by women, for instance, 'Saba civilization' (Shilk, 1995).

The position of women in Islam is established from two sources. These sources are the Holy Book, 'The Qur'an, which includes God's words, and 'Hadith' which refers to the sayings, and actions of the prophet Muhammad 'peace be upon him'. In the process of simply looking inside the Qur'an, it can be found that all the verses are addressed to men and women equally, for instance *"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 (Qur'an 4:1).*

Another example is *"Whoever works righteousness, man or woman, and has Faith, verily, to him will we give a new Life, a life that is good and pure and We will*

bestow on such their reward according to the best of their actions." (Qur'an 16:97). The Qur'an introduces clear evidence that both male and female are equal, and there is no difference between their responsibilities, for instance, daily prayer, fasting, tithing (giving to poor people) and pilgrimage (Badawi and Mahmood, 2007). Islam conferred several additional rights on women due to their physical characteristics, such as; she has permission not to fast if she is menstruating and for a period after childbirth of forty days.

Many unfair customs regarding females are forbidden by Islam, for instance, female infanticide is considered a crime. God says, *"When the female (infant), buried alive, is questioned -For what crime she was killed"* (Qur'an, 81-8-9). Other example in other issues, God says *"When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! What an evil (choice) they decide on?"* (Qur'an, 16-58-59). In addition, Islam gives women the right of inheritance, God says, *"From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share"* (Qur'an 4:7).

According to the history of Islam, the prophet Muhammad 'peace be upon him' stressed the respect of women, and he held counsel with women on many occasions where he trusted their thinking (Lemu and Heeren, 1992). Women are mentioned in the Islam literature, and they are considered as leaders, such as; the Virgin Mary and her mother (Hanna) who resisted the priests to obtain the right to set her daughter Mary in the temple; and the wife of the prophet Muhammad (Aisha), who was considered one of the main sources to explain Islam's affairs (Ahmed, 2006).

Women's economic rights have been denied in many places around the world, yet, fourteen centuries ago, Islam recognized women's rights, and made a pivotal contribution to ensuring female rights on many issues, such as rights to manage business, selling, buying. Furthermore, Islam gives women equal rights to work as men, so long as their work does not impact negatively on their responsibilities with their family (Badawi and Mahmood, 2007). However, some countries still isolate women from sharing in the spheres of society, where in spite of the fact that Islam emphasizes the egalitarian relationship between women and men, the position of women in some Muslim societies was different from Islamic instructions. For instance in Afghanistan women have no right to work outside their home, and in order to hide women all the houses must be painted so that no one can see the women. Another example is in Saudi Arabia where women are not allowed to drive their own cars, or work in public offices. It can be said that in some of the Islamic countries they interpret Islamic instructions according to their culture which is dominated by males (Tayeb, 1997). The deep explanation of women's status in Islam within the current research is due to the fact that Libyan legislation is based on Islam. Consequently, this helps the researcher to draw the impact of the Libyan interpretation of Islamic instructions on female leadership.

2.3 Women in modern societies

This section introduces two themes which are women in occidental literature and women in Arabic literature

2.3.1 Women in occidental literature

In the era of the Industrial Revolution, which began in Britain in the eighteenth century, women entered the working world (Aweys, 1977). Women held responsibility alongside men and participated in various political activities, economic, and social (Al-

Satte, 1988). During the Second World War, women in most countries found their roles and responsibilities increased. Consequently, they became a resource of planned economies, which could be used when there was a need. The role of women at work fluctuated according to political tensions, associated with modernising plans and the lack of male workers due to the war (Vinnicombe and Colwill, 1995). Even though women were used in a crisis, there was discrimination between them and the men, such as pay (Al-Gabsi and Al-Malhof, 1998). They were considered superfluous when the need was over (Vinnicombe and Colwill, 1995).

The status of women had undergone many stages, starting from freedom through equality. On the 3rd March, 1857, thousands of women in New York went out in strike because of the inhumane conditions in which they worked. Although they were beaten by police, they had succeeded in pushing political officials to give attention to the issues of women and they formed the first union of fabric workers in America 1860. The fabric workers demonstrated again on 3rd August, 1908 in New York, where they claimed reduced working hours, an end child labour and to give women the right to vote. Women continued in their quest for their rights at a conference in Denmark, where the delegates of seventeen countries proposed one day in the year to celebrate women. The United Nations did not agree with it until 1977, where they identified the third of March as the International Day for woman (Al-Bozide, 2006).

As this chapter shows, this view towards women seems to be continuing up until recent years in both Western and Arabic countries. The search for knowledge about women has been neglected, and even if exists; it is often conducted according to a male perspective. Therefore, the studies which neglect women and their experiences remain a partial study, and accordingly will cause the social structure to suffer from not using all its resources, which involves both genders (Blasco and Wardle, 2006, pp. 228-229). In respect to this, the American author Nielson (1990), from her sociological view

explained that the social sciences have been criticized by feminist writers, because the former focus on the conventional method of establishing social knowledge that considers women as an invisible object with no importance. They regard women as a negative image in relation to men, where their role concentrates on their relationship with men, and on satisfying men's needs. Even in the United Kingdom (UK), which is considered as an advanced country, Maitland (2009) who is an editor on the 'Financial Times', declared that although there is a tendency to promote women into high position, there is still a lack of centres for research into women in business in many countries, including in the UK.

The heroic leadership perspective has been traditionally associated with men. Although both women and men can be leaders, women are often placed in lower status jobs than men and are inferiors (Helm, 2005). Perspectives toward women's leadership were and remain variable among societies, and are influenced by many factors, for example, culture, religion. Consequently, the authors writing in this area have different views, where some of them support women's leadership, while others oppose. According to it Metcalfe, (2002), pointed out that leadership research is similar to most, if not all research in management. It is based on gender, and often conducted about men by men.

In the light of history, women's ideas were refused despite them being useful for the development of the society; the reason for refusing the ideas was because they came from women. However, many women have left their imprint on leadership history. The inclusion of examples of them is due to the relationship between their stories to female leadership phenomenon.



For instance Mary Parker Follet, (1865-1933) graduated from Radcliffe College but due to her gender was denied a doctorate at Harvard (Clutterbuck and Crainer, 1990). Follet ideas were linked to the leader's success with understanding the individuals, where she highlighted the importance of participation and respecting the subordinates' view. Her opinion was advanced in that time (Barclay, 2005).



Another example is Lillian Gilbreth (1878-1972), who was the first female professor in 1935 at a USA Engineering School. Because she was a woman she faced difficulty publishing her book, as the publishers told her they could not put a woman's name on the book. Consequently, they just put 'L M Gilbreth' as the author. Also, she was the first female who advocated day-care for children, which helped the mothers so that they could work without worrying about their children (Clutterbuck and Crainer, 1990).

In order to provide more illustration the occidental view toward female leadership, the following has been divided into three categories which are: The occidental view toward female leadership pre-2000, the occidental view toward female leadership since 2000, and Occidental view toward female leadership in the future

- Firstly, Occidental view toward female leadership pre-2000

Since 1975, Chapman and Luthans indicated many reasons which increase the importance of the role of women leadership in many fields. For example, the increase in the number of women in the workforce because they will obtain more opportunity for education and training; the change and development of cultural values toward a

woman's role; and the increase in the service industry which created the need for more employment that included women. The European workplace has had a strong influx of women and this has become the dominant social trend (Vinnicombe and Colwill, 1995).

Twenty years ago the US author Rosener (1990), observed that the first wave of women managers in the West adopted the rules of behaviour that are typical of men, and that led them to succeed. The second wave of top female executives, however, have achieved success not by adopting the style of men, but by creating and developing their own specific 'female style' of management. On the other hand, many authors have pointed out that there are barriers which still obstruct women leaders. Rosener (1990), stated that even though women have made great contributions, there are still no equal opportunities, as a result of traditional assumptions that men are better than women, and the former have more authority and should occupy a superior position. Feminists faced this trend where they believed the traditional women role, which of motherhood, is not a reason to suppress women's ability (Levine et al, 1992). (See feminism discussion in methodology chapter).

Vinnicombe and Colwill (1995) pointed out that dealing with women in management in an unfair way has created crises in many countries since they are not using all their resources effectively. It might explain the shortage of women in leadership positions, irrespective of the organisation type, in both the public and private sectors, where men's qualities have been valued, whereas women's qualities have been devalued (Adler, 1993).

A significant shift has occurred, where what was disparaged in female leadership, has come to be seen as useful and important in facing the challenges in the world of the leadership (Calas and Smircich, 1993). It can be said that associated with the evolution of leadership theories (leadership theories discussion in the third chapter), female

leaders tend to consider, inspire and encourage the individuals to voice their opinions and provide them with the opportunity to share in decision making.

There has been a growth in the ratio of women in leadership positions in the West within some sectors, for instance in education, health and the service sector, while in other sectors, such as industry and business, women are still rare. Indeed these sectors are considered to be under the traditional dominance of men (Gale and Cartwright, 1995). It is believed that the rise of women to leadership positions could create change in the leadership of organisations, where, women will occupy more positions. Whereas men may lose the preferential treatment that they have had before (Ridgeway and Smith-Lovin 1999).

- Secondly, Occidental view toward female leadership since 2000

The current view towards women leadership involves two trends, where some authors focus on the development of female leadership; and others focus on the obstacles which face women leadership. However, for the research purpose to obtain a clear picture, this section discusses the two trends.

With respect to the development of female leadership, Metcalfe (2002) pointed out that the research period divided into two periods. Firstly, the research pre 1970s which was dominated by male researchers of male subject studies, secondly, the research since the early 1970s, where women entered into the male dominated field and gender difference in leadership began to be investigated.

The ratio of women in the West with respect to some leadership positions, for instance, in executive, managerial and administrative roles has tripled through the last three decades of the twenty century (Eagly and Carli, 2001). Even though the rate differs among countries, women have been participating widely in managerial positions (Al-Fakeh, 2006). Eagly (2004) has confirmed this idea, where she pointed out that women in the past were labelled inappropriate to lead, but society's development has

created positions for women in the leadership field. However, they are still rare in senior positions.

Other female authors from UK, Stead and Elliott, (2009) indicated that the topic of women's leadership has become of interest to the media and academic writers, where they highlighted women's advantages and encourage them to occupy leadership roles. They show the society's need for women's success in order to achieve development. However, in practice women are highlighted as having no ability to achieve success and they are regarded as having no significant value, where leadership remains shaped by men's values and norms (ibid).

Many authors have stated that female leadership faces many barriers and their success is often if not always, undervalued. Metcalfe (2002) stressed that women are considered as a marginal element and their work is undervalued. Clear evidence introduced by Bass and Avolio (1994) in a NASA test 1962, where twenty five women were tested for an astronaut program, and they passed it successfully. They were a more able to be resistant to radiation, had less potential to suffer a heart attack, more ability to cope with the extremes of heat, cold, pain, noise and loneliness. Besides this they consumed less food and oxygen, so they were more likely to save money. But, after this success, NASA decreed to disallow women on the astronaut program. Therefore, it can be difficult to debate women's lack of access to higher positions in organisations, unless one takes into account an understanding of the nature of the history of research into leadership. Other evidence of undervalued women's success is that, in spite of the fact that during 1990s thirteen women became presidents and prime ministers of their countries, there is lack of documentation and analysis that has been interested in women leaders' experiences and practices (Olsson, 2002).

Foschi and Lapointe (2002), in their research about the gender effects on group interaction, stressed that female occupation of leadership positions could affect the

influence of the group task, which could be reflected in their leadership style. For instance, they may be use a particular type of leadership, such as a democratic leadership style; however the traditional view of gender which prefers men as leaders remains.

Studies in the UK showed that women are still under-represented in the role of leadership in both public and private sector (Elliott and Stead, 2008). This research which relied on the biographical frame and narrative approach with six women leaders in different sectors revealed that women leaders who inspire others are often those who stand outside traditional organisational boundaries. Nonetheless, the current conception of leadership is largely gendered, hierarchical and individualistic. This idea is in line with Johnson et al, (2008) who stated that even though women reach high positions in the managerial ladder, the responsibilities which are given to them suffer from a disparity in comparison to their male counterparts. It seems that they just get only the title of the function without the responsibility, which can be illustrated in a popular expression 'do you want to speak to the man responsible or the woman who knows what is going on'.

With respect to this, Ely and Rhode (2010) suggested some barriers which create obstacles for women as leaders.

1- Structural barriers: these refer to differential structures of opportunity and power that block women from reaching leadership roles. For instance, males dominate positions of organisational power; they are more prominent in social networks. This provides them with greater access to information and support. In contrast females in traditionally male-dominated settings often have difficulty to engaging in these networks, and obtaining professional development opportunities, they are more likely to be isolated. The same authors stated that although advances in technology have made work easier for a woman, they have also made it harder. This is because they have created a culture of total

accessibility and blurred the boundaries of home and work with cell phones, emails and faxes. Consequently it creates overlap between their works in their home life, as they remain tethered to their offices. Furthermore, it has been suggested that women are likely to face further challenges given their greater responsibilities as single parents or caretakers of elderly and extended family members, where they face difficulty finding time for the social activities that help forge professional relationships. Most aspiring female leaders lack the support of their spouses, whereas men are often supported by spouses who are often full-time home-makers, or who only work only part-time (Rhode and Williams, 2007).

2- Attitudinal Barriers, these refer to women who conform to traditional feminine stereotypes are often liked but not respected: they are considered soft, emotional, and unassertive, and unable to make tough decisions, likely to be seen as passive, reserved, and lacking in ambition, and frequently viewed as over-emotional (Ely and Rhode, 2008). On the other hand, women who adopt more masculine traits are often respected but not liked: they are seen as domineering, strident, and cold, they might be described as 'Dragon Lady'. Consequently, many females internalize this stereotype, which creates a psychological glass ceiling, where they see themselves as less deserving than men of rewards for the same performance and less qualified for key leadership positions (Rhode and Kellerman, 2007). With respect to that, Eagly (2004) stated that, although women have gained high leadership positions, as a result of the barriers identified above they remain rare because they face many obstacles. Two of these are labelled the 'Glass Ceiling' (section, 2.7.1) and the 'Glass Cliff' (section, 2.7.2). These will be explored later in the thesis.

3- Occidental view toward female leadership in the future: this refers to the many stereotypes that have been created with respect to women's leadership, which emerged as an outcome of the patriarchal bias, where males dominate organisations and in turn control females in work, which prevents their advancement up the managerial ladder (Neilsen, 1990). The same author stated that confronting these stereotypes requires understanding women's characteristics, where women have different strengths and possibilities as leaders. Regarding this Vinnicombe and Colwill, (1995) claimed that half of the jobs in Europe will be occupied by women in the future. This is also confirmed by, the 'Fast Company' magazine as cited in Hefferman, (2002) that the future of business will rely on women. However, Stead and Elliott (2009) stressed that there is inequality between men and women in pay levels, also they are still rare in leadership positions, where although they represent %45 per cent of the UK's workforce, just 1 in 10 obtain senior positions.

The organisation, in order to prosper, must be proficient in planning and utilization, and it needs to use resources in an effective way which involves both males and females. Inevitably, the neglect of women or failing to use them effectively will cause the organisation to lose in two ways. Firstly, it does not benefit from the potential that females might have in this time of movement toward globalization; secondly, the organisation will not obtain a good return from what it spends on training women (Appelbaum, et al (2003).

Even though there are few women in high positions in comparison to men, these men considered it as a threat that women might occupy more (Maitland, 2009). Hopfl and Matilal (2007) believe that the problem of women and leadership can be represented in the discrimination between male and female, where the organisations tend to devalue female notions. The same authors go further to suggest the

psychological reason for the fear of men about women is a female's ability to occupy the male's positions. In fact, men face difficulties in admitting that they could be lacking something. For that reason they suggest men are willing to see women leaders as men (castrated), where that makes them feel their masculinity is complete and they do not suffer any need. The authors also said that the male leaders consider the absence of the women in leadership positions as a reasonable and logical state, as they believe that leadership is a right of men and their kingdom. Consequently, women leaders will find themselves going along with this situation even though they may be aware of this disparity. They submit to these unwritten rules, in other words they may be allowed to play the role of leaders as long as they play it in the frame of masculine expectations.

Over the years mythical stories have considered males as heroes, which meant that women need to create their own success narrative. However, women in their quest to accomplish success need guidance and without it, they will fail to reach leadership positions, or they will rise at the expense of their femininity (Eagly and Carli, 2003).

Holmes et al (2003) pointed out that stereotypes are the reason for failure for some women leaders, where, it has been the assumption about their lack of abilities to manage the business sphere and the belief they have insufficient communication skills. Also, Stelter, (2002), pointed out that the number of women has been increasing in the workforce, and they continue to try to occupy leading positions. However, they still face many obstacles to being on the top positions in organisations (Dawely, et al, 2004). It is suggested that men outnumber women in the senior positions, and the opportunities for the latter remain limited (Eagly, et al, 2003).

According to the previous discussion, female leadership is still a controversial issue in Western literature. However, to obtain a clear picture for the female leadership topic, this research needs to continue to investigate the view towards female leadership in Arabic literature.

2.3.2 Women in Arabic Literature

The Arab countries comprise twenty three countries. They are: Lebanon, Syria, Iraq, Jordan, Palestine, Kuwait, United Arab Emirates, Qatar, Bahrain, Saudi Arabia, Oman, Yemen, Comoro Islands, Egypt, Sudan, Djibouti, Somalia, Libya, Tunisia, Algeria, Morocco, Occidental Sahara and Mauritania. Although, these countries share Arabic language, Islamic religion and a social life founded on the patriarchal type that dominated the status of women, each country has distinctive features due to their local cultural, and the interpretation of Islamic instructions, consequently each country has a distinct identity (Tohmé-Tabet, 2001).

The status of women in the Arabic world had weakened in 1900s, where the majority of them were prohibited from obtaining an education. This status might be associated with the end of Ottoman occupation where this period was a backward step for women (Fshakh, 1996). Women in Arab society are considered just as a help factor for men because of two reasons. Firstly, the type of women's work is less specialized and less productive than men, and secondly, women's work creates many disadvantages for the family consistence in the Arab society (Hassoun, 1993). This section includes two themes which are; firstly, the roles of Arabic women and secondly, the view of Arabic Feminists.

4- Firstly, the roles of Arabic women

Ibrahim (1977) from Egypt explained that the choice of Arab women of business was subject to the will of men. In the context of transformation, which has continued and is still going through the Arab family in traditional society the role of women involves two roles. The one which is the traditional role as wife and mother, and the other, the role of a working woman, which they have obtained in recent decades. She goes on in her argument: the Arabic women found themselves dealing with the society within these two roles; it creates a lot of strain. It can be said there is a sort of a

contradiction, the traditional role requires staying at home and restricts women by cultural constraints, while the modern role requires going out. They are wives and mothers who do all the household work and look after the family but they are a lower status than men whilst being woman workers. Thus, Arab women are suffering from conflict, and a clear distinction between the two roles, and face many difficulties due to the culture.

Despite the development of women's role in Arabic society, which coincided with the development of the education sector and industry, their role at work has not changed (Ammar, 1983). Abo Zaid (1988) stated that the traditional ideas and beliefs continue to control the culture of Arabic society. Despite this, women have been provided with more opportunities to join the workforce, and on this account, they have to combine of the responsibilities of work and home (Awad, 1995).

Radwan and Bayoumi, (1995) explained that the problem is the view of society in general and men in particular to women and their ability to be a leader, where it is still claimed that leadership is unsuited to women's nature and their composition of biological and psychological composition. Arab countries, since the beginning of the seventies started to recognise the need to involve women in development, where without it they are wasting nearly a half of human resources (Saleem and Al-Bizri, 1999).

Three factors were highlighted which helped Arabic women to advance in work. Firstly, economic changes; where the integration of the Arab economy in the world economy highlighted the importance of women's work as the need for development. Furthermore, the evolution of women's education, and the existence of automation enabled women to work without the need for physical efforts. Moreover, the increase in the volume of unemployment and increasing poverty rate had pushed women to work to improve the living standards (Allia, 2004). Secondly, political changes, where the

importance of women's roles in developing the Arabic countries had become an interesting issue for Arabic governments. This was highlighted in many of the political speeches, and formed many organisations which focused on women's issues, but there are differences between the countries according to their government's principles (Al-Fakeh, 2006). Thirdly, social changes, where the conflict between women and men in Arab society a part of women's experiences in the world, had been affected by the movement for gender equality, and the factors of globalization, and cultural opening (Zayed, 2000).

Secondly, the view of Arabic Feminists

Feminist writers in the Arabic world emerged from the beginning of the twentieth century in Egypt, Syria, and Lebanon. Arabic feminists, who were educated in the West, into two categories. Firstly, those who considered men as enemies, such as Fatema Mernissi from Morocco. Her view was that males dominated the public spheres, and women were just in the private spheres and if the latter enter the males' spheres, the latter would be exploited by the former. On the other hand, Heba Rauf from Egypt asserted the necessity of reinterpretation of Islamic instructions, but she did not believe that Arabic women should mimic women in the Western society to obtain solutions for women's problems (Boullata and Trends, 1990).

Although there are feminists in the Arab world, they have different perspectives because they have been educated in different systems such as Islamic institutions 'Al-Azhar' in Egypt and others in the West. The opinions of Muslim scholars have a significant impact on the status of Arabic women, and included two views. Traditional scholars such as the Shikh Abdel Aziz Bazz from Saudi Arabia (1912-1999) were against women's work and considered it counter to their female nature (Bazz 1988). The modern view can be represented by AlGazali (1917-1996), Alqaradwi, Al-Thtawi and Amen from Egypt, Al-Bstani from Lebanon, (Sidani, 2005). These male scholars

supported women and argued for their rights. They criticised the traditional as they argued that Islam confirmed the equality between both genders (Al-Gazali, 2005). The roots and norms of Arabic societies belong to tribal traditions; these traditions involved the male's domination and patriarchal protection and the beliefs that women could not be leaders and their roles inside the house and serving the family (Al-Qaradwi, 1998).

Even fifty three years ago in Libya (Al-Hassi, 1957) the male writers was saying that the best feminists are those who have taken no extremism, which was in keeping with the principles of Islamic legislation and does not contradict the process of development. Even in Western literature there were few who talked about feminism in the West in that period and it is noteworthy that in Libya there were some ideas emerging regarding feminism that pre-dated those in the West – even though Western countries were considered more advanced in comparison to Libya.

The findings of the Libyan feminist author Arebi (1994) from her study of nine female writers in Saudi Arabia, suggested three reasons for the difficulty in adopting Western models for the Arabic feminist. They are: firstly, Muslim women do not consider the family and kinship ties as a hindrance; secondly, there is a resentment of the West's identification of the problem of Muslim women as a religious problem. Thirdly, wages have not necessarily functioned as a liberating force in the sense identified by Western feminists. Arabic feminist women do not have to be anti-Islam (Abo-Almjd, 1999).

The Jordanian feminist writer, Al Kharouf (2000) in her study of the factors which influence the employment of women in Amman found that, although most Jordanian women value work and motherhood, the latter tends to be their priority, where they believe that motherhood is one of the most important roles in their life.

With respect to the obstacles for them, she stated that culture is the main problem, not Islam, since Islam a long time ago gave women the right to share in ideas and

decision making. She went further to say that, the specific interpretation of Islamic instructions as utilised in Jordan is a front for enforcement of traditional and patriarchal values. The same author stressed that there is discrimination against women, for example; higher resistance to employing females, due to the additional costs of associated with women employees.

The Egyptian feminist Ra'oof (2006) from her political perspective agrees with Arebi (1994), stating that women have an important role in reforming their society. She invited woman to find the opportunity to create positive change, not only through political participation, but at the level of society as a whole.

Abdalla (1996), in her illustration of Arabic society's perspectives, said that, even though there is a shift away from some traditional stances, there is a general belief that the fundamental place for women is in the home; and their main job is to care for children.

The norms of Arabic culture, which are sometimes based on tribal not religious beliefs, set limitations on the abilities of Arabic women to share in the economic development process in their societies (Sidani, 2005).

This is supported by the findings of feminist researchers such as Mustafa (2003), who stated that although women in Egypt tend to participate in work, they are expected to work in education, health, and at the lower level of organisational hierarchies. Arabic women need to work harder and make extraordinary efforts in order to reach the senior leadership roles (Kattara, 2005). Alamky (2007) added that besides the content and structure of gender discrimination over levels and quality, there is also the internal mind-set which gives men preferential treatment, and an underlying acceptance of their leadership, from males and females alike.

The female authors, Abo Rabia and Oplatka (2008) used narrative methods to study six Muslim female supervisors. They stressed that Arabic traditions have a strong

impact, often influencing legislation. Arabic culture is often constructed on the basis of men as leaders. The same authors go on to say that Muslim women seem to conform to these cultural values. In the same way AlKharouf and Weir (2008) draw on their empirical findings about the role of women in employment in the Arab Middle East to suggest that there is generally positive attitude towards the employment of women, yet their husbands can still be involved in employment decisions, such as the type of the work. However, there is slight preference for females as managers.

As already mentioned, the interpretation of Islam and the government have a significant impact on women's role in society, and in turn in female leadership, but as Libya has a different regime, Libyan women might have a different situation. The next section puts the spotlight on Libyan women in order to explore the factors which impact on female leaders in senior positions.

2.4. Women's status in Libya

The previous section illustrated the situation of women in Arabic countries, where, this can be used as a basis for focusing more on the situation of women in Libyan society.

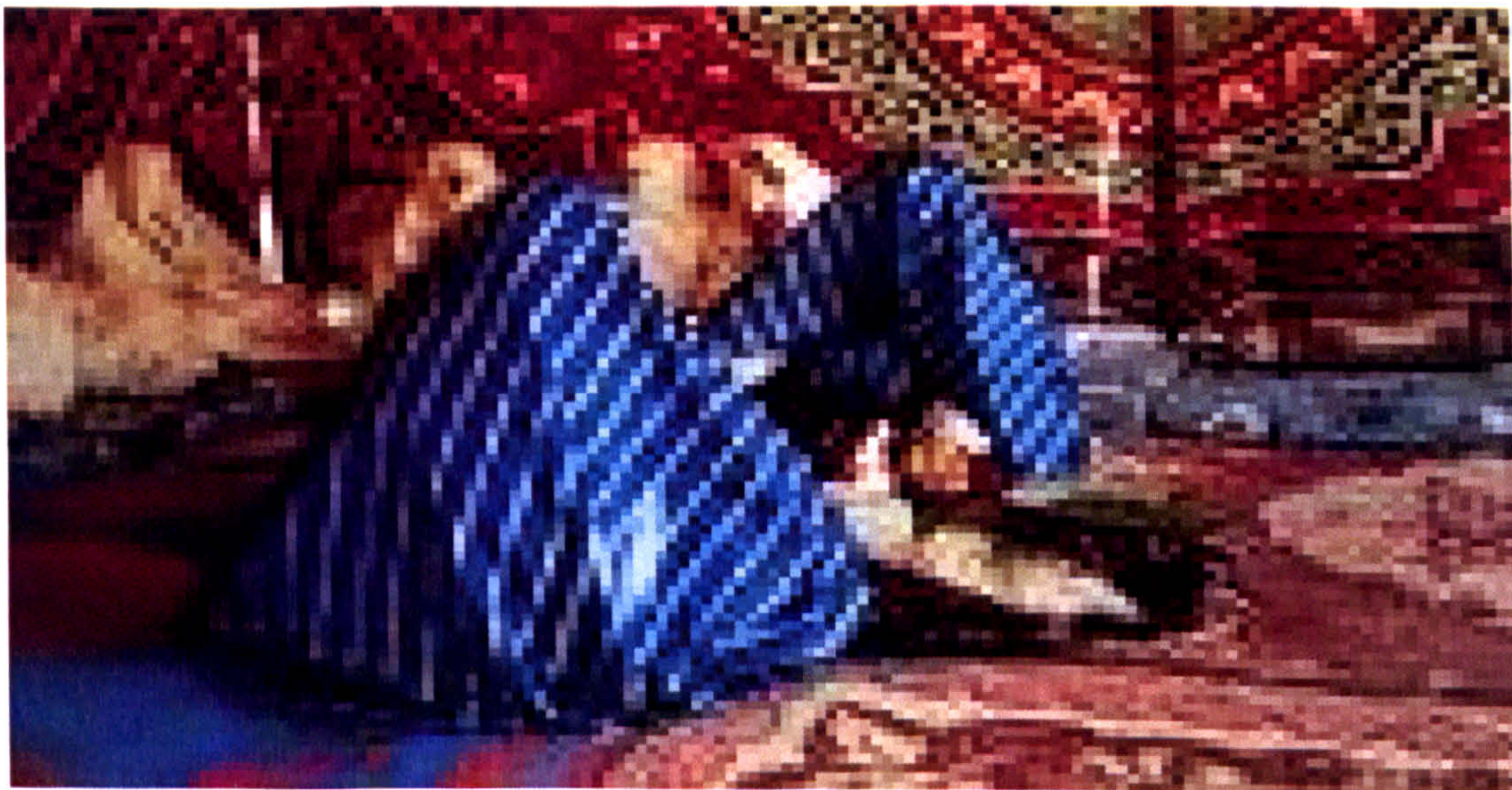
The Libyan context has been demonstrated in first chapter (section 1.3), which provides the back ground to Libya. In this section the spotlight focuses on the situation of Libyan women as illustrated within the literature, and that provides the researcher with deep understanding of the status of Libyan women as leaders.

The researcher has divided the section into two periods which are women's status before 1969 and after it, the justification for it, belong to the obvious difference of women's status within the two periods.

2.4.1 Women states before 1969

As has been explained in the first chapter section (1.3), Libya was occupied 1911 by Italy, and in 1943 it came under the rule of Britain and France. Libya had no schools and education till 1895, was the education in mosques so-called (Alktab), however girls had no opportunity to obtain this type of education (Al-Gmati, 1984).

In the 1940s, the opportunity of education in Libya became infrequent as indicated in educational statistics from 1943, only 16 Libyan males held a university degree. The illiteracy rate for men was 96% and 99% for women (Al-Houat, 1985). The position of Libyan women was limited to home with her responsibilities towards family members and where they did the house work as illustrated in the next picture.



Even when they went outside the house they had to cover their selves and it was



rare to find Libyan women outside without wearing the Libyan traditional robe, so-called (Al-Frashia), as illustrated in the picture.

Some laws emerged in Libya that imposed male and female education, which created a slight change in the direction of society toward female education. Only a small number of women obtained an education when studying nursing for a year. However,

they did not work in hospitals but just worked as midwives at home (see the next picture of Libyan girls with their teacher who highlighted by red circle in the right in the nurses graduation photo of 1940).



On 24th December, 1951, Libya obtained independence and was governed by King Idris. However, it was unable to benefit economically from independence and was considered to be below the official poverty line. There were a small numbers of schools for girls compared to boys, of which there also were few. Libyan society was controlled by the patriarchal system where discrimination between the genders was clear. Libyan girls were not allowed to leave the house, or the domestic sphere and they were focusing on their future role as wives and mothers (Fshakh, 1996).

In the 1950s, education became compulsory until the end of primary education, but the impact of these laws did not exceed 10% due to continued domination by patriarchal society. Cultural change was also considered a threat to the stability of the relationship between both genders in Libyan society (Habib, 1981). According to the Report of the Secretariat of Education in the era of Al-Fateh Revolution (2009, pp.12-13) the percentage of girls in the primary education in 1953 was 13.4%, in 1964 it reached 20.4%. Libya also hosted the Conference of Ministers of Education on 9th April, 1966 which highlighted the problems of education in the 1960s, such as lack of human and material resources. Even though a number of laws emerged in the 1960s, such as the right

to vote, own, and manage of property, these rights were exercised by few women (Ham, 2007).

Examples of women pioneers in the West have been given in section (2.3). Interestingly, the history of Libyan women also highlights a few women who sought to develop women's role in Libyan society. They established a number of women's associations in the 1950s, in order to improve the status of woman's situations, socially, politically and education. They saw education as being the best way to improve the situation of women, which was the most important goal of these women's associations. Examples of Libyan pioneers are Hameda Al-Anezi, (1892–1982):



At the time when the Turkish people were dominating Libyan men's view towards women, she started to address Libyan families in relation to the importance of the education of women in the magazine 'The picture of Libya' (1923-1929). She opened a classroom in her home to teach girls, contributed to establishing the first centre for nursing and teachers in 1960, and established a "Women's Association" in 1954, which was aimed at the advancement of women culturally, socially and morally (Al-Abidi, 2005).



Khadijah AlJahmi (1921-1996) was first anchorwoman and hosted a programme about women called 'Rukn Almarah' meaning (Women's corner). Also she established a magazine called 'Almarah' (The Woman) which dealt with women's issues,

and furthermore she established a magazine which was called 'Al-Amel (The Hope) for children. Before she died she was concentrating on writing about women's issues (Piazza, 2005).

From what has been mentioned the status of women in Libya started improve in the 1960s. However, Bianco (1970) stated that in Libya before 1969 there was not only a high rate of illiteracy, but also the infrastructure of education had been destroyed. From previous discussion it appears that Libyan women did not contribute to the socio-economic activities and politics until the Al-Fateh revolution 1969.

According to what has already been mentioned, it appears that there were similar challenges faced by Western and Libyan women in the first half in the 1900s.

2.4.2 Women status after 1969

This section introduces three themes which are; firstly, the impact of the Al-Fateh revolution on Libyan women, secondly, the impact of Libyan laws, and thirdly women's status after the millennium.

Firstly, the impact of Al-Fateh revolution

Since the Al-Fateh revolution in September, 1969, by the Libyan leader Muammer Al-Gaddafi, Libya has undergone a significant change and this shift has also included the situation of Libyan women. In spite of the Bedouin roots of Al-Gaddafi, (it was assumed that he would adopt the tribes' perspectives which preferred males than female) he considered the Libyan women situation at that time as anachronistic (Metz, 2004). His perspective toward women is progressive and he believes in equality between male and female (Piazza, 2005). In the first conference of women in Libya on 25th July, 1970, Al-Gaddafi stated that women must have their rights, which will provide them with the ability to undertake their role in Libyan society. He stressed that Libya cannot develop if half of society which represents women is powerless. He called for the creation of the Women's

Union, where all Libyan women should be members. The character of the Arabic leader Gamal Abd-AlNasser influenced Al-Gaddafi, who also was a supporter of women (Simons, 1999). Al-Gaddafi believed from his view of socialism that creating changes and developing Libyan society requires believing in the importance of a women's role (Al-Zhri, 1985).

Libya united with Egypt and Syria in 1973 to create development, and some simple programmes which aimed to enlighten Libyan women in the social and political issues. Al-Gaddafi in his meeting on 5th July, 1973 with the women's union in Cairo, expressed his astonishment about the concerns of status of women due to a lesser development in Libya at that time in comparison to these countries, but he confirmed that Al-Fateh revolution would support Libyan women and help them to obtain all their rights in a matter of time (The National register, 1985). In another meeting with Germany's Deutsche Villa Radio on 18th March 1982, he stated that the new situation of Libyan women could not be subject to a referendum, because it might be rejected due to the culture of Libyan society. Also, Al-Gaddafi said in an interview with the Europe magazine on 1th October, 1985, that Libya would be a foundation of freedom with regard to the role of women and this required many efforts in developing women's status (The National register, 1996).

In spite of the fact that Al-Gaddafi was impacted by Gamal Abd-AlNasser, his perspective on socialism was different. Al-Gaddafi in his explanation to the Third Universal Theory in the intellectual seminar in 26th October, 1972 stated the world contains two theories: capitalism and socialism. Libya is part of the Arab World within the developing countries and has adopted the ideas of others.

However, these theories are incompatible with the nature and circumstances of Arab societies, as there was a need for the emergence of a third universal theory which is compatible with our religion and history, customs and traditions of the community. Al-Gaddafi in his speech pointed out: "As president Gamal Abd-AlNasser said, we are

responsible for the construction of our society”, women’s issues were the main focus in the third part of Al-Gaddafi Green Book.

The socialism which was proposed by Al-Gaddafi in his introducing of the Third Universal Theory within his Green Book, does not consider the biological differences between women and men as a reason which prevents women from participating in society in different activities (Obaid, 2000). Al-Gaddafi has persistently supported women’s participation in all different fields in Libya and has produced the Army faculty in Tripoli in 1979 (as illustrated in the next picture), but the idea of women as soldiers in Libyan society remains uncommon due to Libyan culture.



Al-Gaddafi’s perspective toward women and his support and trust in them is shown clearly as they go along with him on his formal visits to other countries.



Secondly, the impact of Libyan laws

Three months after the Al-Fateh revolution, the Libyan government granted women equality with men under the law (Ham, 2007). It seems that the support of

The Green Document of Human Rights, law number (20) 1991: which includes

- 1- Equality between men and women.
- 2- The right to live freely and in peace
- 3- The right to citizenship.
- 4- The right to education and selection of appropriate work.
- 5- The right to child care.
- 6- The right of women to marriage and divorce.
- 7- The responsibility of every citizen for defence of the homeland.

The product of this significant change in Libya created many Libyan women who now have important roles (Al-Abidi, 2010), for instance:



Dr. Aisha Al-Gaddafi 1976 who is the daughter of the Libyan leader and she is also a lawyer and holds the position of the President of 'Waa Etassemo' association for the charity works and women affairs. She organised many international colloquiums in Libya with respect to women issues.



Dr. Fowzih Shlaby, has held many leadership positions notably as Culture Minister (1982). She became the administrative committee member of the Revolutionary Committee on Information and she is the first Libyan women who became the Assistant Secretary of the General People's Committee for Information and Culture, guidance and Revolutionary (1987).



Dr. Najat Al-Hjaje, is the ambassador of Libya to the United Nations and President of the fifty-ninth session of the Commission on Human Rights at the United Nations as the first woman ambassador to the United States.

Thirdly, Libyan women's status after the millennium

The implementation of plans for economic and social transition led to an increase in the importance of the role of women in Libyan society. Also the development of education and expansion in various sectors that accompanied the development of Libyan society made women's work acceptable, as well as becoming an urgent need for the process of economic and social development which is similar to Arabic women (see section 2.33. the roles of Arabic women). The incorporation of women in development has been considered the main item in a framework of creating change and development, and it became obvious that the importance of their involvement in economic activities, social and political participation, was considered an indicator of the development progress.

Accordingly, this research into Libyan female leadership requires an understanding of the social and political framework for that social change where the development of women's status, such as obtaining high education, training, and modification of some laws which supports them in all fields of work is not sufficient to help them to reach senior leadership roles.

After lifting the economic embargo on Libya, Libya needed to strengthen and develop its economy along the lines of other countries and therefore it needed to use all of its resources especially human and take advantage of both genders. The objective of this section is to clarify the impact of social change in Libya after millennium on women's leadership.

Libyan women also comes from many officials in Libya, where it was pointed out by Saif al-Islam Al-Gaddafi in his lecture at the American University on 5th May, 2010, that Libyan women have an effective role, and Libyan law has no discrimination between women and men in the field of work.

Al-Gaddafi's effort had impact on Libyan laws, where many of Libyan laws were modified in order to give women many rights based on the Qur'an, and the third chapter of the Green Book of the Thirdly Universal Theory. The following some of these laws.

Law number (58) 1970: on working hours, pay, leave, bonuses, and prevention of giving women hazardous work.

- 1- Equality between men and women in working hours, pay, leave and bonuses.
- 2- Consideration of the nature of women in avoiding giving them hazardous work.
- 3- Consideration of working mothers and their needs for nursery provision.

Law number (7) 1989: on equality at work and remuneration, elimination of discrimination in employment, women's political rights, and the nationality of married women.

- 1- Convention of equal remunerations.
- 2- Convention on the elimination of discrimination in employment.
- 3- Convention on the elimination of all other forms of discrimination against women
- 4- Convention on women's political rights.

Law number (8) 1989: on the right of women to take leadership positions:

According to this law, Libyan women have the right to holds leadership positions, which were once the monopoly of men.

Law number (9) 1994: on women in the legal profession.

According to this law, Libyan women have the right to positions in the legal profession, which was once the monopoly of men.

Change is a continuous process. It is a fundamental feature for the social existence of any society, where the society is going through the development in its various activities, social, political and economic. Social change aims to liberate individuals from rigid traditional roles, but, society does not change unless individuals change their behaviours, both males and females, through awareness and development of their skills and enhancing their self-confidence to create a better future (AL-Joulani 1993).

Al-Doks, (1996) pointed out that social change is a phenomenon common to all societies, regardless of their level of development, urban or rural. Modern change is not automatic, but it is usually under guidance and in accordance with plans, by the use of modern methods and means, in order to achieve development. The same author goes on to say that regardless of the change, whether positive or negative, it is still essential to any society. It might happen suddenly, like a revolution, for example Libya after 1969, which creates radical change or, it may be in the form of a partial and phased process for instance, after lifting the economic embargo on Libya.

With respect to this research there is link between the leadership phenomenon and social change, where the former has many sides and the social side is one of them. As well as this, leaders contribute to creating social change, as they are considered dynamic force for the change that occurs in societies (Othman, 2004). Although the phenomenon of leadership is often associated with men, the reality is that many societies may also change due to women's leadership (Basher, 2002). For example, there are many societies which have undergone a significant social change in the role of women, which in turn have contributed to the development of society, due to the existence of women leaders, such as Aisha Al-Gaddafi and Benazir Bhutto.

The factors which have caused social changes have been classified by Black (2008) from Libya into five factors. Firstly, the human factor is the primary source of social change, for instance personalities such as Al-Gadaffi, Mandela, Gandhi, are clear

examples which confirm the human role in the events that change societies. Secondly, wars, and revolutions cause change. Thirdly, the abundance or the scarcity of natural resources leads to the creation of social change for example, the Oil in Arabian Gulf. Fourthly, technical factors, availability and use of modern technology such as the machinery, equipment and material, bring about change in the societies, where it is noted that inventions, are not used much in traditional societies. And fifthly, cultural factors, alongside the change in society caused by the development of inventions. The cultural influence might be represented in tools such as the Internet, or it may be in the ideas or habits of ordinary people. The cultural proliferation is the most important and main source in creating social change. It has been argued that all change factors arise from human activity, and overlap and are integrated together to create social change (Al-Attiyah, 1983).

The discussion of social change and its influence on female leadership requires clarification of the contribution of education as a cultural pattern of social change which creates new cultural values (Al-Howat; 1993). Education has evolved markedly in Libya after 1969, where it is no longer considered against the traditions of Libyan society, and religious values, but some Libyan families, especially in the countryside prefer to obtain benefit from their children through employment in agriculture, commerce or at home for girls. However, this view has changed and it exists only in some remote villages (Al-Howat; 1996 b).

Libyan society has been undergoing a significant shift socially, economical, and politically. The change in the economic structure from the traditional society of agriculture and pasture led to creating numerous economic activities, which have been associated with an increase in the participation of women. The Report of the Secretariat of the Popular Committee for Economic Planning (2009)' pointed out that, the rate of women's economic activity was 4.15% in 1964 and arrived in 2009 at more than 35%,

that is associated with an increase in the rate of per capital income. Also, the increase of the rate of migration from the countryside to the city, which was 23% in 1961 and reached 81% in 2009, was accompanied by an increase in the proportion of educated females. However because of the lack of many issues, for instance:

a) A clear legal basis which not only exist in general legislation, but which is enforced to help women to overcome their difficulties.

b) Establishing economic institutions for business women.

c) Government participation in economic activities with business women to support them and to help them to adapt to the development of the challenge of globalization.

Consequently, business women in the private sector represent no more than 20%, and the cause of this limited proportion is due to many reasons. For instance, the difficulty of the procedures for obtaining licenses to run a business and also the difficulty in obtaining financing, the lack of specialized centres for training in management in private sector, and the lack of private institutions for technical advice about private work.

Another report from the popular committee of the general social affairs in Libya, 2009 announced that Libyan women have entered many sectors such as the police, army and judiciary, where women in some Arab countries cannot enter. Recently, women in Libya have also entered into the private sector. For instance; in private schools, sewing workshops, and pharmacies, but this category is still limited. It can be said that the concept of business women is not yet created in Libya as it in other some Arabic countries such as Lebanon and Gulf countries.

Despite all of these changes in Libyan society, women are still rare in senior leadership roles. Consequently, in the study of female leadership and the difficulties they face becoming leaders and after becoming leaders, it is necessary to focus on the reasons, not on the results in the form of numbers and ratios which are insufficient to

give indications and clear explanations of reality. It is not enough to know the proportion of working or not working women, as well as the proportion or percentage of women who leave work, or to list the laws and legislation that supports women. All of these do not mean that women's leadership does not face problems. Good research into leadership is to detect problems and determine the reasons, which requires using qualitative approach, and interview to obtain sufficient information (Alabani, 2009).

After the review of women's status in Western and Arabic literature the questions which rise here regarding the difficulties which may face women when they seek to occupy leadership position, and thereafter become leaders in both West and Arabic countries, which will be in the next section.

2.5. Exploration of gender in leadership literature

Gender has an important influence on leadership development (Yukl, 2008) because individuals have different perspectives in respect to the leadership and gender (Bass et al, 1996). The relationship between gender and leadership has been studied by many researchers, because gender is mostly the reason of the discrimination between women and men in different societies (Fletcher, 2004).

The two dimensions of gender, which are 'masculinity', and 'femininity', reflect the difference between the characteristics of men and women which appear very clearly in leadership roles (more explanation in section 2.5.1) (Chapman and Luthans, 1975), Traditional theories of leadership have connected the male gender with the success of leadership, as reflected in the 'Great Man Theory' of leadership (more details about leadership theories will be discussed in the next chapter) (Weiss, 1999),

There were trends to describe gender stereotypes and attitudes towards women's leadership. They have focused on three axes which are, comparing males and female leadership, comparing the extent of the satisfaction of the subordinates who have men

or women as supervisors, and the levels of success of both genders (Dobbins and Platz, 1986). There are three explanations for gender differences, they are: biological explanations, socialization explanations, and cultural explanations. The socialization and cultural explanations have generated more interest than the biological ones. Both socialization explanations and cultural explanations are considered "*The most accepted explanation for gender differences*" (Weyer, 2006, p. 443). In spite of the fact that the influence of gender on the behaviour of leaders has been researched, the findings of the research studies remain unclear and obscure (Wyse and Vilkinas, 2004). These studies have focused on different issues.

2.5.1 Leadership comparison of women and men

The debate about the comparison between female and male leadership as a gender issue appeared in the end of the 1970s, and considered as one of the key features for contemporary leadership discussions (Eagly, 2004).

Rosener (1990), from her feminist perception, stated that women possess values, characteristics and behaviour in their leadership styles which is different from the traditional styles, which involves control and autocratic leadership by men. The findings of research studies have indicated the behaviour of woman is collaborative and educative. Rosener also stated that women within non-traditional leadership roles support the organisation in some work environments, and increase its opportunity for surviving in today's changeable world. Other debates proposed that the main focus with male leaders is to achieve the aims and they tend to be autocratic leaders. In contrast, female leaders focus on the facilitation of interaction with their subordinates and they seek to make them satisfied (Rosenthal, 1997).

With respect to that, Rigg and Sparrow (1994) asserted that female leaders tend to emphasize the team approach more than males, whereas the latter tend to lead by

paternalistic and authoritarian methods. The outcomes of two studies which were conducted in the UK to investigate the leadership construct in two major public organisations revealed that females were identified with transformational components, while men were identified with transactional components. These findings have an important impact on the practices which link with assessment and development of leadership in organisation (Metcalf, 1995). Female characteristics provide organisations with advantages of their leadership, such as their tendency to use participation and democratic leadership (Wilson 2002). Bass et al, (1996) who are the key authors of Transactional and Transformational leadership theory (see second chapter section 3.3.4), found from their survey that subordinates rated female leaders higher on the transformational leadership dimension than male leaders. The same view was suggested by Yammorian et al (1997) who stated that women leaders tend to develop their subordinates and consider their relationships with them are important in achieving success. This emphasises the individual considerations factor of the transformational leadership style. Oshagbemi and Gill (2003) were in agreement that women tend to use a transformational leadership style, whereas men tend to use transactional leadership style.

Eagly et al (2003), in line with what had been said, were based on their meta-analysis of 45 studies based on Multifactor Questionnaire (MLQ) that women possess qualities which make them suitable for leadership as they have superior qualities that reflect within their transformational leadership style. The characteristic of both males and females has been categorized, where men are associated with: individualism, control, assertiveness, domination and skills of advocacy, whereas in contrast, females are associated with traits such as empathy, community, vulnerability, collaboration and skills of inquiry. Both categories have been socially ascribed by culture to help understanding of male and female (Fletcher, 2004). Women's characteristics reflects the

Transformational and the participation leadership theories, which are more likely suitable to find solutions to problems and face modern challenges, as it involved the participation from the all individuals in the organisation (Thamhain, 2004).

Many authors have supported the idea that females have feminine characteristics, which provide them with the ability to be good listeners and strong communicators and negotiators (Chow, 2005).

Metcalf (2006) distinguished between male and female leaders and stressed that the outcomes from some studies of male and female executives in the same age, job and education were that female leaders prefer to use a transformational leadership style more than males. Also, they motivate their subordinates to use their abilities in order to achieve the group aims. Furthermore, female leaders are more interactive, they encourage others to participate by sharing information and power with them, and enabling them to become more effective. Moreover they tend to create situations which give the subordinates a good feeling toward themselves, their performance and their work, and make subordinate feel they are an important part of the organisation by sharing the setting of strategies and aims.

In spite of the fact that there are many research studies which have been conducted to investigate the differences between male and female leadership style, the consequences are not yet fully clear (Kark, 2004).

2.5.2 Female qualities from the feminism view

In spite of the fact that women possess important qualities, for instance cooperation, receptivity, and a caring orientation, which becomes important in creating organisational change (Vinnicombe and Colwill, 1995), individuals react in a different way toward leaders, according to the leader gender. In other words, both men and

women show a strong preference towards male leaders, and find this situation more satisfying (Russell and Stone, 2002). Also, Helgesen, (1995) stated that in spite of the fact that women engage strongly in their duty toward the household and children, they are performing their careers in a leadership role sufficiently. She added that they might be better than male leaders, but others do not consider them in the same level with male leaders. Furthermore, other authors highlighted that females possess extremely valuable psychological qualities, which are relevant to leadership and that they rely on relationships, encouragement and support (Pounder and Coleman, 2002).

The leadership argument has often connected leaders with the subordinates as the former normally depend on the latter to achieve the goals (Vecchio, 2002). Hence, it is not surprising that attention is given to the way that leaders deal with the subordinates (McColl-Kennedy and Anderson, 2002).

It has been said that leadership can create potential change in organisations, when the right individual is set in the right position at the right time disregarding the gender discrimination (James, 1998). Powell, (2008) suggested that, the reason for the rarity of women in a senior positions, which call "sex structuring of organisation", is that male behaviour is often privileged over female behaviours even though there is no difference between them. Consequently, women face many difficulties becoming a leader and after becoming a leader; even their abilities and performance may continue to be devalued.

Intriguingly, reading the previous studies had an impact on the researcher where it helped her to build a wide background about gender issues. This helped her to attempt to investigate the experiences and perspective of Libyan female leaders in senior role. However, women who are seeking to occupy senior careers still need to overcome cultural obstacle (Foster, 1999) which is the next debate.

2.6 Exploration of culture in female leadership literature

A national culture has an impact on an organisational culture, where history produces the obstacles which the individuals face within the context of their national culture. Consequently, studying organisational culture cannot be done without involving the national culture. However, limited studies have been conducted in the field of Human Resources that address the organisational and national culture realities of female gender (Stanley, 2009).

Libyan culture has already been discussed (section 2.4.3). In this section display is a deeper explanation with respect to culture which includes organisational and national culture. The main justification for studying culture is that it will help in finding the answers to the research questions and investigate whether Libyan culture has an impact on Libyan female leaders during their search to obtain leadership positions, and when they occupy them. Culture has been defined by the American Psychological Association (2002) as *“the belief system and value orientations that influence customs, norms, practices and social institutions, including psychological processes ‘language, care taking practice, media and educational system, and organisations”*.

Furthermore, culture has been defined in Business Dictionary as *“Broadly, social heritage of a group (organized community or society). It is a pattern of responses discovered, developed, or invented during the group's history of handling problems which arise from interactions among its members, and between them and their environment. These responses are considered the correct way to perceive, feel, think, and act, and are passed on to the new members through immersion and teaching. Culture determines what is acceptable or unacceptable, important or unimportant, right or wrong, workable or unworkable. It encompasses all learned and shared, explicit or tacit, assumptions, beliefs, knowledge, norms, and values, attitudes, behaviour, dress, and language”*.

(leaders) (ibid, p. 98), with respect to Arab countries this distance is very high (80) on the culture scale.

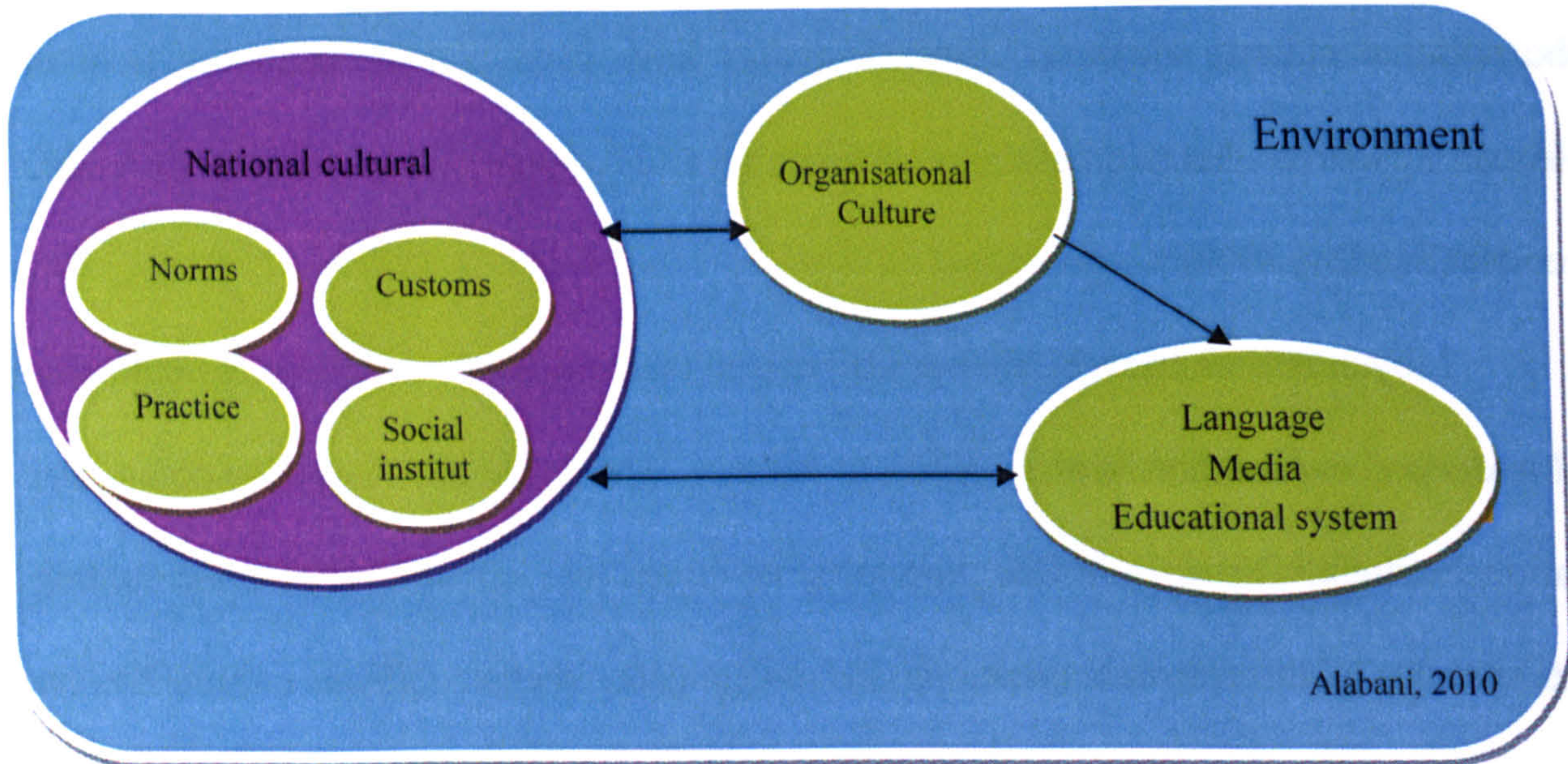
Secondly, Individualism distances index (IDV) individualism versus collectivism: *“individualism stands for a society in which the ties between individuals are loose: everyone is expected to look after him/herself and her/his immediate family only”*. Collectivism *“stands for a society in which people from birth onwards are integrated into strong, cohesive in-groups, often extended which throughout people's lifetime families (with uncles, aunts and grandparents) which continue to protecting them in exchange for unquestioning loyalty”* (ibid, 2001, p. 225), with respect to Arab countries this distance is (38) on the culture scale.

Thirdly, is masculinity (MAS), which reflects the distribution of roles between the genders, where it is important matter for any society. Hofstede found; the values of females different less among societies than the values of males. Male's values from country to another include a dimension such as assertive and competitive and maximally different from women's values on the one side, the assertive pole has been called 'masculine'. With respect to female's values are involves modest and caring and similar to women's values on the other, the modest, caring pole 'feminine'. With respect to Arab countries this distance is (52) on the culture scale.

Fourthly, uncertainty avoidance, it reflects the extent which the culture programs its members to feel either uncomfortable or comfortable in unstructured situations. These unstructured situations are novel, unknown, surprising, and different from usual. Therefore, the cultures try to minimize the possibility of such situations, for instance, strict laws rules and the measures of the safety and security. With respect to Arab countries this distance is (52) on the culture scale (Hofstede, 1984).

It appears from the previous section that both definitions focus on the national cultural which included many elements, and the organisational culture is one of them as illustrated in the next diagram.

Diagram (2.1) contents of the national culture



One of the well-known studies with respect to the culture is Hofstede since 1980, when his study began it included 66 countries, involved some Arabic countries: Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia and United Arab Emirates, which illustrated the impact of national culture on the organisational culture. In his study of culture, Hofstede, (2001) stated the importance of the role of the national culture in forming the characteristics of individuals, where the values of the culture exist and are steady for long periods, and where these individuals pass them onto the new generation.

Hofstede's study compared the values which relate to work according to five dimensions, which are: power distance, individualism versus collectivism, masculinity versus femininity, uncertainty avoidance, and long-term orientation. Firstly, power distance index (PDI), which refers to *"the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally"* where this defined from below (followers) not from above

Finally, long-Term Orientation (LTO) versus short-term orientation: it was found in a study among students in 23 countries around the world, based on a questionnaire designed by Chinese scholars. It is focused on dealing with Virtue regardless of Truth. The values which associated with long term orientation such as, thrift and perseverance, and having a sense of shame, whereas the values which associated with short term orientation such as, personal steadiness and stability, protecting your face, respect to tradition, reciprocation of greeting, favours, and gifts and fulfilling the social obligations. Both the positive and the negative rated values of this dimension came from the teachings of Confucius, the Chinese philosopher who lived around 500 B.C. However, the dimension also applies to countries without a Confucian heritage (Hofstede, (2001). But this study did not include Arabic countries. Twati (2006) found in his study about the influence of societal and organisational culture on the adoption of management information systems in the Arab countries which are Libya, Kuwait, Oman, Saudi Arabia, and United Arab Emeritus, that the power has strong impact on the Libyan culture; also Libyan society is highly dominated by males, and low individualism.

Other studies have concentrated on both national and organisational culture were; Graf, (2004), and Schwartz and Davis, (1981), who stressed that there is mutual impact between the social culture and the culture of the organisation. From the previous discussion, the study of national culture and the culture of the organisation is highlighted as an important issue in the current research context.

2.6.1 National culture

Culture has been mentioned earlier within section 2.4.3. The national cultural values have been studied and explained by many culture theorists where they argued

that culture has a significant impact on different aspects of life. Leadership is no exception.

Adler, (1993) research aimed to investigate women's barriers to advancement in the context of national culture. Her research focused on the managerial ladder in Tanzania. Using qualitative interviews, she concluded that national culture often impacted negatively on female leadership especially in senior positions in many countries. For instance Mexican women were expected to be supportive and subservient to men where their role in life is to serve others. Another example is a woman in China where their primary role is at home, when they work this causes conflict. With respect to Tanzanian women, they are prevented from reaching higher positions because of not being able to make social contacts which usually take place in pubs. This means that their male colleagues have an advantage as they have more visibility and access to information.

The same author pointed out three reasons that illustrate the impact of national culture on the female leadership. Firstly, education views, for instance women in North America are not traditionally motivated to study business. Secondly, geographical immobility, which is associated with high positions, is difficult for Malaysian women because of their family duties. Thirdly, companies' unwillingness to acknowledge women's success, where there is belief in the myth of women's lack of abilities and lack of management skills.

National culture has impact on the individuals, where this impacts on their organisational culture (Hyde and Williamson, 2000). Leaders give consideration to the values dimensions of their national culture (Robbins and Decenzo, 2005). With respect to it House et al (2002) stated that individuals belong to different societies, and each society involves many groups, and each group has its characteristics, which distinguish it from other groups. According to that, they have their own culture where the evolution of technology and telecommunications and transport enables them to communicate and

learn from and about each other with more ease. House and his colleagues (2002) studied global culture and leadership, in order to explore cultural values and practice, in different countries and their impact on organisational practices and the attributes of leadership. This study was based on questionnaires distributed to middle managers in 825 organisations within 61 countries. The main finding was that national culture has an influence on what leaders do and how leaders choose a leadership style which is favoured in their culture. In other words, leadership behaviour and attributes reflect the practices in the organisation, which in turn are a reflection of national culture.

Another study which was conducted by Osuoha (2002) relied on a questionnaire instrument to discover the relationship between national culture and leadership in Nigerian and US contexts. The study aimed to explain and evaluate the influence of the values of the national culture for instance, gender, age, religious belief, and educational qualifications on the leadership behaviours of business. The study involved 103 US manager and 108 Nigerians. The outcomes of it showed there are differences between the leader's style due to gender and nationality, which reflects that culture, is an important factor in the leader experiences and their perspectives. The author goes on to say that a 'good' leader in one culture might not be 'good' in other culture. For instance, the US culture prefers a democratic leader but that may be considered as lack of leadership skills in another culture.

The debate of the culture was with respect to the religion and traditions highlighted by Tomalin (2006) who found that Buddhism in Thailand involves gender hierarchies which have broader cultural impact on social attitudes that have disempowered women, where the reasons against women's development still need study. For example, she argued that the beliefs, attitudes, traditions, and values which come out of a patriarchal society and influenced by Buddhism itself.

Ending this discussion, with (Hutchings and Weir, 2006) who studied networking in China and the Arab World. They explained that the culture in both societies involve the networking through individual relationships, with respect to the Arabic countries so called Wasta (more explanation about Arabic culture 2.6.3, and about Wasta in section 2.7.3). This phenomenon has strong impact on Arabic organisations which might also be also have an impact on female leadership.

2.6.2 Organisational culture

The concept of organisational culture became popular early in the 1980s (Denison, 1996). Meryerson, (1991, p25) described it as “*the code word for the subjective side of organisational life*”. Organisational culture is described as a system of shared meanings that distinguish one organization from others (Schein, 2004).

Hickman and Silva, (1985) argued that organisational culture is a unit where its members in all levels share the same values regarding their organisation, and they pass on these values to new members in order to perpetuate the culture of the organisation. Organisational culture is carried in the minds of its members, it informs how they interpret what happens in their environment and how they react to it (Schein, 2004). There is no 'right' or 'best' culture for all organisations; there is an appropriate culture for an organisation, which can help it to cope with its business (Goffe and Jones, 1998).

A culture study by Nelson and Gopalan (2003) aimed to explore the relationship between the organisational culture and national culture. It included three contexts; India, Brazil and US, and was based on a questionnaire distributed to middle managers. The main findings were that the relationship between organisational culture and national culture is complicated where the former systematically replicate national culture. Also there are strong forces which direct this organisational culture in the same direction of national culture, an example of strong forces which can direct organisational culture in

the same direction as the national culture could justify the society's view toward women leadership, capitalism.

It has been suggested by (Goffe and Jones, 2006) that culture involves two dimensions which are 'sociability' and 'solidarity'. Sociability reflects the degree of friendship between the individuals that combines them in one group. It also relates to the emotions and feelings, where those people share things such as; opinion, ideas, and values. With respect to solidarity, it refers to the degree of the collectiveness which becomes high when people have a common purpose, and they seek to obtain the same goals by sharing cooperation to do missions and mutual interests.

Organisational culture was categorised by (Goffe and Jones, 2006) into four fundamental types; each type has both positive and negative aspects. Firstly, network culture, where sociability has a high ratio with a low ratio to solidarity. The individual in this type of culture is involved in friendship and social events, via, joining a social or sport club. In contrast, the negative side here is the formation of cliques which might impact on the work negatively. Secondly, mercenary culture which shows a high solidarity and a low sociability that creates competition amongst members. The negative side is that there is little cooperation in favour of personal benefit which makes the emotional contact very low inside the organisation. Thirdly, fragmented culture which is unusual and includes low solidarity and sociability, this gives individuals the freedom and feeling of their importance, yet when individuals abuse this freedom this type of culture suffers from selfish and secretive behaviour. Fourthly, communal culture which includes a high level of sociability and solidarity, which leads to innovation, high performance and team work.

Rollinson (2008) has suggested that four advantages can emerge from the sociability dimension. Firstly, individuals have high morale where they consider their workplace as a source of happiness and welfare. Secondly, it helps to foster team work.

Thirdly, people may be more efficient when they are working together and finally, it helps to encourage people to be innovative in their ideas. In addition there are three advantages that can emerge from the dimension of solidarity. Firstly, people are obligate to do their work, secondly, people are more stimulated to work to obtain their goals and finally, people's behaviour becomes more acceptable where they seek to obtain rewards. On the other hand, there are some disadvantages of solidarity. Firstly, it may create some to segregation of people who are not a member of the group. Secondly, it may create more focus in the goals of the group. This can be oppress individuals who are not in the group and do not share the organisation's goals.

With respect to women Martin, (2000) believe that organisational culture creates groups inside the organisation which are often dominated by males, so that women are more likely to be outsiders, particularly where gender is an important factor which is used to classify individuals into groups in the organisation. Solidarity might have a negative impact on women leaders, which has highlighted in the importance of exploring the existence of both terms in the current research.

2.6.3 The impact of Libyan culture on female leadership

It has been discussed in section 2.4.3 that Libyan social change after the millennium reflects how the status of Libyan women has been developed; the current section will concentrate on the discussion of the impact of Libyan culture on female leadership.

Two decades ago, it was said that although, the oil-based wealth has had a strong impact on change in the economic status of Arabic countries, Libya being one of them, but its impact on Arabic national cultures was very limited due to their cultures having originated from tribal roots (Abbas, 1990). The Libyan male researcher Twati, (2006) illustrated that Libyan society involves strong social ties which create an impact on the

relationships inside the work. Another Libyan male researcher Abu-baker (2005) supported this view by saying that Libyan society involves many customs and traditions where the main feature for its culture is the male domination.

Twenty years ago Al-Sabbagh, (1991) explained some difficulties which were facing women workers in Libyan society. These are as follows: customs, traditions, and women's family obligations. The role of Libyan women has many obligations towards the family and home without the help of the men, which forms an impediment to them.

In addition, traditions and customs of Libyan society condemned the mixture of women and men. Consequently, the national culture's impact on organisational culture led to the creation of some functions only for men and where women were not accepted to access it. For instance, women can obtain the position of headmistress of a school because it has limited work hours, but it is difficult for them to occupy the chairman positions of the company because it requires longer hours. Baierah (2007) from Libya suggested that participation in the social and political activities is more important than possessing ability to obtain the position of leadership. He pointed out that due to this, women are less active than men in political and social activities and Libyan men still dominate the senior positions. It appears that this participation in the social and political activities is a source of the relationships or so-called 'Wasta' in Arabic society, which seems to be another obstacle for female leadership (more details in 2.7.3).

2.7. The three key obstacles for female leaders

Even though women have made a great contribution, not just in the family environment but also in society which is dominated by males, they still find themselves facing many difficulties, due to the national culture which often impacted negatively on female leadership, especially in senior positions in many countries (Adler, 1993).

Gender discrimination has created many issues which are manifested in a variety of invisible difficulties that has caused a shortage of women occupying leadership positions (Zetterquist and Styhre, 2008). These difficulties are represented in what are known as 'the glass ceiling' (Tan, 2008), and, 'the glass cliff' (Ryan and Haslam, 2005 a), and 'Wasta' (Cunningham and Sarayrah, 1993) and Hutchings and Weir, D. (2006).

The obstacles which prevent women reaching senior roles have been divided by Cross (2010) into two categories which are individual barriers and organisational barriers. The individual barrier refers to career stage and life stage where the latter impacts on the former because women are more associated with family duties. The organisational barriers refer to the culture, for instance the long work hours. The link between both categories has supported men to dominate the senior roles.

The justification for studying these difficulties is to obtain greater information regarding the difficulties which may be facing women leaders in senior roles. This will then help the researcher to investigate these difficulties faced Libyan women leaders, as reflected in their stories. This information may help to explain the problems they encounter when they seek to reach leadership positions, or when they are occupying such positions. Understanding these difficulties helps the researcher to understand the specific difficulties of female leadership in Libya.

2.7.1 The Glass Ceiling

The concept of the challenge of the glass ceiling has existed in the Western literature since the 1970s, where the challenge of Western feminism was to break it; but the results of their efforts are still modest (Connell, 2006). The glass ceiling has been defined in Merriam-Webster dictionary as "*An intangible barrier within a hierarchy that prevents women or minorities from obtaining upper-level positions*". It is also defined in the Business Dictionary as an "*Invisible but real barrier through which the*

next stage or level of advancement can be seen, but cannot be reached by a section of qualified and deserving employees. Such barriers exist due to implicit prejudice on the basis of age, ethnicity, political or religious affiliation, and/or sex. Although, generally illegal, such as practices prevalent in most countries". These definitions are consistent with the picture which represents the impact of the glass ceiling in women's status in the organisations, where even if they are suitable to occupy leadership position, they are still prevented from reaching beyond a certain level.

The Wall Street Journal (1989) depicted it as an invisible barrier for females, which prevents them from climbing the managerial ladder (Carli and Eagly, 2001). Ryan and Haslam (2005 b, p. 43) described it as "*Common metaphor used to describe the largely invisible barrier that women face as they attempt to reach the upper echelons of management*". Discussion by Emerald Group Publishing limited (2008), pointed out that the existence of the 'glass ceiling' does not only impact negatively on individuals but also society, where it deprives the economy from using all the sources of leadership which may be more creative. The influence of social networking also forms part of the problem where women tend to participate less in leadership matters, whereas men have more opportunity to obtain many leadership roles.

More than three decades ago, Chapman and Luthans (1975) pointed out that even though the fundamental work group will accept and reinforce women to overcome the barriers which face them, women remain invisible. The same authors cite Bass et al (1971), who said that many males consider female's work as having different skills, habits and motivations, which make females unwilling to work. Three consequences can come from this situation. Firstly, there is a social role which governs the interaction behaviour of both genders and the dealings between them. Secondly, both males and females prefer having male superiors and they are not comfortable under the leadership of females; and thirdly, males believe that females have a deficiency in their work, and

therefore are not dependable. Another study by Cotter et al (2001) in their attempt to measure the effect of the glass ceiling in a US context among white and black people, found that white and African women face glass ceiling in their careers whereas black men are also less likely to reach top positions. However the authors based their study on data 1976-1993, and also their sample involved women and men in the age 25-59 which might create different perspectives. As well as this they are based on statistical analysis which is insufficient to reflect the reality of the glass ceiling.

Many of these debates have highlighted evidence which has showed that women face the glass ceiling barrier. For instance, in the 1980s it has been stated that although women in the US have fully emerged in the workplace, the high positions remain a men's club (Eagly and Crowley, 1986). Also, in the 1990s it has been pointed out that even though, some of the people might see the idea of the glass ceiling as reflecting that women stay longer in their positions, it illustrates the discrimination between men and women who are attempting to move up in the organisations. Women do not enjoy the same rights as men, for instance, job opportunities, conditions, and payment (Akande, (1994). With respect to this, Bass and Avolio (1994) declared that statistics show the ratio of women to men in senior positions is 1- 3, and 70% of women confirmed that organisation culture which is dominated by men is like a stone which blocks their way to senior positions. Even recently, it has been reinforced that women still face difficulties as leaders (Arnott, 2010).

Many authors have stated that the glass ceiling has created some forces which obstruct women from occupying senior positions. The USA author Powell (1999) suggested six factors which are: firstly, societal norms regarding women's status are created from a patriarchal social system that prefers men. Secondly, masculine stereotypes which consider effective managers traditionally associated with men. Thirdly, decision making relies on men as they are considered the best gender who can

make a decision. Fourthly, link between this distrust and the women's continuation to the top. Fifthly, there is often no systematic procedure for promotion to the top, consequently men dominate it and create a bias to choosing men to be in high positions. Sixthly, limited experience as a lower manager, where women have less practice than men which means the former is not ready to occupy senior positions.

The previous idea similar to Oakley (2000) who added the low statistical percentage of females in senior positions is evidence of the glass ceiling.

An American author, Statler (2002) stated although there are some factors such as education, which impact on the increase in women's proportion in the workplace, these factors have had less influence on raising women's percentage in senior positions. Women's status in the organisation is often lower than men's status, and this situation exists throughout the world, including the US and Europe. In the same tune, Eagly and Caril (2007) stressed that the top roles are considered predominantly the right and prerogative for males due to the idea of a "glass ceiling".

The glass ceiling, illustrated by Connell (2006) in her study of ten organisations in the public sector within an Australian context, was based on an interview method, using sequence which involves three circles that are linked with each other. Firstly, women suffer from discrimination and the main reasons for it are stereotypes and prejudices against women. Secondly, the loss of the ability to use women's talent; and thirdly, overcoming the glass ceiling requires removing the prejudice and enforcing equal opportunity for both genders. The main findings of her research was that the gender division of labour is still a powerful presence in organisational life, even in sectors that have long been committed to equal opportunity and have a recent history of restructuring.

Wrigley (2002) highlighted a number of issues from a study of ten women leaders based on their stories about the issues directly affecting their job and their personal

satisfaction. The belief of non existence of the glass ceiling is a result of complicated process in our culture, where there is denial that there is discrimination against women in the workplace. Therefore, the perception of the glass ceiling is based on personally held beliefs by each woman leader, and their identities which vary by degrees, according to their experience.

However, this situation seems to be continuous, Insch et al (2008) explained there are overt and covert barriers which are preventing females occupying the senior positions and this include the obligation to balance home life and career, and the isolation in the work environment. Accordingly, females in males' world have to prove themselves and work harder to be better than their male counterparts. Consequently, the glass ceiling remains a contemporary matter in female leadership field (Jenner and Ferguson, 2008). With respect to Arab countries, Jemshed (2009) stated that in Arabic countries, there is no glass ceiling in fact, there is cement ceiling, which make it very clear that women could not shatter it.

2.7.2 Glass cliff.

Despite the discussion above, many women have shattered the 'Glass Ceiling' and occupied senior positions but they often face many difficulties to continue in a high position. This is known as the "Glass Cliff" (Ryan et al, 2007). It is an additional difficulty that faces women when they become leaders, and it represents the dynamics which are around women in organisations. Furthermore, Haslam and Ryan, (2008, p 531) pointed out that even though women have shattered the glass ceiling they are more likely than men to find themselves on a 'glass cliff'. The same authors define glass cliff as *"an allusion to the fact that their leadership positions are relatively risky or precarious since they are more likely to involve management of organizational units that are in crisis"*.

Workers in organisations often refuse to work under women leaders where it has been pointed out that the workers often display more preferences towards men than women occupying senior roles (Simon and Landis, 1989). Also, women leaders often do not enjoy the same rights as their male peers, such as, payment conditions and job opportunities. They have often been the subject of scrutiny and criticism, and they are evaluated as lesser than men counterparts, even if their performance is equal to men's performance (Eagly et al, 1992).

The majority of men do not tend to trust a woman's abilities to be in senior positions (Sczesny, 2003). Thereby, in order to overcome the glass ceiling and the glass cliff barriers both men and women need to acknowledge the inequality at work between men and women and work together to create real change in the workplaces (Wilson, 2002).

Judge (2003, p21) reported from her study of FTSE one hundred companies that the companies which appointed women into senior positions had poorer performance than those who appointed men in the same positions. She went further and described women leaders as 'wreaking havoc on companies performance'. Judge's results relied on a simple linkage analysis of the performance in these companies. Moreover, her study did not consider the company's performance before they appointed women in senior positions. In addition it neglected the circumstances around these women in senior positions. This finding is confirms to the previous idea from Eagly et al, (2003) who pointed out that men were less likely than women to face difficulties, and they are more likely to reach leadership positions via a 'glass escalator' which accelerates men upwards. Ryan and Haslam (2005a) conducted research in FTSE companies regarding performance. Their research distinguishes company performance before and after the appointment of women and men in senior positions. The main result of their study was that declining performance in certain companies was the result of circumstances and

was not caused by women leaders. They found that the appointment of male leaders tended to be to companies where performance was relatively settled, whereas the appointment of women tended to be to companies with a consistent record of poor performance. Consequently, women often find themselves in a position which is precarious, and more risky and that leads them to experience failure (Wilson-Kovacs et al, 2006). Even though women's representation in senior roles has become important as it provides society with another source of leadership, women in senior roles are more likely to face many more problems than their male counterparts (Nutley and Mudd, 2005). An example of what has been mentioned is from Haslam and Rayan, (2008) who pointed out that in times of financial crisis in the stock market, companies who appointed women already had poor preferences even many months preceding.

There are many factors which can cause stress for women in workplaces. For instance, insufficient or hidden information, the shortage of support from superiors and colleagues, inflation of the demands of the job, and lack of control over tasks where the senior roles is associated with a high level of stress (Ryan and Haslam , 2006).

According to the previous debate, it appears that women in senior positions have insufficient security to protect them from failure and from 'falling off' the 'glass cliff'. These factors might increase the glass cliff risk for women leaders and make them lose their positions quickly. Also, these factors seem to have a relationship with the patriarchal culture which is common in Libya as has been said in section 2.6.3. However, the fifth chapter will investigate whether these reasons encounter Libyan female leaders in senior positions. It has been illustrated in section 2.4.2 that Libyan women after 1969 obtained much support to occupy leadership positions; hence the justification of including the glass cliff in the current research context as it helps in exploring its existence in a Libyan context as this research involves women in senior positions. It helps to know what happens to those women who were successful in

shattering the glass ceiling and what problems are they facing after they became leaders in senior roles.

2.7.3 Wasta

The glass ceiling has been discussed as a barrier that prevents women from occupying senior leadership positions, along with a discussion of the glass cliff as a difficulty that females find themselves in after they became leaders. Another difficulty for women leaders in Arabic countries which might face them before and after they become leaders is Wasta. It is a clear obstacle which could demonstrate the main difference in culture between the Arab countries and the West, as in the West the individuals are less reliant on their relationships. For the purpose of this research the term Wasta is focused on the relationship networks which are more associated with leadership.

The term of 'Wasta' has an honourable history as it associated with a person's position in a tribe and it binds families and communities together for their welfare. In Middle Eastern countries the family is the primary Wasta channel which creates benefits from reinforcing family ties (Cunningham, Sarayrah, 1993). However, currently Wasta is not reflected in its original meaning, where now it refers to personal gains, such as power and relationship of relatives and friends which might be creating the corruption in Arab organisations. The term of 'Nepotism' and 'favouritism' are two words linked with each other closely and together constitute one of the complicated problems that leads to the corruption (Guinat, 2010).

Wasta is defined, as *"favouritism, which is an attempt to use the influence of relatives or acquaintances to achieve certain objectives. This can include anything from hooking up your house to the water system to getting appointed in a high level government job. Most people feel that getting anything done smoothly and quickly*

requires some sort of Wasta with the people in charge of the particular issue" (Dubai guru, 2006). Literally Wasta means 'to the middle' (Al-Ramahi, 2008). It involves both the act and the person who mediates or intercedes (Cunningham and Sarayrah, 1994). The same authors stated that Wasta emerged from tribal roots, where it is associated with solving problems between tribe members or with others outside it. Also, Cunningham and Sarayrah (1993, p3) stated that "*understanding Wasta is key to understanding decision-making in the Middle EastWasta is a way of life*". They found that it has changed over time, where the individuals who have ability or authority are the 'patrons' who help their families or relatives and they do that in order to obtain their respect or more positions, but more recently they do it for their own advantage.

Wasta in its negative form has appeared for more than 30 years as a result of the prevalence of certain patterns of social behaviour in the societies of developing countries including Arab countries (Guint, 2010). It is considered a strong source of leadership power (The sources of leadership power are discussed in more detail in the third chapter section 3.3.2). It can be used positively, for instance the attempt of an individual to introduce his/her abilities or to improve his/her opportunity to advance. It is one of the means of power that people can use in the world of business to influence others through connections, where they use their relationship with someone more influential to influence other people. In the Arab world, the present leaders show little inclination to challenge Wasta because if they were unconnected with it they would be likely to face disadvantages, as attachment with a larger social grouping will support leaders (Cunningham and Sarayrah, 1994). This opinion is in line with the results of a study by the Arab Archives Institute which was conducted in March 2002, about Wasta in Jordan. It is based on a distributed questionnaire, where it showed that 78% see the Wasta as an instrument of corruption. 39.40% believed that they will need Wasta, and 75.22% said they are subjected to social pressure because of the Wasta. The correlation

between these ratios indicates that everyone is using Wasta but they are not convinced by it. Wasta has led to the creation of administrative backwardness, corruption and the absence of democracy.

It has been said that the power networks are the main sources of power in working relations in the Arab world (Metcalf, 2006). In the same tune Wasta permeates Libyan organisations in form of reciprocation of favours or interests (Jodie and Gorrill, 2007). The modern look of Wasta could be represented in two forms; negative e.g. the corruption, or positively e.g. the relationships network (Al-Ramahi, 2008).

Logan and King, (2008) agree with Al-Ramahi, where they suggested this might be due to the social change which may be associated with changes in people's ethics. Wasta has strong powers with many expressions, for example, "everything could be done, and there is nothing impossible if Wasta is available". However, nepotism and favouritism remain the most serious types of corruption as they are invisible and intangible, not easily demonstrated with evidence, such as the bribery (Sawalha, 2002).

Wasta in all its facets is part of Arabic culture and Libya is no exception. The ties of relationships between individuals in Libyan society and patriarchal atmosphere were vital in building the Wasta in Libya. Wasta in all its forms remain even though the individuals repudiate its existence and its power cannot be denied or ignored. The solution to the Wasta problem is not only to recognize its existence and to uncover its reasons but to choose leaders who are able to understand working conditions, and can create positive change. Wasta is investigated further in the analysis of the research data.

2.8 Summary

This chapter focused on female leadership issues, which is the main interest in the current thesis journey. It started with a historical review of the status of women in ancient societies, then in the religions. Moreover, it examined women's status in

modern society, which included occidental and Arabic literature. It concentrated on women's status in Libya before and after 1969, because the status of Libyan women went through significant change after the Al-Fateh revolution.

The chapter throws the light on an exploration of gender in literature with more details about leadership, comparison of women and men, and gender discrimination. Also, there was an exploration of how culture influenced in leadership literature. This was identified in three themes which are; national culture, organisational culture, and the impact of Libyan culture in female leadership.

It concluded and illustrated the key obstacles for female leaders are the glass ceiling, the glass cliff, and Wasta. Wasta seems to be a particularly important obstacle which could demonstrate the main difference in culture between Arab countries and the West. Wasta is focused on relationship networks, and it has strong impact in Arabic countries, and Libya is no exception. It can make the glass ceiling more breakable and provide females with the ability to shatter it and reach leadership positions. In addition, it can make the glass cliff less risky and help women to continue in their leadership roles. On the other hand, Wasta also can make the glass ceiling harder where women are not able to penetrate it and the glass cliff more dangerous as female leaders less able to continue in leadership roles.

Due to the current research being conducted in Libyan context, the chapter showed the situation of women in Arabic context with greater focus on Libya, where it viewed the perspective of the Libyan leader Muammer Al-Gadaffi and the impact of Libyan culture in female leadership. The main points in this chapter show the situation of women in the western literature and illustrate women are still under-represented in senior positions where there is discrimination, for instance they have less income compared to men.

Women in Arabic countries still suffer from Arabic culture and the patriarchal society and Libyan women's status is no different. There is a gap in the leadership literature with respect to Libyan female leadership where the current thesis is based more on the Western literature and based slightly on Arabic literature. The themes which have emerged from the literature for instance, (culture, religion, glass ceiling, glass cliff, family circumstance, and Wasta) will be used in chapter five to explore the reality of female leadership in Libyan context.

Third Chapter/ Leadership issues and theories

3.1 Introduction

Leadership studies have been considered as a jewel in the crown of organisational psychology (Metcalfe, 1995), where leadership is at the core of any organisation and the main factor for success. Although the 'leader' term existed in 1300s and may have been common even before Biblical times, the 'leadership' term per se was unclear until the beginning of the 1700s (Stogdill, 1974). Furthermore, Bass (1981) from his psychological perspective confirmed that scientific research in this subject did not start until the 20th century. However, as recently as the 20th century it became a formal research area by scholars (Blunt and Jones, 1997). Even now in the 21th century there are many researchers who have been working on the topic of leadership, where they have considered it as an interesting subject within the scope of management (Ekiz, 2005). It can be said that leadership was and still is an obsessive topic for many writers and researchers (Higgs, 2003).

The purpose of this chapter is to review the issues and leadership theories which link with female leadership, and where it helps the researcher to investigate these issues with respect to the experience and perspectives of Libyan female leaders in senior positions. The other purpose of this chapter is to investigate the similarity and the difference between Arabic and Western literature views regarding leadership theories and leaders style, which relates to female leadership and where this helps the researcher to interpret Libyan female leader's style in order to use it as a key to investigate their experiences and perspectives.

Firstly, the chapter starts with an introduction which explains the contents of the current chapter (section 3. 1). Secondly, it moves to leadership debates (section 3.2) which includes: definitions of leadership, the sources of leadership power, and

leadership and management. Following that, it outlines the key leadership theories according to their relation to female leadership (section, 3.3). These are divided into three categories which are: Personal leadership theories 'Behaviour and Authentic'; Contingency leadership theories 'Situational, Contingency and Path-Goal', and the leadership style theories 'Participation, Transactional, and Transformational'. Then it reviews leadership styles which observe the practice of Western and Arabic literature. Finally, it concludes with a summary of the chapter.

3.2. Leadership debates

Leadership is one of the world's oldest and most important issues. Furthermore, leadership has been considered one of the most complex and multifaceted phenomenon for organisational and psychological research which can be studied from different views (Seters and Field, 1991). Leadership is an important activity for all organisations in the public and private sectors especially in today's organisations which have increased their size and complexity of their work (Alassaf, 2008).

This section aims to discuss the issues, which are relative to female leadership within the Western and Arabic literature in order to explore the similarities and the differences between them. It includes leadership definitions, power and leadership, leadership and management, and leader styles. It provides the researcher with insight into important information. For example, whether a definition has fully or partly focused on female leadership then she can create her own definition of female leadership. With respect to leadership power, it helps the researcher to explore the power sources of Libyan female leaders. Through studying the styles of leaders, the researcher will be able to interpret the styles of Libyan women leaders. Also, reviewing the relationship between leadership and management helps to discover the view towards both terms in the Libyan context.

3.2.1. Leadership definitions

In this section, the definitions are classified into two themes, which are, firstly the European and USA authors, are which divided into two categories, the early pioneers and the recent authors, and secondly the Arabic authors.

There is no doubt that the existence of many of leadership theories and their variations has led to the emergence of many different definitions of leadership. Burns (1978) with his considerable experience in policy and psychology, as he was the president of American Political Science Association, stressed that leadership is one of the most observed and least understood phenomena on earth. Bass (1981) from a psychological view suggests that there are almost as many different definitions of leadership as there are persons who have attempted to define the concept.

In the light of the Arabic literature, leadership emerged in the Arab world within many old civilizations, for instance the Islam civilization, yet as a result of the occupation of the Arab world for many centuries, this interest developed slowly (Al-Daher, 2009). However, after the Arabic countries obtained their independence 50-60 years ago, they once again started their interest in these issues (Al-Tabeb, 2004).

The Western definitions

Firstly, definitions of early pioneers

Leadership was defined by many early European and USA authors, Tannenbaum, et al (1961, p24) as is *“interpersonal influence, exercised in a situation, and directed, through the communication process, toward the attainment of a specified goal or goals”* (Bass (1981). Stogdill (1974, p3) stated *“leadership may be considered as the process (act) of influencing the activities of an organised group in its efforts toward goal setting and goal achievement”*. Hollander (1978, p1) stated that leadership is *“a process of influences between a leader and those who are followers”*.

The previous definitions highlighted the concept of influence which might be associated with the emergence of behaviour theories (section 3.3.2); influence has been the main core of the leadership. They also connected leadership with the subordinate who relates to that leadership, involving a hierarchal relationship. However, previous definitions did not show interest to the other aspects of leadership for instance, inspiration.

Secondly, new definitions

Even though the new definitions of leadership involved other aspects, for example, visions and motivations, 'influence' continued as a main core for leadership.

Motivation was highlighted by Kouzes and Posner (2007), who defined leadership as the art of mobilizing others to believe and share their aspirations. These authors, from their perspectives, saw that a leader's behaviour and capacity are important, where it enables the leader to motivate others. Moreover, there are two important words: they are 'to want'. Without these words 'to want' the meaning of leadership would change significantly. In other words, subordinates would lose both internal desire and internal motivation. In spite of that fact, it is easy to get individuals to do something or act in some way through motivating them by promotion, bonus, or by using other ways such as punishment. However, the question here is what if there is no opportunity to use this method to push them to do or act? Also, what about those who must rely upon desire and motivation? If so, what is the essence of leadership? To obtain the essence of leadership it is necessary to assume that all acts of the individual are pursuant to their willingness, according to their desire to lend their talents. The distinction between mobilizing people to do and mobilizing people to want to do is considered as a distinguishing quality in the process of leading. Where some individuals who have

positions of power can get others to do, other leaders mobilize individuals to want to act based on the leaders' credibility due to the actions being challenging and inspiring.

The researchers' of leadership at the 'Globe Research Conference' at the University of Calgary in Canada in August 1994, defined leadership as "*the ability of an individual to influence, motivate and enable others to contribute toward the effectiveness and success of the organization of which they are members*" (House et al, 2002, p.5). The development of a vision was the main interest of Kotter (1999, p.10). From a psychological perspective, he defined leadership as "*the development of vision and strategies, the alignment of relevant people behind those strategies, and the empowerment of individuals to make the vision happen, despite obstacles*". Kotter goes further to stress that leaders have a visible role, and they are acting in an exchange process with others. Robbins (2003, p.313), in his definition, focused more on change, which was consistent with the prior definition in the importance of developing vision. He defined leadership as "*coping with change, leaders establish direction by developing a vision of the future; then they align people by communicating this vision and inspiring them to overcome hurdles*". The idea of motivation, was also suggested by Hannagan (2008, p37) who defined leadership as "*the process of motivating other people to act in particular ways, in order to achieve specific goals*". Motivation here might be accomplished by a different method that will make the style of leadership a series of actions which seek to achieve specific aims.

These authors reflect a wider perspective on leadership, which involves many aspects, for instance, motivation, developing a vision for the future, and inspiration. These are considered important for leading in today's organisational structures which have become more complicated.

The Arabic authors' definitions

This section focuses on two themes of Arabic authors' definitions. They are the Arabic definitions in 1970s-1980s, and the Arabic definitions since 2000s.

Firstly, the Arabic definitions since the 1970s

Arabic author, Alhobeby from Egypt (1979, p189-190) stated that *“leadership means the ability to lead and preside over one’s subordinates, and lead them to do the job fully, by depending on the leaders' ability to use the authority granted to them under the laws and regulations, and use the understanding of the psychology of individuals working with the leader, and how they treat subordinates and encourage obedience and loyalty and acceptability to assume responsibility and implement the decision”* (Translated by the researcher from Arabic, 2008). Almsri (1993, p410), the Egyptian author defined it as, *“leadership is a process of influencing the behaviour of subordinates and groups to voluntarily move towards common goals under conditions of a certain position, as well as an activity exercised by the leader in the area of decision-making and issuing orders and supervision of others, using official authority in order to achieve objectives, and then using the leader’s powers in the planning, organising, directing, coordination and oversight in order to achieve particular objectives”* (Translated by the researcher from Arabic, 2008).

Furthermore, another author Helal from Egypt (1994, p10) identified leadership as *“creating a deep understanding of subordinates, their performance to a high level, to build their personality to overtake the normal norms. There is no basis for building the leadership personality better than implementing the management during everyday work in the organisation, and using firm principles of leadership and responsibility, which raise the performance level and the respect of the individual for work”* (Translated from Arabic, 2008). Al-Kariouti (1997), from Jordan, explained leadership as the ability to influence another person or to make them accept his leadership voluntarily and

without legal obligation, to automatically recognize the values of a leader in achieving its goals as expressed in their hopes and ambitions, allowing him the ability to form the collective leadership that they want.

In the light of what has been mentioned, the Arabic authors tend to have attached the idea of leadership to management, where the leader has a direct relationship and responsibility for subordinates, and that which is highlighted as authority is a source of leadership. In other words, a leader is one who carries the title of a manager. This could be due to Arabic culture which considers the leader and the manager as the two faces of one coin. In addition, it appears that these Arabic authors have focused on formal leadership which comes from a position of legitimate basis for power (traditional and legal) authority. Authority seems to have had a strong impact on the Arabic perspective of leadership as both Alhobeby and Almsri said that leadership was inherited from the authority of the positions. This view considers the leader as the one who carries the title of a manager. This could be due to the Arabic culture which associates leadership with the role of manager. Helal (1994) in his definition highlighted, Contingency theories (section 3.3.3), when he proposed that dealing with subordinates could be building through leading them within the frame of everyday work.

Secondly, Arabic definitions since 2000s

This category of Arabic definitions appears to involve different perspectives of leadership. For instance, Al-Qahtani (2003) from Saudi Arabia depicted leadership as *“a leader's ability to persuade individuals and influence them to get them to perform their duties and functions that contribute to achieving the common goal of the group”* (Translated by the researcher from Arabic, 2010). Salamh (2007) from Saudi Arabia illustrated leadership as a positive impact on the others to achieve specific goals. In addition she explained it as the work which impacts on the activity of the organisation to guide efforts in the direction that leads to the desired goal (Translated by the

researcher from Arabic, 2010). The Jordanian author Al-Amian, (2009) stated that leadership is a process of influencing the activities of an organised group in the task of determining the goals and achievement of these goals (Translated by the researcher from Arabic, 2010). It appears that Arabic authors shifted from focusing on authority to concentrating on persuading individuals who became more important in each managerial process. This change might belong to the social changes in Arabic countries.

In the light of the previous discussion, it appears that there are similarities and differences between the Western and Arabic authors regarding leadership definitions. In both cultures, authors are interested in influence, but Arabic authors consider that this is the result of the authority which is associated with managerial positions. This difference reflects their understanding and perceptions as an outcome of the difference of their environments, culture, and experiences. However, after 2000 the Arabic authors became more in agreement with Western authors with respect to motivation and inspiration as important aspects of leadership. It seems that the development of the leadership topic in the West many years ago has become of interest in the Arabic world today. This may be due to the fact that many Arabic authors have studied in Europe and the USA, where even though they choose to write in Arabic, their perspective is impacted by their study abroad.

Although the leadership phenomenon has been described and illustrated by numerous theorists and researchers which has created a large number of leadership definitions there is no fixed definition, as it can be said that each author or researcher seems to have his or her private definition (Mello, 2003). In addition there is no one definition that is more correct than any other definition and every definition illustrates the involvement of elements of leadership to paint the portrait of leadership (Holverson, 2004). The definitions indicate that leadership includes many components and some of them share the same components (House et al, 2002). The previous authors confirmed

the potential of the similarity and difference between the Arabic and Western literature with respect to leadership.

From the previous discussion there is an indication the importance of the relationship between power and leadership. The current research context is in Libya, which is an Arabic country where power may be exercised more strongly due to the culture, since Arabic leaders often derive their power from the authority of their positions (as has been mentioned in the second chapter (section 2.6). It appears that exploring the relationship between power and leadership is an important issue in the current research.

3.2.2 The sources of leadership power

The importance of the influence on others highlighted in the previous section creates an important question about the sources that provide leaders the ability to impact on others where power is the key. The ideas of power in Wasta have been mentioned in the second chapter (section 2.7.3), where Wasta is one of the means of power that people can use in the world of business to influence others through connections as they use one's relationship with someone or are more influential to influence other people (Cunningham and Sarayrah, 1994). The explanation of sources of leadership power can provide the researcher with an understanding of the concept of power. It can help to explore the type of power that provides Libyan women leaders in senior roles with influence on others. Furthermore, the type of power that impacts on them when they seek to occupy senior leadership positions and after they became leaders, and whether this power of leadership impacts on them negatively or positively. Many of the western and Arab authors were interested in leadership power, for instance, French and Raven (1959), George and Jones (2008) and Arabic authors, for example Othman (1991), and Al-Hadedi (2000).

The Arabic author, Othman (1991), stated that power is a possession of skills and technical knowledge that provides leaders the ability to have an impact on others, where leaders are able to raise productivity or performance in the organisation and plan the work well. To have extensive knowledge to make new methods of production, they can obtain appreciation from the subordinates whom they oversee or their superiors. The same author in his claim seems to have neglected the other factors, for example, gender and culture which have a significant impact on leadership power. A culture which is against women leaders in some societies can impact on female leadership negatively.

The sources of leadership power are related to the environment that leaders work in, (Al-Assaff, 2008). Power has been described by Robbins and Decenzo (2005) as the capacity which someone has to influence the behaviour of another person, where the latter could do something that cannot be done without the influence of the former.

The sources of leadership power involve two themes which are formal and informal sources of power.

Formal sources of leadership power

Buchanan and Huczynski (2004) stated that French and Raven, (1959) listed five sources of leadership, which are: legitimate power, reward power, coercive power, expert power, and referent power. With respect to leadership, some Arabic authors such as Otman (1991) and Al-Hadedi (2000) have also pointed to 'information power'. These different aspects of power are considered below.

Firstly, legitimate power reflects the legitimate authorities that enable the leader to use and control the organisation's resources (ibid). Secondly, reward power refers to the leader's ability to pay more for subordinates which may be involving praise or an interesting job (Otman, 1991). Thirdly, coercive power refers to the leader's ability to give or withhold punishment. Fourthly, information power where leaders possess more information (Al-Hadedi, 2000) and which provides them with the ability to solve any

problems at work, and thereby the leaders obtain more respect from their subordinates (Yukl and Falbe, 1991).

Informal sources of leadership power

According to French and Raven, (1959) these include experience power and charismatic power. Firstly, experience power which emerges from the experience that individuals gain as an outcome of work over a long period, where during that period they faced many problems which made them experts in their work. It might be associated with individual promotion in the hierarchy during their work in the organisation (ibid). Experience power is connected with possession of expertise and wisdom which is often admired by others. It includes knowledge, technical skills and expertise necessary for subordinates to accomplish their work. Even if there are individuals who possess the expertise but have no formal authority, they obtain more respect from others and all are considered leaders Al-Hadedi (2000). Secondly, charismatic power which arises from the presence of some attractive personal characteristics of leaders, who obtain power because the subordinates respect them. Thereby, their ability to influence will increase (French and Raven, 1959). The existence of charismatic power makes the other power sources lose their importance, as individuals prefer following these leaders as a result of their charismatic, for instance personality or physical traits (Othman, 1991). Due to the focus in this research on the experiences and perspectives of female leaders in senior roles, it appears there are overlaps among the sources of leadership power. Leaders who have legitimate power in turn possess reward power and coercive power.

Although the previous authors are Western and Arabic, it appears that they both reflect the Western theories such as the French and Raven (1959) framework, which remains highly regarded, but it seems it has many limitations with respect to this research. For instance, although French and Raven's typology is widely used in many

textbooks, their experimental study could be less useful with the current research, because the source of the leadership power in Libyan context might derive from other sources, such as that of social relationships or 'Wasta', (see the fifth chapter, section 5.4.3). Also some items of their scales seem to be unnecessarily vague or open which might create different interpretations by different respondents. Reward power, for example, may be used to reward subordinates because a job is well done, but it also might be perceived as bribes paid and favouritism (Podsakoff and Schriesheim, 1985).

In addition, French and Raven's conception seems to be more applicable and suitable to the 1950s where management control over the employees would not allow them to express their opinion, and some power was considered less important where the issues of the work was considered rational and not based on emotions and social network. It appears that this view is insufficient to explain the new sources of leadership power, such as Wasta relationships, where the power may rely heavily on social relationships. There is also a point still uncovered which represents the impact of the work environment on providing leaders with sources of leadership power, especially in Libya which is the research context and where culture has a strong impact on work environment. Wasta appears important because it has a strong impact in Arabic countries.

3.2.3 Leadership and management

The justification for studying the relationship between leadership and management is that it helps in discovering whether Libyan female leaders in senior positions (from their experiences) consider that both terms are interchangeable. Also it may help to explore the sources of power that they use in their leadership. Both expressions of 'leadership' and 'management' are different, where the origin of management is Latin for hand 'Manus'. In contrast, the origin of leadership belongs to

the 'Anglo-Saxon' word for a road, path and relates to a sense of direction. However, both terms are often used interchangeably but this issue is still controversial (Gill, 2001). The same author pointed out that managers do things right, whilst leaders do the right things. An important point here is that leaders rely on inspiration in their role whilst the manager relies on fixed rules. With respect to it, (Kotter, 1990) said, although there is a difference between managers and leaders, in the real work situation managers needs to practise leadership in order to create high morale among individuals, thereby goals can be achieved. The viewpoint of Kotter assumed that managers supply order and efficiency, whereas leaders create changes. In the same way Kouzes and Posner (2007) suggested that due to the difference between the roles, managers need to use leadership skills which involve simple and clear methods in order to create good communication with individuals and then they will be able to inspire them. However, managers who neglect leadership may face many obstacles in achieving the organisation's aims. In other words, if they understand the practice of leadership it will help in overcoming the obstacles and overstep the barriers (Nicholls, 1994).

From the Arabic perspective, an Egyptian author, Al-Faqih (1996) in line with what has been said explained that managers rely on organisation policies which are created by the organisation's management to keep control and they consider the organisation policies as a guide. Whereas the leader can make an improvement to any work and obtain the desired outcomes, the leader is also a good coach and motivator and has the ability to build the team, creating good communications with others and solving problems. Al-Faqih compared the leader and manager as follows:

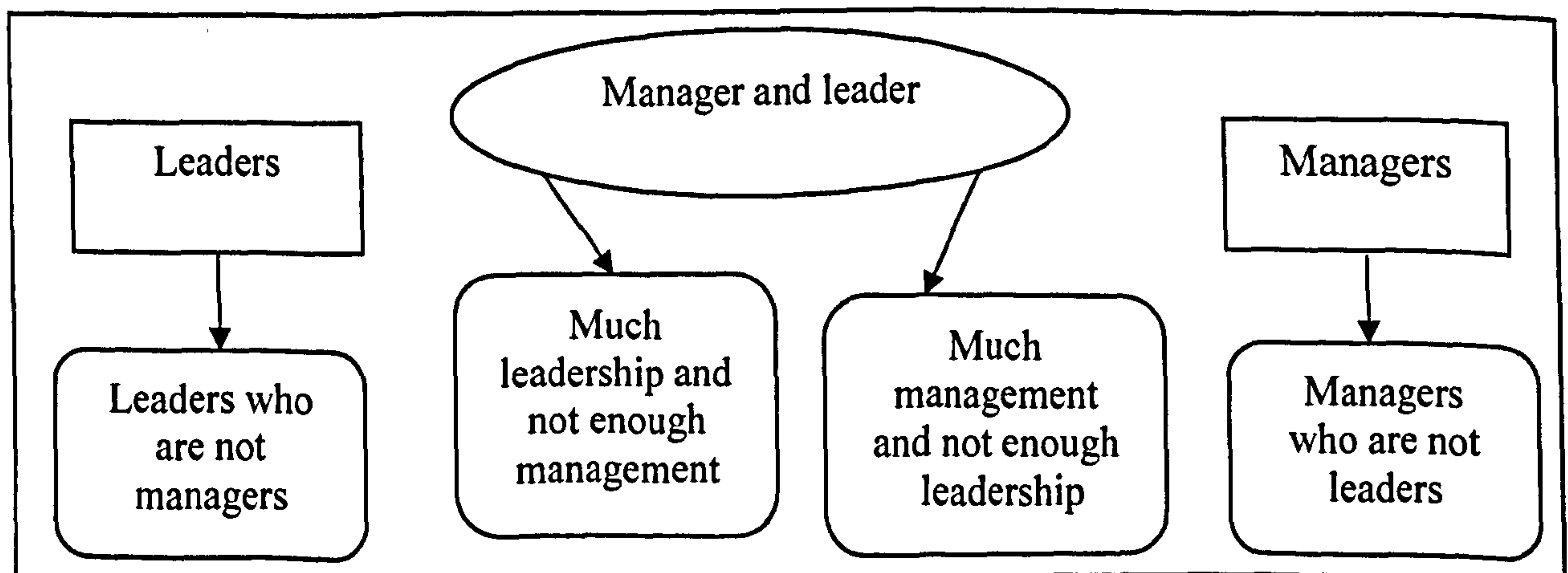
Table (3.1) Comparison between leader and manager

Leader	Manager
Focusing on the renewing.	Focusing on management process.
Seek to create development and improvement.	Seek to continue the work.
Rely on trust.	Rely on domination.
Use right methods to do things.	Do the right thing.

The researchers design

Al-Faqih (1996), described the leader as reflecting the transformational, while the manager reflects the transactional leadership theory (more details about transformational and transactional leadership in section 3.3.4). There are authors who believe that managers and leaders have two entirely different functions: leaders develop vision and drive change whereas managers monitor a process and solve the problems (Jackson and Parry, 2008). Effective managers should strive to be formal and informal leaders within their organisation and practise both roles (ibid). Certo (2007) suggested an overlap the role of leaders and managers, where there are some leaders who are not managers and some managers who are not leaders. This includes two categories of managers, some who have much leadership and not enough management and the others who have much management and not enough leadership. As illustrated in the following diagram.

The diagram (3.1) the relationship between leaders and managers



(Adapted from Certo, 2007)

With respect to this, Hannagan (2008, p38) suggested that "*in practice the most effective managers are also leaders, and the quality of leadership has become an increasingly important part of manager abilities*". He goes on to say leadership and management are considered to be an interdependent and interrelated activity, where managers must understand what leadership involves in order to achieve the aims. Furthermore, the success or failure of management has a strong connection with leadership and as an outcome of changes in the social, economic and technological environment. However, there still remain some controversial issues with respect to the discussion of leadership and management.

3.3. Theories of leadership styles

3.3.1 Classification of leadership theories

It has been suggested that the events in the past are not sufficient to understand the experiences and the perspectives of leaders because circumstances have changed. Also the model of leadership in one era might be unsuitable in others (Ekiz, 2005). It will be useful to illustrate a classification of some leadership theories which focus on the relationship between leaders and their subordinates. According to a review of leadership history, there are many theories which have been discovered by previous researchers and have had an impact on the importance of leadership. But, it seems not all of these theories are helpful to distinguish the main theme from Libyan female leader's stories which could be of some help to understand their experiences and perspective.

Harter (2006) has pointed out that leadership as a wide topic of scholarly research can be classified by many methods, for instance according to date and interest, where the date tends to dominate it. However, Seters and Field (1990) suggested that classifying by date seems to have limitations because some of these theories emerged at the same time although they focus on different issues. The same authors pointed out that

leadership studies have evolved in stages as they have moved from the 'static truth' stage which focused on understanding the nature of a leader, and his or her character, to the 'dynamic truth' stage, which concentrated on understanding the actions of a leader. Then the transformation is to the 'cinematic truth' stage where the focus is on narrative understanding.

Interestingly, the idea of cinematic truth suited to this thesis, which seeks to obtain understanding about the experiences and the perspective of Libyan female leaders within the narrating of their stories (more details about narrative in the fourth chapter sections (4.15, 4.18), and the fifth chapter section (5.4). It has involved asking them about their leadership perspectives with respect to female leadership. Their invisible experiences will highlight and will partly reflect the reason of their scarcity in leadership senior roles.

According to Seters and Field (1990), classifying leadership theories neglects to explain the main interest of each theory and there are some theories which arose in the same era but have different focuses. For instance, the period of 1970-1981 included many studies, such as Great Man, Path-Goal, Situational, X and Y theory, Transactional. Consequently, this era of leadership includes many different theories.

With respect to this, some Arabic author, for example (Canaan, 2008), (Zahran, 2000), and (Al-Mssri, 1993) classified leadership theories into three theories which are traits theory, situational theory and interactive theory. Firstly, traits theory is based on the idea that leaders have certain features and characteristics which distinguish them from the others. The availability of these traits in a particular person will make a leader successful. The supporters of this theory focused their efforts on identifying leadership traits (Canaan, 2008). Furthermore, this theory assumes that a leader is born to be a leader and the individual who does not have leadership qualities cannot be leader. For example, kings were believed to be born with genetic characteristics which qualify them

to be leaders (Al-Zogby, 1997). Some of these traits are physiological characteristics such as body size, length and sound of voice.

The other traits are psychological qualities such as intelligence and taking responsibility. Also this theory is associated with the 'Great Man' (Al-Mutairi, 2003). However, these set of features are rarely found in a specific person, and its availability depends on the prevailing attitudes in society and development, moreover it is linked with the masculinity hegemony. Secondly, the Situational theory of leadership is based on the ability of a person to lead in a specific situation; hence an individual could be a leader in a specific situation but may not be a suitable leader in another position. For instance, the individual who can lead the organisation in settled circumstances might not be able to lead it in a period of crises (ibid). Although the Situational theory did not neglect the leader's traits, it assumes, that these are not appropriate in all circumstances and that the situation has more impact on leadership. In other words, leadership depends on the situation, and whether the leader is able to adapt to these circumstances (Canaan, 2008). Thirdly, the Interactive theory combines Traits theory and Situational theory. It considers that leadership as a process of social interaction which not only depends on the personality of a leader, but also depends on the interaction of personal variables related to a leader, their attitudes and dealings with followers (Al-Mutairi, 2003).

However, there are also some Arabic authors, who adopted similar division of leadership theories in Western literature. Based on Al-Assaf (2008) the researcher created a new division for the evolution of leadership theories, which has been elicited from Western leadership literature and also shares some points with Arabic literature, for example Situational theory.

The justification for this selection is those theories having clear and different aspects, and they giving more explanation for the relationship between leaders and their subordinates, (as illustrated in next table).

Table number (3.2) the division of leadership theories

The category	The theory	Author / Date
Personal theories	Behaviour	McGregor 1960
	Authentic	Ryan and Scott 1995
Contingency theories	Situational	Fleisman, Harris, and Burt 1955
	Contingency	Fiedler 1964
	Path Goal	Evans, 1970; House 1971
Leadership style theories	Participation	Vroom and Yetton 1973; Vroom and Jago 1988
	Transactional	Greene 1975
	Transformational	Burns 1978; Bass 1985
	Distributed	Katzenbach and Smith 1993
	Transcendental	Cardona, 2000

Researcher's design

The researcher has classified leadership theories focused on thematic interest, regardless of the chronological sequence. It appears that each of the different theories discussed in this chapter complements the other theories, although these have theories focused on different issues or see leadership from different views.

It cannot be said that one theory is the right method to become a successful leader. This section focuses on some leadership theories which help to understand female leadership styles and their experiences and perspectives. These theories are personal theories, contingency theories and style theories.

3.3.2. Personal theories

The personal theories include four types which are traits, behaviour, authentic, and servant theory (Seters and Field, 1990). But this research focuses on just two theories which are behaviour and authentic theories which seems to be more of a fit to female

leadership, whereas trait theory is related to great men and servant theory seems to not add more to authentic theory, as well as it seems to be less practical in the research context, (more details in the next discussion).

On the other hand, behaviour theory is more associated with female leaders as has been already mentioned. Women apply different leadership compared to men. This theory could help the researcher to investigate the way that Libyan female leaders behave as well as help to explore whether Libyan female leaders tend to talk about their experiences as leaders or managers or both (which is illustrated in section 3.3.3.), within their dealings with others.

Behaviour theory

This theory emerged in response to the limitations of trait theory which assumed that there are some traits, for example, intelligence and innovation, that a leader should possess and these traits can be inherited, also associating leadership with ‘great men’ (Higgs, 2003). Halpin and Winer (1957), as cited in Northouse (2009), explained that leadership theory moved from focusing on the physical characteristics and personal characteristics of leaders to examining the types of their behaviours. This involved two types. They are task behaviour that focuses on work, and relationship behaviour which is focused on individuals. Seters and Field (1990) stated that leadership is a subset of human behaviour. Behaviour theory illustrates the impact of a leader’s manner on their subordinates. As a result of their deep insight, understanding and knowledge of the needs of their subordinates, leaders are able to realise a subordinate’s desire even though they themselves are not aware of it, or are not able to articulate, leaders have the ability to make them feel as if all their needs are being satisfied.

Behaviour theory focused on how leaders perform their roles and how they delegate tasks to their subordinates. It can be said that behaviour theory added a contribution to the understanding of leadership, as it showed that behaviours can be

learned, which highlights the possibility of training (Robbins and Judge, 2009). Also, its extent is associated with the impact of circumstances which surround a leader (Ivancevich et al, 2005). With respect to this, Bass (1990a) pointed out those male leaders' behaviours towards their subordinates are often an example of 'task behaviour' which focuses on work, whilst female leaders' behaviours towards their subordinates more are often an example of 'relationship behaviour' which focuses on subordinates.

There has been substantial attention to theories 'X' and 'Y' (McGregor, 1960, 1966). The essence of 'X' theory's assumption is that people dislike their work, accordingly to that they must be directed in their behaviour and be controlled during their tasks. 'Y' theory is based on the view that sees their work as an opportunity of having a positive experience. Also, they are already intrinsically motivated, and they need comfortable working conditions. Yet, it has been stressed that leaders cannot influence subordinate's behaviours but they can create the conditions and incentives to direct them toward organisational objectives (Bass, 1981).

Even though there were many studies which have focused on leadership behaviour it appears to be a conceptual muddle between behaviours theory and leadership styles (Metcalf 2002). Armandi et al (2003) stated that the most famous studies were those which were conducted by researchers at Ohio State University and the University of Michigan by Stogdill (1966). However, its questionnaire was aimed to measure leadership style whilst using a set of scores on two behavioural dimensions.

More than three decades ago, Bell (1979) confirmed that there are challenges which can influence a leader's behaviour. These are how a leader can balance between organisational advantages and the needs of the subordinates where they might be against one other. Furthermore, Bell goes further and highlighted the limitations of behaviour theory which are that it relies on considering a good leader someone who can be successful in any situation and has the ability to act according to circumstances. But,

a leader who can be successful in certain situations may not be successful in other situations. Besides, a leader who is successful in a particular situation at a specific time might not be successful in the same situation at another time with different factors. Hence, a leader will face more difficulties to execute what is suitable for subordinates and the organisation.

Rickards and Clark (2006) pointed out that the behavioural theory failed to illustrate links between leader function and leadership performance. The focus was no longer on the leader but on leadership, where it neglected the importance of the individual who occupied a leadership position. However, for this thesis this theory could help to understand the behaviour of Libyan female leaders and how their perspectives are shaped according to their experience.

Authentic Leadership Theory

Some scholars and practitioners have highlighted the urgent need for authentic leaders who give attention to morality in their dealing with others as it is very important to face challenges in the changing environment (Avolio and Grader, 2005).

Although authentic leadership has plenty of literature which involved integration of psychological, socio-psychological, sociological and ethical dimensions, the contributions by Chester Barnard who has established authentic leadership since 1953 has been neglected (Novicevic et al, 2006). The leaders who care for ethics in their work practice have a strong impact when they deal with individuals, especially subordinates, whereby the latter consider the former as role models with respect to sincerity and honesty (Barnard, 2003).

Authentic leaders do not use compulsion to gain an individual's allegiance, but they rely on trust through building a good relationship with their subordinates.

Leaders tolerate their subordinates' short comings and they seek to help them to be more aware, grow, mature and succeed (Duignan and Bhindi, 1997). Ilies et al (2005)

and Avolio and Gardner (2005) are similar in clarifying elements of authenticity such as: self-awareness, unbiased and authentic behaviour and action. The authentic picture has been represented in a leader who is trusted, possesses competence, honesty, reliability and fairness (Reynolds, 2009). The same attention came previously from Petzall et al (1991) who pointed out similar characteristics as being at the top of the list to choose a leader. Examples are honesty and integrity, where these characteristics can provide a leader sufficient credibility.

Avolio, (2010), summarised authentic leadership with four points which are: self awareness, balanced processing, transparency, and moral perspective. These have been repeatedly held up across a variety of contexts: each one of these components is important to assessing authentic leadership. The study of authentic leadership suggests that there is a similarity between the ideas of the transformational and authentic leadership concepts. Authentic leadership involves positive emotions, helping behaviour, engagement, a sense of satisfaction and effectiveness. Authentic leadership has also been related to both objective and subjective measure of performance in some instances over long period of time. However, the research on authentic leadership still needs more research to clarify its value and role.

From the above discussion it appears that authentic leadership theory could help the researcher to explore whether Libyan female leaders in senior roles are interested in aspects of authentic leadership. Examples are building good relationships and fairness with their subordinates. In addition, the research will investigate whether they see from their experiences there is equality or inequality between them and their male peers.

The questions which remain without answer from the previous debate of the theories are why there are some leaders more successful than others in particular situations although they have the same qualities? Why they are sometimes not successful in other situations which is the main interest of contingency theory. It

focused on the circumstances and situational constraints which had been neglected by the previous theories.

3.3.3. Contingency Theories

The Contingency theories include three types; they are Situational, Contingency, and the Path-Goal (Bass, 1990 b). It is expressly, using the same word contingency for a main theory and a sub theory which might create confusion.

Situational Theory

This theory considers that some of the elements such as the type of mission, the leader's social status, the relative power of the position of a leader and the environment, all have an impact on leaders and their leadership styles (Seters and Field, 1990). It classifies a leader's behaviour into two categories. Firstly, is directive behaviour, (production-centred), which has one-way direction communication from a leader to his or her subordinates. Secondly, is supportive behaviour (employee-centred), which describes two-directional communication from leaders to their subordinates and from the latter to the former. The leaders choose their behaviour according to the subordinate's maturity which reflects their ability and willingness to take responsibility for their work (Hersey et al, 2007). Furthermore, situational theory implies that the individual, who becomes a leader in one situation, may also be a follower in another situation. Also, the leader rises naturally to be a leader in a specific place, at the right time and in the right circumstances and when he or she leaves this position another person will replace it to be a leader (Ekiz, 2005).

It appears that situational theory could help to understand female leadership, due to its concentration on the relative power of the position of the leader and the leadership environment. These seem to have links with gender issues, as has been explained in the previous chapter as important themes in Libyan society.

Contingency theory

The original author of contingency theory was Fiedler (1964) who developed a model by focusing on leaders in relation to with the situation which takes into account the nature of the work (Miner, 2005). Contingency leaders consider subordinates the main key to accomplishing their aims, consequently the former seek to develop the latter by using motivation, creating satisfaction and improving their performance (Stanford et al, 1995). Contingency theory helps to face today's challenges, where a leader needs to create and maintain the environment working besides motivating the subordinates to accomplish their goals (Holverson, 2004).

Also a leader's influence on their subordinates can be enhanced through strong relationships with them (Hellriegel, et al, 2007). Contingency Theory suggests that there is no particular leadership style, leadership functions or particular leadership qualities which can be considered as perfect under all circumstances (Gerber, et al., 2005). Furthermore, Fiedler proposed in his model that the performance of the group relies on the correct links between leaders and the interaction with their subordinates and the degree of control and impact of the situation. Fiedler's premise was "what you say about others tells more about you than it tells you about the person you are describing" (Robbins and Decenzo, 2008, p.351). "The Least-Preferred Co-worker (LPC) questionnaire" was an instrument developed by Fiedler. It was used to discover the leader's basic style and it seeks to measure the leader's behaviour task and relationship orientation. The LPC includes sixteen contrasting adjectives, for instance efficient inefficient and pleasant-unpleasant, where he believed that according to the answer he could determine a correspondents' basic leadership style (ibid).

The same authors go on to say that contingency theory includes three situational touchstones. These are leader member relations, task structure and position power that could be interrelated. Thus the correct match in behavioural orientation of a leader can

be created. Even though the LPC was a simple psychology test and an extension and growth of trait theory, it went beyond trait and behaviour theories in trying to include situations, involving measuring leader's personality and their situational categorisation.

From the above it appears that Contingency theory has links with female leadership because it is an extension to situational theory. In addition it addresses the power and relationship which are important issues in female leadership.

Path-Goal theory

Path-Goal theory emerged in 1971 by House, where he studied the impact of leader behaviour on motivating subordinates (Evans, 1996). The assumption of this theory is a leader's function in providing coaching, guidance and personal support to their subordinates (Stanford, et al 1995). Moreover, their responsibility is to create and maintain the work environment which makes subordinates able and motivated to accomplish the goals of the organisation and reduce the obstacles that might face them in the path towards achieving their goals (Robbins, 2003). The satisfaction of subordinates and their performance was strongly linked to the appropriate behaviour of leaders, confirming their ability to satisfy the needs of the former and their desires (Evans, 1996). This theory highlighted the impact of the external and internal organisational environment on a leader's behaviour, where the latter's behaviour is influenced by some of the sub-processes, such as the changes which happen in the work environment, the changes in the leader per se, such as feeling, transcendence of the duality of self and others, and seeking to help others to decrease their suffering (Kruger and Seng, 2005).

In the light of the debate surrounding Contingency theories it appears that the three theories are similar with respect to their focus on the relationship with their subordinates and the environment. However, they are each slightly different, for instance, situational theory pays attention to the purpose of the organisation, and the

leader's social situation, whereas path goal theory pays attention to the influences of the external and internal organisational environments. The main strength of these theories is that it focused on the situation as the dominant feature in considering the characteristics of successful leadership, which had been neglected in previous theories. However, it has some limitations, as although there was an assumption that successful leaders have certain personality traits, there might be potential to find many individuals who have leadership capability but they are not leaders (Holverson, 2004). Contingency theory assumes leaders are formed by their situation when it might be possible that leaders can form the situations per se (Kotter, 1990). In addition, the theory did not give a clear explanation of interpersonal behaviour or the different styles of leadership and their impact on the group, where there are individuals who possess the suitable knowledge and skills, and emerge as an appropriate leader in a given situation but may be not a successful leader in another situation (Ekiz, 2005).

3.3.4. Style theories

There is a strong link between leadership style theories and leadership styles, where the styles seems to be an outcome from the theories. In this section the leadership theories are illustrated to help the researcher interpret Libyan female leader's style within the framework of leadership theories in the current thesis. Style theories have been divided into three themes, which are: participation theory, transactional theory and transformational theory.

Participation theory

The nature of competition in modern organisations requires creativity and innovation from individuals, who need some the autonomy in their work and sufficient resources that enable them to share in work (Politis, 2005). Vroom and Yetton (1973) established this theory and it has been developed further by Vroom and Jago (1988). It

focuses on a leader's need to analyse the situation and determine whether the decision should be made just by a leader or whether to involve subordinates, also the amount of participation which will be needed (Vroom and Jago, 1988).

The main core of this theory is that decision making is an important job for a leader, but subordinates, participation in decision making will make them accept it and support the leader (Stanford et al, 1995). This leadership theory has emerged to help organisations to find solutions for organisational problems and face modern challenges (Thamhain, 2004). Shared leadership is considered an advanced step of leadership, which is accepted from leaders and subordinates (Bennett et al, 2003), and this acceptance is a result of this type of leadership that provides them the opportunity to share leadership (Harris, 2008). The main core of this theory is its concentration on all individuals.

Dessler (2003) stated that the levels of subordinate participation in decision-making are dependent on different circumstances which might include some obstacles. For instance, time and level of education can be an obstacle to giving subordinates an opportunity to participate in decision making.

The main limitation of participation theory is that there are some tasks which are too difficult for subordinates to decide on. Also the level of subordinates might have insufficient skills to participate in decision making (Hannagan, 2008). Harris (2008) noted another limitation which is that the organisation that applies this theory may be facing problems where there is a difference among the individuals and their perspective about the way that they practise this type of leadership, which is impacted by many factors such as culture (Eagly and Caril, 2003).

Vroom and his colleagues introduced the idea of participation theory. However there are a number of newer theories such as distributed and shared leadership theories that appear to be an evolution of participation theory (Vroom and Jago, 1988). The main

principle of distributed leadership has been identified by Turnbull and Collins (2008), where they stressed, firstly that leadership is a shared impact process from all members in the organizations, and secondly, leadership is created from the individuals' interactions that have different skills and knowledge

Reviewing Participation theory might help the researcher to find out whether Libyan female leaders (according to their experiences) believe that their subordinates should participate in decision making, and why? If they do not believe it, what is the reason?

Transactional theory

This theory emerged in the late 1970s, by the political scientist James Burns (O'Shea et al 2009). The core of it is the differentiation between transactional and transformational leadership types (Burns, 1978). He explained that transactional leadership requires an exchange between leaders and their subordinates, where the latter seeks to accomplish the wishes of their leaders in order to obtain value results, for instance rewards (O'Shea et al, 2009). Many researchers were interested in studying this (Higgs, 2003).

Bass (1985) acknowledged that the starting point was from Burns' ideas and illustrated that the main core of transactional theory is the influence of leadership and the agreement between leaders and subordinates to create an exchange process, and where the results create advantages for both of them. This theory also considered leadership as a management process which is designed to create a relationship, between a leader and their subordinates that can keep the organisation moving smoothly and efficiently (Lievens et al, 1997).

Transactional leaders as described by Armandi et al, (2003, p179) "*guide followers in the direction of established goals by clarifying role and task requirements*".

The theory contains two elements. Firstly, contingent reward, which includes corrective

transaction and reflects the agreement between a leader and subordinates regarding what has to be done to obtain implicit or explicit rewards. These rewards might be something material, for instance, financial perks or it might be less tangible such as prestige. Also, the reinforcement might be a correction by negative feedback, reproof, threat or disciplinary action (Bass, 1999). Secondly, 'management by exception (active, passive)', which included both constructive and corrective transactions (Yates, 2005).

The time of a leader's intervention to make any correction is the factor which distinguishes between the two types of management by exception (Lievens et al, 1997). The constructive part is a corrective transaction, where the leader follows up and monitors subordinates and has more control over their performance in order to meet standards of performance, thereby a leader intervenes when the time is suitable to correct mistakes (Bass et al, 2003). On the other hand, the corrective is a transaction where the leaders behave passively. A leader does not intervene to correct a problematic situation unless an actual mistake is made or the situation deteriorates. In other words, when they draw attention to mistakes or problems, they correct it using negative feedback or reproof. And thirdly, Laissez-Faire, which refer to the absence of the leaders, where they avoid being responsible (Bass and Avolio, 1994).

Although, transactional leadership is used in many organisations because it has a basic mechanism and fixed mutual relationship between leaders and subordinates (Popper and Zakkai, 1994), it has many limitations (Bass, 1985). The failures of transactional leadership belong to the lack of a leader's ability to provide their subordinates with sufficient rewards and where that impacts negatively on the relationship between them. Furthermore, Bass said that leaders may abandon transactional leadership when they use the un-contingent rewards to improve performance because the rewards will lose their impact on their subordinates. Another criticism was from Yukl (1999a), who stated that in spite of the fact that transactional

theory has been considered as process of leader and subordinates exchange, it fails to create strong connections between this process and all transactional behaviour. The same author added that although contingent rewards do indicate a connection between leaders and subordinates in the impersonal exchange process, it includes different types of leadership behaviour which are unclear. Moreover, it also includes the acceptance of subordinates which determines the type of behaviour. Another limitation pointed out by Yukl (2008) regarding the passive management by exception, is where a leader does not intervene until the problem becomes more serious. This part of transactional behaviour is not clear, as leaders do not illustrate the way they deal with their subordinates when a problem emerges. Likewise, contingency punishment which might be included in the exchange process is not clearly measured. On the other hand, in active management by exception if leaders discover the errors or problems, they correct it and intensify the subordinate's control, but they do not explain the reason for these actions.

It appears that transactional theory could have a link with female leadership too where it highlights leadership as a management process and one of its elements is management by exception. This reflects the incorporation between two terms which is more common especially in the Arabic world where a leader is the person who is manager. This will be another issue that the researcher could investigate in the research context.

Transformational Theory

Burns, the originator of transformational leadership in 1978, within his work on political leadership considered transformational leadership as a process that combines leaders and subordinate efforts in order to advance work, where the relationship is based on inspiration, motivation and challenge to achieve both the organisation's and the

subordinates' needs (Barnett et al, 2001). Burns' idea was that transactional and transformational leadership models are separate and opposite.

This idea has been reframed by some USA psychologists where Bass (1985) stated that even though the two models of leadership were independent they are completing with each other. Bass defined transformational leadership as "*how the leader affects followers, who are intended to trust, admire and respect the transformational leader*" (Bass, 1990 a, pp.19-31). Yukl (1989, p.24) defined it as "*the process of influencing major change in the attitudes and assumptions of organisational members and building commitment for the organisation mission, objectives and strategies*". Yukl's definition is similar to the perspectives of Arabic authors, for example Canaan, (2008) and Zahran, (2000) (see section 3.3.1).

Bass (1990a) suggested three ways in which leaders can transform their subordinates, which are as follows: firstly, by increasing their awareness of task importance and value; secondly by pushing them to focus on the organisational goals rather than their own interests; and thirdly by activating their higher-order needs. Consequently, achieving the organisation's goals will help them to satisfy their needs. Transformational leaders are focused on the development of subordinates where they consider that the essential element of organisational transition can be achieved by discovering their potential, and creating a strong belief in themselves to change and develop themselves (Dvir et al, 2002). This type of leadership can work successfully, and can help both leaders and their subordinates to face the new challenges (Bass, 1998). In the same way Armandi and Oppedisano (2003), who said that transformational leaders have the ability to motivate and inspire their subordinates, where they seek to transcend the original plan and achieve greater impact. They aim to create a positive image about the future in their subordinates' minds, because they

believe that they are the key to achieving goals. They represent a higher example in order to instil vision in them; consequently the subordinates try to be like their leader.

Transformational leadership from Bass's perspective is grounded in moral foundations that are based on four components; Idealized Influence (II), Inspirational Motivation (IM), Intellectual Stimulation (IS), and Individualized Consideration (IC) (Bass and Avolio, 1996). Transformational leaders, in order to achieve superior outcomes use one or possibly more of these components at the same time (Coad and Berry, 1998).

Firstly, is idealized influence which indicates that leaders gain the respect, admiration, and trust from their subordinates, who consider their leaders a good example (Bass et al, 2003). Idealized influence helps the leader to see a link between the purpose, sense and vision (Ekiz, 2005). Pursuant to that, subordinates will emulate the leader where they consider the leader an extraordinarily person, because he/she has many qualities, for instance, strong capacities, and influence (Coad and Berry, 1998). The same authors pointed out that a leader has and will display norms of ethics and they are ready to sacrifice self for the welfare of others. Consequently, leaders have a good reputation among their subordinates where they consider their subordinates' needs over their own needs (Bass and Avolio, 1994). In addition, the subordinates participation is a fundamental principle for a transformational leader, where if there are any risks a leader will be in the front, and likewise they share with their subordinates the success and limelight (Coad and Berry, 1998). Transformational leaders provide their vision to their subordinates, and within that they create a sense of the tasks and rising optimism (Armandi and Oppedisano, 2003).

Secondly, is inspirational motivation; the essence of this dimension creates a future of optimism and attainability (Coad and Berry, 1998). According to this picture of leaders, they use ways which ensure motivating the subordinates during dealing with

them. Furthermore, a leader provides them with meaning and challenges inside the workplace (Bass et al 2003). Gill, (2001, p46) from his psychological view explains that inspiring people means "*inspiration comes from the leader who aligns organisational goals with the aspirations and needs of people who are achieving them; from treating threats, problems and failures as opportunities to learn; from recognizing accomplishment rather than dwelling on failures; and by using appealing language and symbols*".

Thirdly, is individualized consideration; the basis of this component is that everyone has some value and he or she considers others as individuals (Ekiz, 2005). Transformational leaders give sufficient attention to every individual's needs in order to make them satisfied, where that will help in the coaching or mentoring process (Bass et al, 2003). The leaders provide training and give the subordinates the advice they need. Moreover, they provide them with important feedback about their strength and weakness (Pounder and Coleman, 2002). The reason for paying attention to everyone is that individuals have different needs, desires and aims (Avolio et al 1999). Leaders seek to make a link between the needs of their subordinates and their tasks, which gives a clear reflection of a transformational leader's interest and respect for consideration of the individual (Pounder and Coleman, 2002). On the other hand, transformational leaders tend to delegate authority to their subordinates, in order to develop their skills and raise their confidence. In addition, leaders display trust, respect and tolerance for the individual's mistakes, as they consider it as learning or coaching process (Coad and Berry, 1998). Accordingly, the opportunity for development is appropriate for all subordinates, which develops a good relationship with their leaders.

Fourthly, is intellectual stimulation; the basic of this dimension is that subordinates are exhorted and encouraged by transformational leaders (Bass et al, 2003). They have a realistic vision of the future and share it with their subordinates intellectually, with

consideration for the difference among their subordinates (Yainmarion et al, 1997). Leaders focus on the level at which the subordinates are employed with an interesting and challenging mission and motivate them to find a solution for problems by using their own methods (Pounder and Coleman, 2002). Also, transformational leaders create a work environment which makes subordinates feel they have freedom, they might have another idea, but they need stimulation to express their perspective and not be embarrassed to voice their opinions about attitudes or their status in the organisation (Coad and Berry, 1998). These leaders confirm that to subordinates there will be no criticism about any suggestion or opinion, or questions asked with understand (Bass and Avolio 1994). Bass et al, (1995) studied all the relationships between transactional and transformational leadership and created the full range Multifactor questionnaire (MLQ) to measure both theories (more details about MLQ in fourth chapter, section 4.6). Interestingly, in spite of the fact that transactional and transformational leadership theories are western, they have become used by Arabic Authors for instance by Al-Faqih, (1996) (see section 3.2.3).

With respect to mixed transactional and transformational leadership, Avolio et al, (1999) in their empirical study in US, suggested that the relationship between both leadership styles is closely matched. Brain and Lewis (2004) also supported this opinion by stating that both transactional and transformational leadership styles might be important to use together in some organisations.

Transformational leadership theory has limitations represented in that literature. Transformational leadership has grown speedily in the last years, yet there are a few studies that examine how transformational and transactional leadership might predict performance (Bass et al, 2003). Seters and Field (1990) suggested that transformational leadership had so far not endured empirical testing. However, the authors in their evaluation of transformational leadership did not use any empirical study. Another

criticism was from Beyer (1999) and Yukl (1999b) who stated that the assumptions of transformational leadership are that there is indirect influence from the leader to the subordinates, but the influence of the subordinates in the leadership process is limited. Consequently, they become dependent on the leader, immature, and indecisive.

There is a potential to abuse transformational leadership as it involves changing people's values to direct them to a new vision. In its encouragement of subordinates to go beyond their own self-interests for the good of the organisation, this could reflect immoral attitude towards the subordinates themselves. Bass (1985) acknowledged that even though both transactional and transformational leadership theories have strong philosophical and ethical components, transformational leaders can wear "white hats or black hats". Both transformational and charismatic leaders can be self-centred and manipulative in the sense they use individuals to reach their aims (Bass and Steidlmeier, 1999). Despite this, transformational leadership has displayed positive relationships with performance of subordinates, but it has rarely found a clear causal relationship as there are few experimental studies focusing on this question. Also, although transformational leaders develop their subordinates, there is very limited knowledge about the methods they use to develop them. (Dvir et al, 2002). Metcalfe (2006) stated that the embracing of transformational leadership theory does not belong just to its ability to distinguish between leadership and management, but that transformational leadership provides sufficient evidence for adopting values, which are important in their dealing with the others.

Transformational leadership theory has strong links with female leadership, as has been mentioned in the previous chapter since women tend to use transformational styles (Eagly, 2003, Metcalfe 2001). Consequently, studying this theory will provide the researcher with knowledge about transformational female leaders, which will help her to understand the perspective of Libyan female leaders through interpreting their

leadership styles, the reasons of using them, and factors which impact on them during the use of it.

Although, 'Transcendental leadership theory' emerged after the previous theory, it seems there are no key differences between both theories, for this reason the researcher did not include it.

A significant point from the previous literature still needs investigation, which is the leader's styles, and this is illustrated in the next section.

3.4. Observing leadership styles in practice

In section 3.3.4 there was a focus on leadership style as theories, in this section the illustration is focused on the style in terms of the behaviours of leaders in their dealing with their subordinates. It concentrates on how leadership styles are applied and what is the difference among them, as well as explaining the link between these styles and leadership theories. The importance of this section arose from the review of the Arabic and Western literature, which indicated that scholars have changed from focusing on studying the leader per se as a person, traits, and types of leaders towards studying leadership as a process and styles of leadership (Harter, 2006). Also, it aims to illustrate the differences and the similarities between them.

The particular leadership style used by a leader has a significant impact on their subordinates and their efforts in working to achieve goals. For instance, the morale of subordinates who work with a leader who uses an autocratic leadership style, differs from the morale of subordinates who work with a leader who uses a democratic leadership style (Helal, 1994) (Translated by the researcher from Arabic).

Studying leaders' styles is an important point of this thesis. It helps to interpret the leadership style of Libyan women in senior roles. In turn, it helps to understand the reasons for using these styles or using more than one style.

3.4.1. The Western and Arabic perspective of leaders' styles

Leadership styles were classified by Western authors Lewin and his colleagues in 1939, into three categories, where each style has a different impact on subordinates. These styles include: autocratic leaders 'task oriented style', democratic leaders 'relationship oriented style', and laissez-faire leaders (Wren et al, 2004). From an Arabic perspective leadership styles were classified by the Egyptian author Al-Tayeb, (1999) into three types, which included the traditional, attractive, and rational leadership styles. The traditional style refers to a leader as a wise man and is based on the ability of speech to make individuals owe obedience, loyalty, and embrace the leader's viewpoint. It appears that traditional leadership style has connections with trait theory; where it relates to 'Great Man' who might inherit the leadership position but who also have an impact on others, in order to retain his position. This depiction reflects the classical perspective of leadership which was often common in a tribal environment in Arabic rural communities, for example, the Chairman of a tribe. As result of development in Arabic countries in recent years, traditional leadership disappeared in many countries. However, this type of leadership style does not fit in this research due to it being unfocussed on female leadership. The attractive style refers to leaders who attract others, because they possess personal qualities that make them favourites and desirable to others. They are considered as good role models who deserve respect. It seems that this style of leadership reflects transformational leadership theory where one of its factors is idealized influence. The rational style stems from authority and position such as the chairman of a company, where it provides the leader the authorisation and responsibilities to give or withhold rewards and punishment. It seems that this type of leadership style reflects transactional leadership theory because it is based on the exchange process between leaders and their subordinates.

Arabic authors for instance, Al-Hobeby (1979), Helal (1994), and Alassaf (2008) classified styles of leadership into six types. These are autocratic, chaotic, democratic, diplomatic, educational, and authoritarian. These types of leadership styles are associated with formal and informal positions.

Even though these categories of leadership are more common between Western and Arabic literature, the Arabic writers used the term, style or pattern, whereas Western writers used the term style. In order to discover whether both terms refer to the same meaning or not, the researcher investigated the meanings in the dictionary. The outcome from a business dictionary pointed out that pattern is a consistent and recurring characteristic or trait that helps in the identification of a phenomenon or problem, and serves as an indicator or model for predicting its future behaviour. On the other hand, a style term refers to characteristic or elements combined and expressed in a particular (often unique) and consistent manner. The Arab authors are using the term of pattern instead of the term style, because it has the same meaning in the Arabic language. The researcher prefers to use the term style.

Firstly, autocratic style which means from a Western view that these leaders tend to focus on tasks in work, where a good relationship with subordinates is not their priority and it comes after work. All decisions are made by the leader, who controls the subordinates in pursuit of the accomplishment of all tasks and a high standard of performance (Ehrhart and Klein, 2001). In turn the subordinates are sure about what they have to do, but they are less sure about why it should be done, consequently they dislike being responsible for any mistakes. Furthermore the morale of subordinates is low due to the absence of a good relationship between them and their leaders, and also among each other (Eagly and Carli, 2003). With regards to a similar perspective from the Arabic view, Alassaf (2008) stated that leaders make strategies and decisions alone without sharing them with subordinates, whereas the latter implement the instructions of

their leaders without discussion. The relationship between the leaders and their subordinates is based on formal communications as an outcome of the obvious neglect of human relationships. Consequently, the subordinates have no rights to suggest their views or ideas which make the subordinate's role limited. This scenario creates isolation between a leader and subordinates where the latter become inactive in their work. Also it might push the former to use a bureaucratic style which gives the organisation an aspect of bureaucracy (ibid). Autocratic leadership is based on legitimate and coercive leadership power and confirms the principle of transactional leadership theory, where the leader clarifies the role and task requirements of subordinates, in order to to achieve the organisational goals (as explained in 3.3.4).

Secondly, the democratic style, where the view of Western authors explains that these leaders tend to be democratic, and focused on being 'relationship oriented' with their subordinates. They consider their relationship with their subordinates at the top priority (Wren et al, 2004). In order to lead their performance to a high level, they encourage subordinates to share in decision-making and delegate the authority to them.

Thereby, teamwork is built strongly and good communication creates a high morale and strong relationship with the leader and among the subordinates (Rollinson, 2008).

According to what has been discussed the comparison between democratic style and autocratic style is illustrated in the following table.

Table (3.3) Comparison between democratic style and autocratic style

Democratic style	Autocratic style
The policies determined by individuals	The policies determined by leader.
Leaders explain the general steps of work, and give individuals the alternative choices, where the latter choose the ways to perform the work.	The leader uses the authority to determine the work plans of the individual, who must follow these instructions.

Leader gives the individuals the freedom to choose their team work and divide the tasks.	Leader determines the team work and the work for each individual without any explanation to them.
Leader discusses the performance of the work with the individuals, and gives them rewards and objective critique	Leader criticizes the work without objective reason, and does not share the work with the individual.

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The Arabic view is similar, where the Jordanian author Canaan (2002), stated that democratic leaders have significant roles in organisations, where they tend to consult with subordinates and encourage them to share in decision-making, and this helps to achieve the organisational goals and obtain their needs. From Saudi Arabia, Al-Ghamdi (2002) added that democratic leadership emphasizes the importance of subordinates and accordingly the leader has to find channels of communication with subordinates and give them confidence, involving them in decision-making and encouraging them to express an opinion. Therefore, they win their respect and problems at work will be reduced. Consequently, a strong relationship appears between leaders and their subordinates, and among the subordinates themselves, where good communication is open and spread among them. Subordinates imitate leaders where they consider them as a good role model (Al-Slami, 2001). According to what has been mentioned above, seems that democratic leaders tend to reflect transformational leadership theory, which shows more interest towards individuals and encourages them to create new ideas which is evidence of the individual's consideration. This style also seems to reflect participation theory which focuses on sharing in decision making with subordinates. Seemingly this has style emerged as an outcome of development in organisations where individuals have become an important resource. This might be the result of changes in society, as democracy became more common.

Thirdly, laissez-faire style/anarchism as it has been discussed by Bass and Avolio (1994); and Bass et al (2003). Leaders who adopt the laissez-faire style see the development of subordinates as not being their responsibility. They avoid the practice of leadership, and leaders hesitate to take any action or make any decisions about chronic or important problems. They avoid being responsible and they are absent when they are needed (Judge and Piccolo, 2004). It can be said that a laissez-faire style is non-leadership where there is no exchange of relationship between leaders and their subordinates, and leaders are busy in other matters, for example, personal phone calls. Consequently, performance and satisfaction are very low (Sosik and Jung, 2010). From an Arabic perspective Al-Tyep (1999) articulated that laissez-faire style/anarchism refers to negative leaders and an absence of leadership, which are considered aspects of this style of leadership. Individuals do what they want without interference from a leader, who has lost respect from his or her subordinates, as a result of leadership weakness. Furthermore, these leaders are not governed by laws or policies and do not set any goals to achieve and do not rely on any source of leadership power.

According to the discussions in the second and the third chapters the following core themes from the literature relating to Libya can be drawn out. A snapshot of Libyan society before the revolution gives an impression of the role of women at this time. The state of Libyan women was extremely limited, as indicated in the statistics from 1943, when only sixteen Libyan males held a university degree and no women at all. Furthermore, the illiteracy rate for men was 96%, and for women was 99% (Al-Houat, 1985). Even though Libya obtained its independence in 1951, Libya was considered to be below the official poverty line. Libyan society was controlled by the patriarchal system where discrimination between the genders was very clear (Fshakh, 1996).

Since these early days, however, there have been a few writers and Libyan researchers who have been interested in the topic of female leadership for instance; Al Gaddafi (1988), Al-Howat (2002, 1996), Fshika (1996); Al-Gabsi and Al-Malhof (1998), Hander (2000), Al-Ssapa, (2001) Al-Tabeb, (2004) Al-Fakeh, (2006), Al Bash (2006), Al-Fakeh, 2006), A-Abidi, (2010). These writers studied female leadership from different angles, some of them focused on the political aspects, others concentrated on exploring the difficulties women face, but none of these studies studied female leadership from the perspectives and experiences of women themselves.

After 1969, Libya underwent a significant change due to the revolution of Al-Fateh led by Muammer Al-Gadaffi. This revolution created a different form of Libyan society where Libyan women entered the work environment alongside Libyan men, and new relationships emerged between males and females (Al-Howat, 2002). However, Libyan society considered cultural change as a threat to the stability of the traditional relationship between the genders (Habib, 1981). In spite of the Bedouin roots of Al-Gaddafi, his view toward women is progressive (Metz, 2004). A few months after the Al-Fateh revolution many Libyan laws changed to be supportive of Libyan women, such as Law number (58) 1970; Laws number (7, 8) 1989 and Law number (9) 1994.

The importance of the role of Libyan women increased with the implementation of plans for economic and social transition, where the development of education and expansion in various sectors that accompanied the development of Libyan society made women's work acceptable, as well as becoming an urgent need for the process of economic and social development (Al-Howat, 1996). After lifting the economic embargo on Libya, Libya needed to strengthen and develop its economy as the other countries, and therefore it needed to use all of its resources especially human and take advantage of both genders. The objective of this section is to clarify the impact of social change in Libya after the millennium on women's leadership. Leaders contribute to

creating social change, as they are considered a dynamic force for the change that occurs in societies (Othman, 2004).

Although the phenomenon of leadership is often associated with men, the reality is that many societies may also change due to women's leadership; many societies have undergone a significant social change due to the existence of women leaders, such as Aisha Al-Gaddafi and Benazir Bhutto (Basher, 2002).

Libyan society has been undergoing a significant shift and the change in the economic structure from a traditional society based on agriculture and animal husbandry to the creation of numerous economic activities, and women's participation was part of this change. It has been indicated in the report of the Secretariat of the Popular Committee for Economic Planning (2009) that the rate of women's economic activity was 4.15% in 1964 but in 2009 was more than 35%, this is also associated with an increase in the rate of per capita income. In addition, there was an increase in the rate of migration from the countryside to the city, from 23% in 1961 and to 81% in 2009. This was accompanied by an increase in the proportion of educated females. Another report from the Popular Committee of the General Social Affairs in Libya, 2009 announced that Libyan women have entered many sectors of employment such as the police, army and judiciary. However, Libyan women remain rare in senior positions, as well as in many fields such as the private sector (more details are illustrated in the second chapter, section 2.4).

3.5 Summary

The journey in this chapter began with explanations of leadership perspectives. For instance, definitions within Western and Arabic literature illustrate the main theme that came out of the review of literature, which is that there is diversity between Western and Arab authors' perspectives. For example, in Arabic literature power is an

important feature in leadership definitions. However, it is not easy to create an inclusive definition of leadership. With respect to the sources of leadership power, it appears there are similarities, but these similarities are more or less linked to the leadership and management issues and debates.

Since the field of leadership includes many theories, this chapter has included just some of them which seem to have a relationship with female leadership. The key element to be drawn from this review is that although there are a variety of leadership theories, it appears that transactional and transformational leadership theories include aspects of the other theories. In addition, the behaviour theories appear to be more associated with female leadership, while with respect to participation theory, it appears helpful to find out whether Libyan female leaders in senior positions tend to provide the opportunity to their subordinates to share in the process of decision making. This is especially relevant as the Libyan regime gives the rights to people to rule the country through a pyramid of popular congresses, communes, and committees, (as mentioned in the first, chapter section, 1.3). Even recent Arabic authors have tended to adopt these theories and that could be due to the fact that these theories have a high degree of resonance with contemporary Arabic companies and therefore also in Libyan organisations.

In the light of the previous literature, the key issue is that both Arabic and Western authors highlight the same views about leaders' styles, where the main two styles are democratic/ relationship-oriented e.g. transformational theory, and autocratic/tasks-oriented e.g., transactional, as well as the participative style. In addition, it appears from previous discussions that there is a similarity between Arabic and Western authors with respect to the democratic style, which reflects transformational and participation leadership theories, and also autocratic which reflects transactional theory. Even though the laissez-faire/anarchist style is not considered

acceptable, both Arabic and Western authors consider it as one of the possible leadership styles that might be enacted.

Having illustrated female leadership issues and leadership theories which have a relationship to female leadership phenomena, these themes will be used to investigate the experience of Libyan female leaders in senior positions in a Libyan context. But, before that the research journey will explain the methodology that has been used in the process of the collection of data, as discussed in the next chapter.

Fourth chapter/ Research methodology

4.1 Introduction

In previous chapters the researcher has illustrated literature with respect to female leadership and leadership theories. The research design is an important step in achieving the research objectives (Erlandson et al, 1993). It helps to reflect the appropriate methodology which can be used to collect relevant data during the research journey (Bryman, 2008). The purpose of this chapter is to explain the research design. The journey of the current research had two phases: firstly before the pilot study and secondly after the pilot study.

In the beginning, the researcher believed that leadership is a fact that can be measured. This could be due to the understanding she obtained from her previous study and the culture where she came from. Therefore, the first section starts by outlining the original research questions and objectives (section 4.1.2). Section 4.1.2 explains the positivist philosophy which was adopted in the beginning. The deductive approach is demonstrated in section 4.1.4, and section 4.1.5 explains the research method which was originally quantitative. The multifactor questionnaire (MLQ) was the main instrument chosen initially and semi-structured interviews were the extra instrument, as shown in section 4.1.6. Section 4.1.7 illustrates the research sample. The process of the pilot study is explained in section 4.1.8.

The aim of the pilot study was to discover any limitations in the research methodology and to modify it if necessary. After the pilot study the researcher found that although the original research questions and objectives could help to discover whether Libyan female leaders applied transactional and or transformational leadership, they were insufficient to discover the reasons for their scarcity in senior roles, which appeared to be an important matter that needed the exploring. Using the original

methodology was not helpful enough to enable the researcher to obtain a clear understanding of Libyan female leaders' perspectives and experiences, and many important issues remained without investigation, despite it being very important to reflect the whole picture of Libyan female leaders in senior roles.

The present research seeks to explore the women leaders' worlds and why they are rare. This question required feminist philosophy which focuses on understanding the ways that women leaders build their perspectives. Also it requires the constructivist philosophy to understand how Libyan female leaders build their perspectives why, and what are the factors which impact on it? The need to reappraise the research methodology became necessary. Consequently the research journey underwent a significant change, where these issues created a new question which required different methods. This explained in the second phase.

This phase starts by outlining the new research questions which reflect the objectives of the research (section 4.9). Then it demonstrates the two philosophies that were adopted in the second phase, which created integration in clearly guiding the research journey. These philosophies are feminism, and constructivism and the reason for choosing them is explained (section 4.10). Next it discusses the research approach principle (ontology, epistemology, methodology, and axiology) (section 4.11). The justification for adopting the inductive approach is in section 4.12. Section 4.13 concentrates on the research approach which is qualitative. The choice of the semi-structured interviews supported by the multifactor questionnaire in gathering data is explained in section 4.14. Section 4.15 discusses the narrative method. Then, the process of interview and multifactor questionnaire is explained in section 4.16. Multifactor questionnaire analysis process is explained in section 4.17. The narrative analysis process is explained in section 4.18. Section 4.19 shows the summary of the methodology chapter.

The first research phase (The pilot study)

4.2 Research questions and research objectives

The descriptive research, aims to illustrate the individuals and their dealing with the phenomena (Robson, 2002). The research questions in the first phase, were descriptive and exploratory in nature, there were:

1-Do female leaders in Libya apply transformational model of leadership and/or transactional model of leadership?

2-What are the problems they have encountered in using the model during leadership?

3-What influence has education, experience, culture and social situation had on female leadership?

These research questions, aimed to achieve the following research objectives:

1. To examine whether transformational and transactional models of leadership are used by female leaders.
2. To determine factors impacting on female leadership in using a transactional and/or transformational leadership style.
3. To explore female leaders' perspective on leadership in Libyan public sector organisations.

4.3 Research Philosophy

One of the important issues of any research is a distinction of the philosophy that has been adopted to use as a guide during the research journey and its impact during the journey of conducting the research (Saunders, 2009). The researcher believed that leadership phenomenon is a fact, which could be understood by basing this on science. Positivist philosophy was adopted in order to answer the research questions and achieve its aims. The adoption of the positivist principle reflects the belief and the way of thinking of the natural scientist (ibid). The research was "working with an observable

social reality and that the end product of such research can have law-like generalizations similar to those produced by the physical and natural scientists”(Remeyni et al, 1998, p32). Positivist philosophy emerged in the nineteenth century from French philosophical roots and has a realistic ontological position (Cupchik, 2001). Yolles and Dubois (2001) advocates that reality can be measured, where it is driven by natural laws. The positivist focuses on observable facts, where the researcher is presumed to be independent from the object under study; consequently the research according to this paradigm is value-free (Tashakkori and Teddlie, 2003).

The gathering of the facts is essential, as scientific statements are believed to be the true domain of a scientist (Bryman, 2008). The same author said that both deductive and inductive approaches can be used within positivism, even though a quantitative method is of more use under the positivist paradigm (Guba and Lincoln, 1994). With respect to this, Denzin and Lincoln (2003) have depicted the philosophical framework of positivist philosophy as illustrated in the next table.

Table (4.1) Philosophical framework of positivism philosophy

Ontology What is reality?	Epistemology What is knowledge?	Methodology What is method?
There is a single reality which is driven by natural laws.	Objective point of view. Researcher and the investigated object independent.	In which manner is reality investigated.

Regarding the epistemology positivist research considers leadership as a phenomenon that can be measured and the researcher is neutral and independent from the participants. Concerning the methodology, the pilot study was based on the multifactor questionnaire (see appendix C) as the main instrument, and the semi-structured interviews as an extra instrument (see appendix D) to gather the data from the participants (more details in section 4.5).

4.4 Research approach

The pilot research chose the deductive approach, which involves reasoning from the general to the specific, and is known as a 'top-down approach' (Torchim, 2006). Fieser and Dowden (2006) described deductive approach as the premise that provides the truth and guarantees a conclusion. In other words, as the premises are true, it would be impossible that the conclusion would be false. It can be said that taking a deductive approach reflects that the hypotheses are tested 'theory \longrightarrow observations/ findings' (Punch, 2005).

According to this approach the research started with reflecting on the theory of the research topic and narrowing this thinking more specifically, by putting questions which can be answered and proved (Torchim, 2006).

The process of this approach starts with the step of determining theory, then placing the research questions, observation of the phenomenon and individuals who have relationships with it, and ultimately drawing the confirmation. With respect to the deductive approach in the first phase (pilot study) of the current research, it was to adopt two theories which are the transactional and the transformational leadership styles, and then to test the research questions as has been mentioned in see section 4.2.

4.5 Research method

The process of selecting the method of research depends on the range of methods suitable to be used in data analysis of the research (Tashakkori and Teddlie, 2003). The best method as formulated by Brooke (2002, p.271) "uses whatever tool seems workable at the time". Historically, the quantitative techniques dominated methods of leadership studies (Kempster, 2009). Yet, using a quantitative method can lead to the production of highly-abstracted concepts and descriptions in order to generalise the outcomes (Conger, 1998).

The researcher used the multifactor questionnaire (MLQ) which was created by Bass and his colleagues (Bass, 1985), and which aimed to examine and measure both the transformational and transactional leadership styles. The multifactor questionnaire has been revised many times in order to be appropriate to the needs of its users (Hartoge et al, 1997). In addition, the reason for the use of semi-structured interviews was that even with positive philosophy and deductive approach belonging to the questionnaire there might be some limitations, which the researcher can overcome by using additional questions in the interviews (More information about MLQ in section 4.6.1, and more information about semi-structured interviews in section 4.6.2.) Furthermore as the research was in the pilot study stage the researcher was testing the instruments to be able to decide which method is suitable to use in the main study.

4.6 Data collection instruments in first phase (pilot study)

4.6.1 The questionnaire

The pilot research relied on the questionnaires as the main method to gather the data from the participants, and used the semi-structured interviews as an extra instrument to support the questionnaires. The questionnaire is considered as a common technique, widely used in research (Tejeda et al, 2001). A study of the literature revealed that there are two questionnaires, which are Multifactor Questionnaire (MLQ) (Bass, Avolio, 1990), (Bass et al, (1995), and 'Transformational Leadership Questionnaire (TLQ) (Metcalfe, 2000).

The multifactor questionnaire (MLQ) 'Scoring key (5x) Short' is comprises a five point scale representing the frequency for each respondent. These points are as follows: 0= not at all, 1= once in a while, 2= sometimes, 3= fairly often and 4= frequently if not always. MLQ includes forty five descriptive statements with each statement

corresponding to one of the twelve components. These components are as follows: four components for the transactional leadership style which has four factors. They are represented by Contingency Rewards (CR), Management by Exception Active (MBEA), Management by Exception Passive (MBEP), and the Laissez-Faire (LF). And five components for the transformational leadership style, which represent Idealised Influence Attributed (IDA), Idealised Influence Behaviour (IDB), Inspirational Motivation (IM), Individual's Consideration (IC), and Intellectual Stimulate (IS). Another three components are Extra Effort, Effectiveness, and Satisfaction, however these three components are not included in this research as they are not part of its interest (see Appendixes C). For the purpose of this research, which seeks to explore the experiences and perspectives of Libyan female leaders, the form which is used illustrates the leadership style of leaders as they perceive themselves, where the leaders complete the questionnaire by self rating and putting a mark in the rating themselves, regarding the transactional, transformational and laissez-faire.

Several notable instruments are available to study leadership type, besides the MLQ, for instance, the transformational leadership questionnaire (TLQ) which was created by Metcalfe. It is a recent advance in the assessment of leadership style and it focuses on the development of transformational leaders as seen from a U.K. perspective (Metcalfe, 2001). The TLQ includes important issues such as considering gender as an important variable during the study of leadership which is similar to the current research. The transformational leadership questionnaire (TLQ) helps in measuring transformational leadership only, whereas the multifactor leadership questionnaire (MLQ) can be used to measure transformational and transactional leadership styles which have been adopted in this research. Moreover, TLQ is subjected to updates that suit the needs of its users based on feedback from researchers. This can be seen in the writings of Metcalfe, B and J Metcalfe, A (2005) who added that, their findings have

led to the development of the public sector version of TLQ. It is used only across the U.K. public sector while it might be suitable to the U.K. Environment, the Libyan context, is different. MLQ is still more widely used and it has already been translated into other languages which has intensified its use across the world.

Bass et al (1995, p5-6) have stated that “the latest version of the MLQ, form 5X, has been used in many research programs, doctoral dissertations and masters’ theses. The MLQ might be more useful to implement in Libya as it was implemented in the U.A.E. in 2005, which has similar aspects to Libya, such as the same religion, language and similar culture. This creates an opportunity for comparison of the results in both countries, while the TLQ has been implemented only in the U.K. which has a different culture compared to Libya. This current version of MLQ has been translated into Spanish, French, German, Hebrew, Korean, Chinese, and Arabic for use in various research projects. This idea is supported by Hinkin and Tracey (1999) who argue that most of the research on transformational leadership has been conducted using the MLQ as a research instrument. This encouraged the researcher to use it as it was possible to obtain the Arabic version to use in this doctoral dissertation.

A study of transactional and transformational leadership has been conducted by O'Shea et al, (2009). It was based on MLQ where it was distributed to 726 leaders, 97% of them were female and also 95% of leaders who were rated were female. The main result of this study confirmed what was stressed by Avolio et al (1999), that successful leaders are those who can be both a transformational and transformational leader.

Even though the MLQ has been implemented in Arab Emirates context, so far the MLQ has not been implemented in the context of Libyan society, and it was felt it may be useful to discover whether the MLQ can reflect the perspective of Libyan women leaders in senior positions, or if it has some limitations that can be avoided by using semi-structured interviews.

4.6.2 The interviews

The original justification of using semi-structured interviews as has been mentioned in section 4.5 was overcome the short coming of the multifactor questionnaire. The interview approach includes five types which are: structured interview, semi-structured interview, non-directive interview, focused interviews, and informal conversational interview (Gray, 2004). This research selected a semi-structured interview to gather more information from participants, and obtain more understanding of the participants (Smith et al, 2004) which is needed in the current research to investigate their experiences and perspectives. Sociology central online defined the semi-structured interviews as "*a technique used to collect qualitative data by setting up a situation (the interview) that allows respondents the time and scope to talk about their opinions on a particular subject*".

4.7. The sample of the pilot study

Due to the fact that the researcher had no idea about the number of Libyan female leaders in senior positions, in the first phase of the stage of the pilot study, she originally planned to use 50% as a sample which is half of the population of Libyan female leaders in senior positions in the education and health ministries. There might be some circumstances in the research such as the high numbers of research population, or the time limitation of the research which is an obstacle in obtaining the information needed. In this case a sampling method has a big role in solving this problem by selecting a group of the individuals who are under the study, and obtaining their responses (Silverman, 2009).

There are many types of samples, for example simple random sampling or quota samples. The pilot research used a structured sample, where it selected female leaders

who occupy senior positions. The plan was to involve 50% of the sample in the education ministry and the ministry of health and environment through choosing every third name on a list, according to the total number of female leaders. However this ratio could be increased or decreased according to results of the pilot study process.

4.8 The pilot study

The purpose of the pilot study was to discover the field of the research which is represented in the Education and Health Ministries, within the public sector in the context of Libya. It has been mentioned in the first chapter (section 1.3) that the reason for choosing these two ministries is because they represent the biggest employment sectors in Libya. Also most Libyan females work in these two sectors.

The pilot study process can help to find out any misunderstandings of any questions in the questionnaire, or whether there is deficiency in the questions of the interviews to obtain the important information. It enabled the researcher to test the questions in the questionnaire and modify the questions in the interview, before conducting the main study. Interestingly, the pilot study results can cause a change in the research direction or modify the research planning.

In order to use the multifactor questionnaire the researcher contacted the Mind Garden institution in America (through the University of Gloucestershire), where this institution is responsible for giving permission to researchers to use the multifactor questionnaire. Although the current version of the multifactor questionnaire has been translated into many languages including Arabic language, which is the language of the research population, the Mind Garden institution sent the wrong copy of the multifactor questionnaire in Arabic language. The copy which they sent was about the employee perspective and not the leader. Consequently, this caused the researcher to ask three

linguistic experts to translate the English copy of the multifactor questionnaire to an Arabic language; each of them confirmed the translation.

In order to conduct the pilot study, the researcher visited both the Education Ministry and Ministry of Health and the Environment in the city of Tripoli. The reason for selecting these two ministries is that they involve a high representation of female workers. Al-Shaksouki (2008) stated that the percentage of female who work in the education sector is 51% female and the health sector 47% female.

As has been mentioned, the sample (section 4.7) of the pilot study involved half of the number of female leaders in both ministries. Due to the number of female leaders in both ministries being unknown to the researcher, she went to the ministries and requested the list of names of female leaders in senior positions from the head of the Department of Administrative Affairs and Relationships. The latter wrote the names of female leaders according to the guide of functional description in the ministry and also arranged the meeting with female leaders. Regarding the Education Ministry the process was more difficult as it took two weeks to meet the director of the office of business administration just to obtain permission to meet the female leaders and obtain names of female leaders in senior positions.

However, the total number of the women leaders in senior positions is six female leaders in the Education Ministry, and five women leaders in the Health and the Environment Ministry. Consequently, the research sample in the pilot stage involved half of this population, which was three (3) participants from the Education Ministry and two (2) participants from the Health and the Environment Ministry, as the next table illustrates.

Table (4.2) Actual population and sample in the pilot study

Ministry	Total number of women leaders	Sample in the pilot study
Education	6	3
Health	5	2
Total	11	5

Furthermore, this research involved the representative of Libyan students at the University of Gloucestershire as besides the researcher's story, all the participants have long experience as a leader. Thereby the total of the sample became thirteen (13) leaders.

Through the first visit the researcher explained to the participants the aims of the research and distributed the MLQ, and also appointments were made with them. On the second visit the researcher interviewed these leaders and collected the MLQ, yet most of them expressed dislike of the use of recording during the interviews. Only one of them in the Health and Environment ministry did not mind the use of recording interviews. The interviewer spent approximately one hour with recording and about two hours without recording. Yet, they did not give enough details in the interview when the recording was used; in general the answers did not involve sufficient explanations and limited examples.

After completing the pilot study process, besides obtaining responses within the interviews the most important issue was the scarcity of female leaders in senior positions. Thereby the researcher used a simple analysis of percentage by correlating it with the scoring of their answers of the multifactor questionnaire. This was followed by an analysis of the frequency of the participant's responses to the MLQ questions (see the fifth chapter section, 5.3; and sixth chapter section, 6.2).

The important result that has arose from the pilot study was the need for reappraisal regarding the research methodology, which created a significant shift in the research journey. Due to there being a scarcity of Libyan female's leaders in senior roles which is an important matter, a deep investigation was needed to find out the reasons. Furthermore the results of the pilot study highlighted that the MLQ was insufficient to use as the main instrument for obtaining data in the current research where the MLQ per se needed large numbers to be of value. As well as this, the participants were not happy to give short answers as this could not give them the opportunity to explain exactly what they meant.

As it has been said, surprisingly there are a limited numbers of Libyan female leaders in senior roles, which created the opportunity to meet all of them instead of using the sample. Based on Saunders et al (2009), who stressed that if the population was less than 50 cases, the researcher should collect data from all the population, and the reason for that is the impact of a single extreme case on the analyses and result. It became clear for the researcher that the leadership study should focus on studying social phenomenon, so it was inappropriate to adopt a positivist approach which has a scientific nature. This type of study needed more understanding and deep insight to explore the female leaders perspectives which required the use of an inductive approach.

Conducting research with respect to female issues suggests the adoption of a feminist philosophy, and a feminist researcher seeks to break women's silence and make their voices clear. Maynard and Purvis (1994) pointed out that a researcher can also be a subject in the research, and it is very important for the researcher to have a place in the current research. Consequently, the researcher became an important part of the research and could not be independent.

After the significant changes that resulted from the pilot study, the researcher realised that, in spite of the advantages of the multifactor questionnaire (MLQ), it also had some points which were not suitable for the present research. The manner of formulating the questions of the MLQ creates a type of bias and leads the participants to choose particular answers. Moreover, the answers of the MLQ could not give a clear explanation for important questions which are what, why, who, when and where, as some participants wrote some comments beside their answers. Finally during the interviews the participants highlighted new important factors, for instance, the impact of the family, the difficulties in reaching leadership positions and to continue in them, and culture which has an important impact on women leadership in Libya. Therefore it was inappropriate and difficult to use statistical method at this stage of analysis of the data.

The research journey took a new direction of this point in order to investigate new and important issues instead of just focusing on investigating the leadership styles of Libyan women in senior positions, and that created a significant shift in the research methodology as illustrated in the second phase.

The second research phase (The main study)

The nature of the pilot was explorative and descriptive, which focused on discovering and describing the type of leadership style which is applied by Libyan female leaders in senior roles. The results of it were few, where the picture of the experience and perspective of Libyan female leaders was invisible. However, the nature of the second phase (the main study) is explorative and descriptive and includes a lot of explanation since the Libyan female leaders had interesting stories to tell. In other words, the research focus was how to explore the world of Libyan female leaders in senior positions, describe their everyday life as leaders, and explain their perspectives

according to their experiences and their views towards female leadership within their stories.

4.9 Research questions and research objectives

Research Questions

Q1- What is the perspective of Libyan female leaders in senior roles from their experiences regarding female leadership?

Q2- Whether Libyan female leaders in senior roles from their experiences believe they apply a particular style of leadership that could be interpreted within the framework of leadership theories in current thesis?

Q3- What are the factors that Libyan female leaders in senior roles from their experiences believe impact on them positively or negatively during their search to occupy leadership roles and after they became leaders?

Q4 - What are the difficulties that senior Libyan female leaders think they face from their experiences during their search to occupy leadership roles and after they became leaders?

Research objectives

1- To explore the perspective of Libyan female leaders in senior roles from their experiences regarding female leadership.

2-To investigate whether Libyan female leaders in senior roles, from their experiences, believe they apply a particular style of leadership that could be interpreted within the framework of leadership theories in the current thesis.

3-To investigate the factors that Libyan female leaders in senior roles have from their experiences believe it impacts on them positively or negatively during their search to occupy leadership roles and after they became leaders.

4-To explain the difficulties that senior Libyan female leaders from their experiences think they face during their search to occupy leadership roles and after they became leaders.

4.10 Research Philosophies

Positivist philosophy which was adopted at the beginning of this research became unsuitable for answering the new research questions which have been outlined in section 4.9. After further reading of the research philosophy literature, two philosophies were highlighted as being suitable to be adopted and used as a guide in this thesis. These philosophies were feminism and constructivism.

4.10.1 Feminist Philosophies

Historically women have not been given sufficient attention from researchers. Even when the research involved women, they were not spotlighted any more than men. Therefore, feminist research has focused on what women do, how and why and their experiences of power relations; also the approach is related to the research, and techniques that can be used in the research (Letherby, 2003). In other words, a questionnaire might be insufficient to understand the perspectives of female leaders from their experiences, whereas interviews might be more appropriate to gather information from them and provide a clear portrayal about female leadership.

The Cambridge Dictionary of philosophy, p.262, defined feminist philosophy “*as a philosophy which refuses to identify the human experience with the male experience. It challenges several areas of traditional philosophy on the grounds that they fail (1) to take seriously women’s interests, identities and issues and (2) to recognize women’s ways of being, thinking and doing as valuable as those of men*” (Ozumba, 2005). Also, feminism is defined as “*a global phenomenon which addresses various issues related to*

women across the world in a specific manner as applicable to a particular culture or society. Though the issues related to feminism may differ for different societies and culture but they are broadly tied together with the underlying philosophy of achieving equality of gender in every sphere of life. So feminism cannot be tied to any narrow definitions based on a particular class, race or religion” (Kail, 2008). (More details about the feminism have been illustrated in the second chapter section 2.3).

Feminist writers have pointed out that sociological studies should reflect women's abilities to challenge the domination of men, where the majority of them refuse to acknowledge the importance of women in the working world (Robert, 1997). In addition, feminists tend to explore women's experiences which are often invisible, through listening to them and understanding women, rather than imposing defined structures on their lives (Maynard and Purvis, 1994). The same author went on to say that feminists have highlighted that the researcher who adopts a feminist philosophy, to undertake research which concentrates on women issues, will most likely be influenced by her/or his personal views. Moreover, the same authors pointed out that the researcher can be a subject in the research. In fact the researcher's consciousness as a feminist was raised in a profound way, due to her work in Libyan Airways Company and Al-Fateh University, which affected her perspective of male patriarchy and feminism.

Feminist researchers' practice is distinct from other research forms, in the types of questions that they ask and the purpose of the research, whereas the other researchers' conclusions have been coloured by a masculine viewpoint (Letherby, 2003). They study men by men who represented half of society, with complete bias to them and neglect women who represent the other half of the society, then generalise the conclusions for both men and women (Maynard and Purvis, 1994). Women's experience has been denied, which justifies the sexual discrimination between men and women (Robert, 1997). Even though, there is no agreement about the content of the feminist model,

there is an acknowledgement by the feminist themselves that there has been a distinctive evolution of feminist mode of enquiry (Maynard and Purvis, 1994).

There are many types of feminism, for example, Liberal, Marxist, Radical, Socialist, Psychoanalytic, Existentialist or Postmodern and Egalitarian Tong (1998). Following is a short explanation of some of the key examples.

Liberal feminism, which asserts the equality of men and women, can be achieved through legal and political changes to support women, where society can guarantee the rights for individuals. The main critique was that the Liberal feminism is not challenging the existence structure but to aim to obtain the equality between both gender with respect to civil and economic rights (ibid).

Marxist feminism believes that capitalism oppressive women. Women's role is affected by their social class, where capitalism created social class which excluded women from important positions and kept them at home as free labour. The main critique was the Marxist feminism is that is neglected women and considers as sexed biological bodies as forms of oppression (Omenugha, 2005).

Radical feminism believes that the main problem for women is patriarchy, and that men are enemies of women, who in turn are victims (Bryson, 1999). Patriarchy creates male domination and women's subordination. Radical feminist believe that men have the ability of persuading society of the nature of their supremacy. Radical feminism, supports the freedom of women from men, and encourages lesbian relationships which may be creating a different society in the future (Crotty, 2004). The main critique was the Radical feminism is over-emphasis on female sexuality (Omenugha, 2005).

Socialist feminism considered that patriarchy reflected the universal and historical form of injustice, which relies on biology and thus obscures the need to recognise not only biological difference but also the multiplicity of ways in which society defines gender (Rowbotham, 1982). The important question which is highlighted here is which

type of feminism is more suitable to adopt in the current research? Egalitarian feminism appears as most appropriate. It is claiming that all persons in society are equal and they should be treated equally regardless of their gender, but egalitarianism tries to make a society gender-free and they consider the name of feminism itself is not gender-free. The justification for this selection that it is more suitable to the supportive instructions of Islamic religion, which incorporated in its legislation (Sharia) of Libya. Furthermore, the Libyan government and laws support Libyan women to obtain equal opportunity which takes into account their nature as females, as has been illustrated in the second chapter. However, the culture of Libyan society is dominated by men; therefore the equality for both genders requires political and legal change to support Libyan women. Even though the Libyan government has created a significant shift in Libyan society it still requires changes in the consciousness of the Libyan people. There appears to be further support of this justification in the work of Jordanian feminist Alkharouf (2000), as has been illustrated in the second chapter, section (2.3.2).

4.10.2 The philosophy of constructivism

Constructivist thinking has emerged from the philosophy of rational knowledge (Silverman, 2007). The core of constructivism is antithetical to positivism, where the ontology of constructivism is truth, which is based on social factors and which include the facts and linking of meanings (Bryman, 2008). Due to the incorporation of constructivism with the themes that relate to the social context, it has been considered as a suitable approach in the social argument. The main core of it is that social construction of people's life is not constant; where people develop as an outcome of their experiences. Consequently they change according to the events in their life (Cohen et al, 2004). Constructivism acknowledges the importance of the effect of interactions between the individual and others, who live in his or her environment, where the

individual has to acknowledge this importance in order to obtain acceptance in the society (Andrew, 2004). However, Denzin and Lincoln (2003) stated that constructivism assumes that there may be disagreement between human intellects, due to a difference between their thinking which is impacted by different factors, such as socialisation, education and culture. Moreover, the same idea has been supported by Lyddon, (1990); Rudes and Guterman, (2007) who said that people build and organise their own realities, such as viewpoints, feelings and opinions, under the impact of environmental factors. Hence social constructivism appears as suitable philosophy to adopt in the current research which focuses on understanding the experiences and perspectives of Libyan female leaders in senior roles.

4.11 Research framework

After the researcher identified the philosophy to be adopted in the main study for this thesis, the important issue was to determine how this relates to the framework of these philosophies. It comprised four basic concepts which have a strong link; these concepts are ontology, epistemology, methodology and axiology (Denzin and Lincoln, 2003). This framework is used to describe the fundamental philosophical concepts that have an influence on the research. It has been defined by Guba and Lincoln (1994, p105) as "the basic belief system or worldview that guides the researcher". The next table illustrates the philosophical framework and its core.

Table 4.3 Philosophy framework and its core

The concept	The concept core
Ontology	The nature of the reality?
Epistemology	How we know the world?
Methodology	The process of inquiring?
Axiology	The ethics of inquiring?

The philosophical framework of the current research aims to serve as the foundation to make the leadership perspective of Libyan women leaders understood. With respect to this, the philosopher Immanuel Kant (1724-1804) suggested the following questions: What can I know? What ought I to do? What may I hope? (Byrd, 2008). According to this, the research seeks to obtain sufficient and useful information about Libyan female leaders, to explain their perspectives and experiences by asking them what, how, why and when. Denzin and Lincoln, (2003) depicted the principles of feminism and constructivism philosophies as illustrated in the next table.

Table 4.4 Research philosophy and their principles

The principle	Feminism	Constructivism
Ontology What is the reality?	There is different knowledge, according to difference of its sources.	There are multiple, constructed realities.
Epistemology What is knowledge?	The subject cannot be separated from the object	Subjective point of view. Researcher and the investigated object are inseparable
Methodology In which manner is reality investigated?	Qualitative	Qualitative
Axiology How does value influence research?	Inquiry is value-bound	Inquiry is value-bound

Adapted from Denzin and Lincoln (2003)

4.11.1 Ontology

Ontology refers to the nature of reality in the world (Saunders et al, 2009) and embodies its understanding (Gary, 2004). With respect to feminism, the ontology

acknowledges that knowledge may be different. For example, the researcher, the participants and the context may vary, where different groups are likely to produce different knowledge (Maynard and Purvis, 1994). For more illustration, feminist research in Arabic society may introduce different outcomes in comparison to European feminist research, due to the difference of the environment and culture.

The ontology of constructivism believes that each individual has his/her own reality (Lee, 1992) (Long et al, 2000). This suggests that the research to reality has no direct access because individuals form their construction of reality under the influence of interactions within their environment. The impact of the environment confirmed by Berger and Luckmann (1991) where they stated that both primary socialization such as family, and secondary socialization (such as work group) have a strong influence on individuals when they form their construction of reality. In other words, individuals obtain their primary knowledge from the family where their parents are the first environment experienced by an individual, then when he or she starts going to school they are influenced by their teachers, schoolmates and friends. Again, when they start work they are affected by their colleagues at work and they encounter new experiences, in fact during their life journey they modify their knowledge. Consequently the individual's perspective on any knowledge may change when they obtain more awareness about that knowledge. Individuals reform their perspectives as a reaction to the changes and events which happen around them. Even though those individuals have the ability and freedom to form or reform their own views, this is not an uncomplicated process because there are many factors which have a strong influence on them during these processes, for instance culture (Andrew, 2004).

The present research is conducted in Libyan society and introduces knowledge and beliefs about the reality of the situation of Libyan women leaders in senior positions within the education and health ministries. It reveals their world, hears their voices,

breaks their silence and discovers their experiences through telling narratives that embody their perspectives of female leadership in a Libyan context. It can be said that to achieve this understanding has required insider knowledge with respect to the perspectives of Libyan female leaders and how they built their perspectives and what are the factors which influenced them during the process of building their perspectives? The process of the construction of the perspectives of Libyan female leaders has required communication with others and interaction with them, in order to understand the factors impacting on them and on their role as leaders, for example the culture.

4.11.2 Epistemology

The term epistemology has Greek roots, and explains how individuals create knowledge. It concerns what constitutes acceptable knowledge in a field of study. (Saunders et al, 2009). It has been explained as 'theories of knowledge production'. The main concern of epistemological questions is the relationship between the knower and the known. Epistemology tries to understand what it means to know. It provides a philosophical background for deciding what kinds of knowledge are legitimate and adequate (Gary, 2004). Nielsen (1990) identified five basic epistemological principles which explained feminist methodology in the field of sociology. They are firstly the need for reflecting of the gender inequality as one of the aspects of the social life. Secondly, is the importance of raising awareness, as a specific methodological instrument and as a general orientation or perspective. Thirdly, is the need to challenge the masculine notions that dominate studies and to highlight personal experiences. Fourthly, is the affirmation of the ethical implications of feminist research and the understanding that women have been exploited as object of knowledge. Fifthly, is giving women more opportunities to change and affect society and the transition of society from a patriarchal institution to a more matriarchal environment. The core of

epistemology is that the subjective point of view of the researcher and the investigated object cannot be separated, where in fact knowledge depends on the interactions between both of them. In other words, how the researcher sees and expounds the thinking and believing of the participants is important. With respect to the current research, the core of this epistemology is represented in the relationships between the researcher and the participants, where the researcher is also a participant, and she clearly sees how they are thinking and understand their perspectives. The researcher therefore used a qualitative methodology and semi-structured interviews in order to create deep conversation with female leaders in senior positions (see section 4.13).

4.11.3 Methodology

The core of the methodology chosen for this research focuses on the most suitable approach to investigate the reality of the participants. Each philosophy has its own views about the way in which knowledge is developed and judged as being acceptable (Saunders et al; 2003). The philosophies: feminism and constructivism are more suited to qualitative research (Denzin and Lincon, 2003).

Feminist research focuses on what women do, how and why, in order to explore their abilities and reflect their experience, through listening to them and to understand their perspective towards the phenomenon (Letherby, 2003). Also, constructivism adopts a qualitative approach which is suitable for investigating the experiences and perspectives of the participants. For example, how they developed their; leadership, how they modify it, the factors which influenced them during the process of leadership, and the factors which pushed them to modify it; the obstacles or the motivations they faced during their development and the factors which led them to rebuild it.

The researchers should productively use their effort to give any necessary information and knowledge that they have which may be useful to the interviewee to

understand the questions (Maynard and Purvis, 1994). Consequently, it helps to create the confidence between them and encourage the interviewees to explain more. In the current research, a qualitative methodology is used to discover the experiences of Libyan women leaders in senior positions (see section 4.13).

4.11.4 Axiology

Human actions are determined by values, and researchers reflect their values within the axiology principle, where this is an important basis in all research. For instance, using interviews elicits the personal values within the interactions of the participant's stories (Denzin and Lincoln, 2003). The same authors state that research is influenced by researchers' values. Axiology refers to the influence of values which play a large role in conducting research and in drawing conclusions. According to this, the obligations of research ethics are an important issue for any researcher to consider and one which a researcher must adhere to.

The present research is guided by the research ethics of the University of Gloucestershire. The researcher has adhered to many moral considerations and fundamental principles. For instance, behaviour, traits, adherence to the duty of the researcher in maintaining promises to others who are involved in the research to ensure that their names are not revealed, whether in the semi-structured interviews or even in the distribution of multifactor questionnaires. Also, this applied to offering to give any necessary information and knowledge that which may be useful to the interviewees to understand the questions. Consequently, it helps to obtain the participants' confidence in order to encourage the latter to explain more. In addition, the gratitude to those who helped during the research process and consideration of the individuals who participated in the research is an important part, as they are not just a source of information.

Moreover, it was important to give them the opportunity to read the interview copy to modify it or add any information that the interview did not address.

Furthermore, the research aimed to create two benefits. Firstly, personal benefits e.g. to create beneficial findings for the individuals in the questions by highlighting the importance of female leadership issues. Secondly, social benefits e. g to create beneficial findings for Libyan society through exploring the experience and perspectives of female leaders in senior roles within the Education and Health ministries, in order to understand the difficulties which face them and the factors which impact on female leadership positively and negatively from a female leader's view. The researcher considers in her account other principles, for example, the principle of doing no harm to others, the principle of honesty and openness and the principle of not violating the law.

4.12 Research approach

The appearance of social sciences in the 20th century created the importance of selecting of ways to study humans, where understanding them is a significant issue and reflects their interpretation of the phenomena in their social world. Smith et al. (2004) explained the importance of determining the research approach in three points. Firstly, in identifying the type of evidence which needs to be collected, and from where and how it helps in answering the questions of the research? Secondly, in determining the research strategy, for instance an inductive approach is more suitable to use in research with an interest in understanding a phenomenon instead of describing it. Thirdly, in adapting the research to cater to limitations, for example to focus on understanding the phenomenon and knowing what is going on will help the researcher to explore whether there is a lack of previous knowledge.

An inductive approach starts by data collecting in order to develop theory according to the results from data analysis, the aim would be to understand what was

going on. The result may be the formulation for a new theory, or may be end up with the same theory (Saunders et al, 2009). Torchim (2006) described inductive research as moving from specific observations to broader generalizations and theories. An inductive approach refers to the development of theory that draws conclusion from empirical study (Bryman, 2008). Accordingly, determining a research approach depends on the research questions, and because the research questions were modified in the second phase of this research, in turn the research approach also changed. The justification of choosing an inductive for understanding the perspectives of Libyan women leaders in senior positions and the way they build their thinking is that this is in line with feminist and constructivism philosophies. The research does not seek to just describe female leadership in Libyan context, but also to explore and explain the reality of female leadership from the perspective of Libyan female leaders.

It was discovered in the pilot study that there is a limited number of Libyan female leaders in senior positions, which also provides the researcher with the opportunity to meet all of them through the semi structured interviews where more information could be gathered about them, for instance the reasons of their scarcity? It can be said that adopting an inductive approach in current research enabled the researcher to obtain a deeper understanding of the research questions, from their stories and the discussions they provided the researcher with their clear answers. In-short, they reflected the whole picture from their perspectives about female leadership in a Libyan context, with many details.

4.13 Research Methodology

The identification of an appropriate methodology for research depends upon what the researcher seeks to explain. For example, the discovery of the daily life of individuals requires a qualitative method (Silverman, 2009). Even though the

quantitative method is considered to have dominated leadership research studies, it can lead to a *"story of missed opportunities"* (Conger and Toegel, 2002, p175). The same authors stated that leadership is incapable of being a static phenomenon; therefore, using a quantitative method to study it might be insufficient. Using a qualitative approach in leadership research has been highlighted by many notable writers for example Kotter (1988), McCall (1998), and Hill (2003). There has been a movement to ground the qualitative approach as the main research method in leadership studies (Bryman et al, 1996), (Parry, 1997). It has been emphasised that the qualitative approach is the best method to explore phenomena in a particular context (Kempster, 2009). This aspect has importance for the current research, which is connected with particular individuals who are Libyan female leaders in the context of the Education and Health ministries. The qualitative method has become more widely used in social research in order to discover and understand the world phenomena. In addition, this method is used to obtain deep insights into many issues, such as complex needs, behaviours and culture (Bryman and Burgess, 1994). Qualitative methodology is defined as *"an array of interpretive techniques which seek to describe, decode, translate and otherwise come to terms with the meaning, not frequency of certain more or less naturally occurring phenomena in the social world"* (Smith et al, 2004, p71).

Creswell (1998) gave many reasons for the use of qualitative research: (a) qualitative methods elicit information in response to how or what is occurring without giving the causes, and enable the researcher to use the interview to help him or her to obtain deeper answers to questions; (b) the nature of the questions are exploratory; (c) interviews can be conducted in the workplace which can help the researcher to obtain background about the environment that staff work in; (d) the resources and time required to collect and analyse the data are available; (e) this type of research is appropriate for the active researcher who is seeking to gather detailed data.

The qualitative methodology deals with phenomena in a subjective way in order to understand it. It gives great importance to the voice of participants in the research and relates this interest to the knowledge that they have about the problems which they face, which they can explain explicitly or implicitly. In other words, it creates an opportunity for the respondents to voice their own words and their reaction to the phenomena, which require interaction and involvement between the researcher and the respondents (Berger and Luckman, 1991). The understanding cannot be achieved by isolating the individual from others; indeed it needs interaction of the individual with others. The researcher should have a strong relationship with the individuals under study, which enables him/her to interact and understand them (Gulbin, 2008). It can be said that a qualitative method is highly appropriate to this research. Feminist research which aims to break the silence of women and make their voices clear is in line with a qualitative approach. In addition, qualitative method is linked to constructivism, which concentrates on understanding the way individuals build their thinking (Johnson and Onwuegbuzie, 2004). According to what has been mentioned above, the present research used the qualitative method for many reasons. Firstly, the researcher was seeking to explore the perspectives of Libyan female leaders in senior positions, who are a small group and by meeting them and listening to them directly and discussing with them the issues which may emerge during the dialogue of narrating their stories to find the answers to the questions. Secondly, the interview questions are framed to elicit information in response to how or what or why, giving their explanations and examples. Thirdly, it enabled the researcher to conduct the interviews in the workplaces which gave the researcher an opportunity to obtain a background understanding about the environment in both ministries. Libyan female leaders may display many similarities and dissimilarities in terms of personalities and styles, which required asking them many different questions connected with different factors that impacted on these female leaders, such as their

childhood, family circumstances and culture. This was suitable in the present research where the Libyan organisational environment and social culture has a big impact on the research topic. In spite of the fact that the information which was obtained from the multifactor questionnaire was limited, the researcher still had a desire to obtain the data of MLQ and associate it with some of interview questions in support of the findings.

4.14 Research instruments

The research methodology sought to collect data by using non-structured procedures, from observation to other ways, such as semi-structured interviews, autobiography and written participants' narratives and the researcher's own story. It was difficult to predict the collected information; also this kind of instrument does not involve a numeric translation. The processing of the information collected concentrated on describing the content and expounding the interviewees' responses (Barrio, 2009).

As has been mentioned in the first chapter this research was based on semi-structured interviews as main instrument. It involved interaction between the interviewer and the interviewees where the former asked the questions and listened to the responses from the latter and captured data, which sometimes created a new question. Furthermore, the interviews also gave the interviewer the opportunity to note other elements, for example, body language when the interviewee answered the question (Gary, 2004).

4.15 Narrative method

The narrative method was highlighted as a suitable method of collecting data in this research. In the holy book (the Qur'an) narrative has been mentioned, as a method to illustrate the stories of mankind.. For instance; in the Yusuf chapter God said, "*in the name of god, we relate unto you (Mohammad, peace be upon him) the best stories*

through our revelation unto you of this Qur'an.....). Also in the Al-Araf chapter God said *“in the name of god, and recite (Mohammad, peace be upon him) to them the story of him, to whom we gave our Ayat (proofs, evidence, verses)”*. Narrative is not a new idea. It was a significant method for sociological research in the 1930s. The importance of this method has increased for social scientific analysis (Watson, 2009). Using narrative method in research provides a rich body of knowledge unavailable through other methods of analysis (Brown et al, 2008). The narrative approach concentrates on illustrating interpretations and makes sense of the events and takes into account the culture (Omair, 2010). Narrative method calls for thought and action, stories, and brings the notions and ideas of individuals to the level they can make their experiences useful for others (Parry and Hansen, 2007). The stories of people’s lives have been described as a summary of their life's experiences, where these illustrate important events such as emotions, which might be unclear to others (Ligon et al, 2008). Narrative methodology helps to explore the structure and understanding of people’s identities, it is the key which provides people with a vehicle to communicate and understand their experiences with reference to their current life (ibid). Identity is the main key for self, that can be emerge as an important factor through any narrative. The narrative per-se has the capacity to reflect people’s lives and the perspective of their experiences. The story is an outcome of the interaction between the identities of individuals and their experiences where they rely on the actions of others in the process of creating their narratives (Shaw, 2010). The storyteller is responsible for telling the story and explaining its meaning to the researcher, who in turn is responsible in retaining the authenticity of the meaning (Riessman, 1993). The stories are not ready in people’s minds; they are around them out there in the socially constructed realities of their societies (Watson, 2009).

In the current research formulation, the identities of thirteen Libyan female leaders in senior roles will be reflected through their stories, where the participant’s stories are

the object of the investigation, which illustrates their experiences and perspectives. The narrative research aims to investigate the meaning of individual's lives, and requires the collection of extensive information. It gives important and deep information about the participants rather than short answers from a series of questions (Smith, et al, 2004). Narrative is considered the appropriate approach to explore knowledge, where it provides a deep understanding of participants in the context of their life, such as home, society, religion, customs and where it is difficult to understand individuals without understanding their settings (Kempster, 2009). Also it is a suitable method to use for sociologists, anthropologists and cultural theorists (Smith et al, 2004). Narrative has three dimensions which are, personal, social which includes interaction, and continuity which refers to the past, present and future and the place or situation (Creswell, 1998).

Narrative has many roots in different disciplines, for example it can be used in social science and humanities (Kempster, 2009). There is no specific way of gathering data by narrative, its design can be in different forms, like writing and speaking, also narrative can be in any age, place and society (Gzarniawska, 1997). It has been stated that narrative research should include events in the participants' life (Conle, 1999). In other words, narrative requires insight into the contextual knowledge through the participants.

Hardy (1968) as cited in Conle (1999, p14) explained that "*the narrative grasp is the way human beings make sense*". Using interviews to capture people's stories gave the researcher the opportunity to use the tape recorder during the interview, or to write their answers. Although, the participants tell a story in a logical way, they often if not always do not tell the stories in a chronological way which created the need for creating a framework of the participants' stories within a chronological sequence that which would be a useful way of linking their ideas (ibid).

The current research, which studies female leadership combines social science and the humanities, therefore narrative inquiry seems highly appropriate to use. Using the narrative method helped Libyan female leader in senior roles to raise their voices. By telling their stories they showed evidence of unseen matters, for instance the cultural barriers which restricted their advancement. This helped the researcher to illustrate their perspectives about female leadership, through discovering their experiences. Also, these narratives reflected their interpretations of leadership and provided knowledge and perhaps a greater wisdom that can be passed on to others.

4.16 Process of interview and multifactor questionnaire

Based on Denzin and Lincoln (2003) the process of the interview in current research has three main qualities. Firstly, connection and interaction with specific interviewees, who are female leaders in senior roles in Education Ministry and in the Health and Environment Ministries within the Libyan context, in order to understand their experiences and perspectives with regards to female leadership. Secondly, the researcher used many skills during the interview, for example encouraging the participants to talk about their experience and explaining their perspectives such as the difficulties and the factors that influenced them. The research also illustrated questions clearly and repeated the question in different ways when the interviewee did not understand. Using these skills motivated the interviewees to explain the reality of their experiences and perspectives clearly and support them with the stories which they had from their life as leaders. Thirdly, the researcher participated actively, but did not monopolise the conversation. In fact, the researcher had control which allowed her to explain all details without impacting on the interviewees' responses. Therefore, the interviewer used a script of the questions as a starting point to guide the interactions

within the interview, which enabled the interviewer to ask new questions after obtaining the first answer from the interviewer.

In observance of ethical considerations the researcher has given all participants pseudonyms in order to ensure their anonymity as follows: Fatima, Naema, Keria, Awatef, Somia, Safia, Nsreen, Mary, Maab, Mayra and Mlak. Besides the representative of the University of Gloucestershire as she is Libyan female who has experience in the past and present, also the researcher herself. The names of the women leaders have been identified in the transcripts along with their pseudonyms, in order to ensure the confidence of the participants as an important ethical consideration in the research. Likewise, for more secrecy, the researcher has removed any references, or any signs, for instance of geographical locations that would enable anyone to identify the participants. The process of interviews started with the interviewees from 5th January, 2009 and ended on 20st March, 2009.

As Smith et al. (2004) stated, the semi-structured interview needs a considerable amount of time, an hour or more. In the current research each interview took more than four hours because of the circumstances of the leaders. Therefore, as they could not spend all this time with the researcher, the interviews were divided into two days. All of these interviews were conducted with the participants in their offices. The majority of the interviewees refused using the tape recorder during the interview procedure except two female leaders. Yet, one of these leaders in the Education Ministry had expressed her refusal of the use of the tape recorder throughout her answers. All of her answers were short and lacked the illustration and examples, whereas, the answers from the other leader who is in the Health Ministry were more clear and had many examples. Consequently, the interview with the latter has been chosen to be in the appendix as she gave many examples for her experiences (see appendix D section 2). With respect to the interview with the researcher, in order to obtain a realistic interview, she requested one

of her PhD colleagues to interview her and use the recording. Some of the interviewees asked to read the questions before the interview started, where some questions arose and the researcher then explained this to them.

The questions list was included in the beginning with some questions about the interviewee's profiles. These questions were about age, the level of the education, experience and social situations. Then, it was divided into the other questions in four parts where each part connected with the specific research questions. Obtaining the answers of these sub-questions helped the researcher achieve the answers for the research questions and consequently reach the research objectives.

These questions are as follows. Firstly, what is the perspective of Libyan female leaders in senior roles from their experiences regarding female leadership? This part includes twenty three (23) sub-questions. Secondly, whether Libyan female leaders in senior roles from their experiences believe they apply a particular style of leadership that could be interpreted within the framework of leadership theories in the current thesis? This part includes fourteen (14) sub-questions. Thirdly, what are the factors that Libyan female leaders in senior roles from their experiences believe is impacting on them positively or negatively during the search to occupy leadership roles and after they became leaders? This part includes four (4) sub-questions. Fourthly, what are the difficulties that senior Libyan female leaders from their experiences think they face during their search to occupy leadership roles and after they became leaders? In fact, the fourth part of questions were established after the pilot study, where the research discovered the lack of Libyan female leadership in a leadership position in senior positions, this part included six (6) sub-questions.

These interviews have elicited the stories about Libyan female leadership, which described the obstacles they faced on their way to becoming a leader, or even after they occupied the leadership position. The researcher sought to illustrate the challenges for

Libyan female leaders to be a leader and to continue in leadership positions in Libyan society. The researcher by this in-depth interview helped to motivate the participants to freely articulate, for instance their perspectives, interests, experiences and knowledge. Furthermore, there was an opportunity for discussion with the interviewees during this type of interview, to obtain more explanation and illustration by asking why and how and asking the interviewees to give examples. In addition, there were opportunities to create new questions in case the interviewee mentioned something further. It can be said that all the questions were answered and some of the participants expressed interest to know the outcomes of this study and they provided the researcher with their phone numbers and email.

In the end of each interview the researcher asked the interviewees to answer the MLQ, indeed some of them were hesitant to answer it, where they believed the interview was sufficient and they explained their opinion deeply. In quotation some of them commented *“I do not think my answers to the questionnaire will add anything, the interview was really sufficient, and it covered everything”*. Other participants said *“some questions in the questionnaire are complicated, and some of them I think they will not be useful if I do not say why I choose a particular answer”*. Other participants stated *“the questionnaire did not give me a chance to explain why I chose this answer”* thereby, she insisted in writing some notes beside the answer. It was clear that the interviewees believed the Multifactor Questionnaire did not provide them with the opportunity to explain their perspectives clearly. However, it was the researcher’s aim to obtain advantages from the MLQ data which would ensure whether the interviewee responded in the same way in the MLQ and interview. Under the insistence of the researcher and by illustrating to them the importance of this in the current research, they accepted and answered it. During this, they seemed to not understand some questions,

which the researcher explained to them. Although the MLQ played a minor role in the second phase (main study), the process of analysis is noted below.

4.17 Multifactor Questionnaire analysis

After collecting the Multifactor Questionnaire, the analysis of data from the multifactor questionnaire underwent some steps which were as follows: firstly, the researcher recorded all the multifactor questionnaire answers on 'A3' paper which was divided according to pseudonyms and the questions of MLQ; secondly, the researcher recorded the scores of each factor for each participant (see appendix C number 3, the primary analysis of MLQ); thirdly, she elicited the range of each factor for each participant and then elicited the range of each factor for all participants (see appendix C number 4, the secondary analysis of MLQ); and fourthly, the researcher reviewed the two tables to ensure its suitability (more details in section (5.3) and section (5.5.5) in the fifth chapter.

4.18 Narrative analysis

Boje (2005) pointed out that there are many ways to define storytelling; however, each one will lead in a different research direction. In the 1980s, stories were perceived as something static or unchanging; by the twenty-first century research highlighted the complexity and dynamic nature of stories.

An early definition of a story is "*an oral or written performance involving two or more people interpreting past or anticipated experience*" (Boje, 1991, p111). Another definition of a story is "*Stories are narratives with plots and characters, generating emotion in narrator and audience, through a poetic elaboration of symbolic material*" (Gabriel, 2000, p239). Storytelling research involves; research that looks at stories in their organisational performance context, for example, stories of organisational culture,

control, change, strategy, and stories of leadership (Boje et al, 2004).

It has been suggested that narrative stories involve four types; bureaucratic, quest, chaos, and postmodern (Boje, 2001). This thesis used the narrative type 'quest' which is described as *"a sense of; receiving a call, embarking on a journey of discovery, and returning with the elixir or 'boon' that transformed the individual and / or the community. It is involving logic structure within a story to tell and a casting of characters in coherent roles"* (Boje, 2001, p131). In the quest narrative there is a story to tell, the research journey contains more events which unfold in many important issues: the aim of this journey is not only exploring the route but also with values and positives. The research experiences are organized in the telling to be both coherent and meaningful. Quest type stories associate with themes which are related usually with the strong CEO and managers who lead the organization to obtain the opportunities and face the challenges and barriers which help them to overcome threats and weaknesses.

The current thesis involved many stories of Libyan female's leaders who occupied senior position in the ministry of education and the ministry of health and environment in the Libyan context. Their narratives contain many important issues with respect to the female leadership topic, for example; glass ceiling, glass cliff, culture, gender. In addition, their stories reflect the challenges and barriers they face in their lives as female leaders in senior positions. The current thesis used thematic analysis, which is a respected, well-established and widely-used method of qualitative analysis (Braun and Clarke (2006).

The inductive approach to narrative theme analysis copies its taxonomy from categories in use by people who tell stories. Boje, (2001) determined the steps of this form of narrative analysis as following:

- Selection of a domain for analysis, such as taxonomy.

- Identify contrast questions that compared the various themes during the analysis of transcripts.
- Prepare work-sheet, where the idea of the work-sheet is to enter the categories, compose questions that compare and contrast.
- Identify dimensions of contrast that have similar values.
- Collapse closely related dimensions of contrast.
- Prepare contrast questions for missing attributes.
- Determine the types of information which have to be collected in other interviews, to help to ensure the research is systematic.
- Prepare a clear completed paradigm for narrative analysis.

Alternatively, Creswell, (2007) suggested that the process of conducting narrative research goes through two steps.

Firstly; determine the correspondence between the research questions and the narrative, where the questions should be appropriate for obtaining the details of stories of participants in the research. The analysis of narrative required the creation of themes

The analysis of narrative required the creation of themes across stories, then classifying and describing these themes and connecting them together in order to understand the perspective of the participants in the research.

Secondly, identify the individual or the small group who have stories which are associated within the research topic, and the researcher having to spend sufficient time with the participants to obtain information which can provide the researcher with a clear idea about them.

Based on what has been said with respect to Boje (2001) and Creswell (2007) the analysis of the interviews underwent the following steps:

- 1- The researcher helped the participant construct, through questioning, an autobiographical timeline since their childhood until they became a leaders in

their current position in the Education and Health Ministries. This was later formalized in an initial stage of analysis into a biographical account.

- 2- The researcher prepared a work-sheet to enter the categories and compose answers that compared and contrasted responses. Then recorded all the interviewees' answers on 'A3' paper, which was divided according to pseudonyms and the interview questions (see appendix D number 4).
- 3- The researcher combined the recorded information about the interviewees, such as age and qualifications (see Appendix D, number 3).
- 4- The researcher reviewed participants' answers and compared the various themes, and combined similar answers together to avoid repetition. Similarity emerged as an outcome of the researcher asking the same questions in a different way in order to ensure clear answers. These similar questions in the data analysis process were combined together, as illustrated in chapter five.
- 5- The types of issues were broadly determined in the light of the literature (discussed in the second and third chapters such as 'glass ceiling', 'glass cliff' and Wasta). The main themes however were identified from the interviewees' answers.
- 6- The researcher reviewed all the 'A3' pages which included all the answers (see appendix D number 4), and then coloured fonts were used to distinguish the main themes.
- 7- In order to prepare a clear completed paradigm for narrative analysis, the researcher then again reviewed the themes and compared them with the themes which emerged from the literature review in this thesis.

The important question which is highlighted here is how the credibility of the findings was assured. According to Gabriel, (2000) a proper story does more than recount facts or describes experience; it must have emotion, poetic embellishment, and

be cohesive and plotted with a beginning, middle, and end. Based on his suggestion the coherence of Libyan female leaders stories' is reflected through the fifth chapter, section (5.4).

The participant's stories identified the emotions that they felt about the female leadership phenomenon in Libyan context. Also, the aim was to obtain cohesive stories, and plot them with beginning, middle, and end. The plotted beginning is reflected in the stories about their childhood and events which impacted on their seeking to be leaders (see section 5.4.1). In section (5.4.2) are the experiences which represent the middle of their stories, while the end is shown in their current perspectives discussed in section (5.4.3), (5.4.4), and (5.5.5) for instance; the employment of women in leadership roles, and the suitable fields for Libyan women.

4.19 Credibility of data analysis

During the data analysis process and after reaching the findings, qualitative researchers have to ask. "*Did we get it right*" (Stark, 1995, p107) or "*Did we publish a wrong or inaccurate account?*" (Thomas, 19993, p39). Is the research likely to obtain a "accurate" answer? In order to answer these questions, qualitative researchers need to look to themselves, to the participants, and to the readers (Creswell, 2007).

Gabriel, (2000) stated that a proper story does more than recount facts or describes experience; it must have emotion, poetic embellishment, and be cohesive, and plotted with a beginning, middle, and end. According to that the credibility of the current study is relevant to the authenticity of the findings, and the coherence of Libyan female leaders' stories is reflected through the fifth chapter.

There are many strategies which are frequently used by qualitative researchers (Guba and Lincoln, 1989; Creswell and Miller, 2000) to assist in developing authenticity. With respect to that, Creswell (2007) recommend that qualitative research

should at least engage two 'producers' in any given study that involves writing with detailed and dense description, including the entire written narrative of the participants. For example some of these strategies are: prolonged engagement, persistent observation, triangulation, peer review, negativity, clarifying researcher bias, member checking, rich and thick description, and external audits. Creswell (2007) also recommends the use of validation strategies regardless of the type of qualitative approach. The same author suggested that the framework for validation in qualitative research is related to employing accepted strategies to document the "accuracy" of research.

For the purpose of the current thesis the researcher has used some of these strategies as processes to address the credibility of the findings.

1-Prolonged engagement and persistent observation in the field:

This strategy helps the researcher to build trust with participants, learning their culture, and checking for misinformation to reach realities (Ely et al, 1991). The existence of the researcher in the research environment enables him/ her to make decisions about what is salient to the study, relevant to the purpose of the research, and of interest for focus (Guba and Lincoln, 1989). Fetterman (1998, p 46) contends that "*working with people day in and day out, for long periods of time, is what gives ethnographic research its validation and validity*".

2-Persistent observation: refers to sufficient observation that enables the researcher to identify those characteristics and factors which are most related to the phenomenon under research through focusing on them in detail. It could add depth to the scope which prolonged engagement affords (Guba and Lincoln, 1989).

These two strategies has been used in the current thesis, and the researcher spent more than three months in the ministry of education and the ministry of the health and environment, which helped build trust with the participants. This gave the researcher the

opportunity to see the way that female leaders deal with others and how they are treated by their superiors (see section 5.2.1), for example the attitude displayed between Keria and her superior during the interview. Also, it is gave a clear idea about the impact of the family on the female leaders (see the appendices D N3 Interview model). In addition, it gives the researcher the opportunity to obtain a clear idea about the leaders' workplace, which reflected that there are differences between them the contexts experienced. Those with a patron tended to have superior working environments.

3- Triangulation refers to researchers using multiple and different sources, methods, investigators, and theories, to address corroborating evidence (Ely et al, 1991).

In the present thesis the researcher used this strategy, where she has employed many sources of leadership literature from Western and Arabic contexts. Also the thesis has involved many leadership theories. Although the MLQ was less useful to the current research, the researcher continued to use it as an extra instrument (see section 5.3, and section 5.5.5) which associated the results of MLQ and the outcomes from the interviews).

4-Peer review, can be a form of 'debriefing', which provides the research process with an external source of checking (Erlandson et al., 1993). It keeps the researcher honest by asking many questions about methods, meanings, and interpretations, which helps the researcher to avoid impact from their own feelings. This is enacted by considering and reviewing the work of other experts that have conducted similar research in a similar context. The review of the results of their research and comparisons are made with the findings of the current thesis.

The researcher has been treading the same path that is already marked out by many researchers in the Arabic context for example; Alkharouf, (2008); Mustafa, (2003); Alamky (2007), also, some Western authors for instance; Eagly and Caril, (2007); Metcalfe, (2005); Ryan and Haslam, (2007). These authors have provided the

researcher with a guide where they have conducted similar studies, and confirmed the ideas that emerged from the findings of the current research.

As a doctoral thesis, the researcher was also able to discuss the work and her analysis with her supervisors. This provides a further and important aspect of peer review within the analysis stage. This is often not articulated, but is important in providing a mechanism to consider issues of interpretation and lend oversight from experienced researchers who act as critical fiends.

5- Clarifying researcher bias was illustrated from the beginning of the research journey as important, because that provides the reader with understanding of the researcher's position in the research (Merriam, 1988). This involves clarification of the researcher's experiences that have relationship with the phenomenon under study (Creswell, 1998).

This has been reflected in the first section (1.4), and the fifth chapter section (5.2.2), which discusses my role as 'participant', because I hves experience as a Libyan female leader. As a feminist researcher I gave a brief story of my experience. This story essentially placed me within the thesis as having a personal interest.

6- Member checking: the researcher provides the participants' with the opportunity to review the credibility of findings and interpretation (Ely et al, 1991). It is a technique which is considered by Lincoln and Guba (1985, P314) as "*the most critical technique for establishing credibility*". This strategy is used widely in most qualitative research, because it includes gathering data, analysis, interpretations and sets out the conclusion, then gives it back to the participants. This process allows the participants' to test interpretations, findings, and conclusions (Lincoln and Guba, 1985). They can judge the accuracy and credibility of the account.

With respect to the current research, the researcher, after the process of transcribing the interviews, gave each participant a copy of her transcribed interview to ensure she had accurately captured the essence of their stories about their perspectives

and experiences regarding female leadership in a Libyan context. Narrative analysis, as adopted in this research, considers member checking an important part of the editing process, which needs cooperation between researcher and the participants (Etter-Lewis, 1993). Due to time limitations not each participant was presented with the analysis of their transcript. However, the appropriateness of the themes established in analysis was evaluated by self reflection, as the researcher herself as she is one of the participants. Additionally, as one of the participants is a student at the University of Gloucestershire the analysis of her interview was discussed with her to ensure that it reflected her understanding. Given that the self reflection and discussion with one of the participants lent support to appropriate analysis being enacted, other interviews were then considered – although participants' individual responses to the analysis were not checked, given the time and geographical constraints.

The approaches to ensuring credibility within this research are demonstrated the within these strategies detailed in the appendices. These illustrate the details of all the answers of forty five questions which have been asked to thirteen participants. These answers have been categorised into four appendixes. The process enacted throughout the research- as researcher, in interviewing, in transcription and in analysis – have all sought to lend credibility and provide a solid foundation for exploring female leadership in Libya.

4.20 Summary

The two previous chapters have discussed the theoretical background of the research topic. The purpose of the present chapter was discussed, and the research design and methodology justified. It started by outlining the first phase of this journey; where the researcher believed that leadership in fact could be studied based on scientific manner. Consequently, the first phase involved positivist philosophy, deductive,

quantitative approach and the multifactor questionnaire. But after the results of the pilot study, the journey of the research turned in a different direction as a result of the researcher realising that leadership is influenced by thinking, meanings and perspectives.

The second phase of the research involved feminist and constructivist philosophies. In addition, it used inductive and qualitative approaches. The semi-structured interviews were the main instrument for gathering research data, whereas the multifactor questionnaire was used as an extra instrument because the data that was gathered from it was not sufficient to illustrate the perspectives and the experiences of Libyan female leaders in senior roles. The main themes of this chapter are that any research can undergo a significant change regarding its methodology after the pilot study. With respect to this research, it appears that the research of women leaders cannot neglect feminist philosophy, and understanding of their perspectives requires constructivism philosophy. The correspondence between the research philosophy, approach and instrument, helped the researcher in eliciting results which answered the questions of the research as is explained in the next chapter. Also the narrative appeared as a suitable method to obtain the participants' responses with more details that helped the researcher to illustrate the picture of female leadership in a Libyan context. The chapter concluded with an explanation of the credibility of the data analysis which is represented in the sources of the outcomes of this thesis, as discussed in the next chapter.

Fifth Chapter/Outcomes and discussion

5.1 Introduction

This chapter reflects the stories which relate to participants lives as leaders. Concentrating the research on this relatively small number of female leaders gave the researcher an opportunity to provide a clear voice for them, within their career structures as leaders and making sense of the culture of their society.

Pseudonyms have been set for the participants on each copy of MLQ, likewise in the interviews. The Ministry of Health and Environment involved five female leaders who are; Fatima (H1), Naema (H2), Keria (H3), Awatef (H4), and Maab (H5). The Ministry of Education involved; Six female leaders who are; Somia (E1), Safia (E2), Nsreen (E3), Mary (E4), Mayra (E5), Mlak (E6). Also, the researcher illustrates an interesting story from the representative of Libyan students in the University of Gloucestershire, Rania (E7). Her story is of a female leader who has previous experiences and still gains them now, which added a clear example of female leadership in a Libyan context. Also the researcher tells her own story (E8).

The reviewing of the leadership literature suggested the absence of empirical studies about female leadership from the experiences and perspective of Libyan female leaders in senior roles. Therefore, the current research provides knowledge to fill the gap in the female leadership field through creating voices and new insights for this group of Libyan female leaders, via their stories and illustrate how they perform their roles in Libyan society.

This chapter introduces a brief discussion of the results from MLQ which illustrates its insufficiency for obtaining the data which is needed in this feminist research. Then, explains the extended discussion with the participant's stories. It can be

said that the researcher did not find it difficult to enter into the world of Libyan female leaders of which she is already a part.

The stories which were edited underwent a rearrangement process to remove the repetition and combining the similarities in some answers. Then it was categorised to the themes which have already been illustrated in the literature chapters. These themes are formed around female issues for instance: the glass ceiling, the glass cliff, power, religion, culture, Wasta, family circumstances and leadership styles.

This chapter has five main elements. Firstly is the introduction (section 5.1). Secondly, it outlines the autobiographical themes, which illustrates the profile of the participants (section 5.2). This section includes two themes which are the participants in the Ministry of the Health and Environment (section 5.2.1) and the participants in the Ministry of the Education (section 5.2.2). Thirdly, it discusses the multifactor questionnaire results (section 5.3). This section includes two themes which are the discussion of the results of MLQ regarding transactional leadership factors and the discussion of the results of MLQ regarding transformational leadership factors. Fourthly, it explains the findings and the discussion of the interviews (section 5.4), which involved five themes. They are periods, events and people who impacted on the participants to be leaders (section 5.4.1); participants' experiences (section 5.4.2); organisational culture (Glass Ceiling and Glass Cliff) (section 5.4.3); Libyan national culture (section 5.4.4) and Leadership style (section 5.4.5). Finally, the chapter concludes with its summary (section 5.5).

5.2 Profiles of the participants

In order to help the readers to enter into the atmosphere of the interview with the participants the researcher introduces a brief profile of each participant, (see Appendixes D number 3). Also this section illustrates general reflections of the interview process which are taken from the research log.

The current explanation focuses on the individuals, their current roles and tasks, the context of their work and the environment itself. Furthermore the style of interviews will be explained. In spite of the fact that the researcher faced some difficulties in meeting women senior leaders in the Ministry of Education, the women themselves were prepared and welcomed being interviewed as participants in the research. All the leaders in both ministries are working full-time and they earn their salary monthly according to law 15 (1981), yet this law gives no extra financial benefit to those in leadership positions.

In terms of observing the environment in which the women leaders work, the researcher tried to make some notes about the work environment of participants, based on Silverman (2007) who stressed the importance of spending sufficient time investigating how these phenomena work. In the Ministry of Health and Environment, (Fatima, Naema) and also in the Education Ministry, (Somia and Safia) the offices were large and spacious with comfortable furniture. However, there was limited use of computers and there was no Internet access or landline provision, which reflected the lack of communication. During the interviews these participants illustrated their satisfaction as they commented that they do not oppose to spend extra hours at work if there is a need. The other leaders illustrated they are not comfortable with their offices, one of them commented "*the atmosphere is not suitable to work extra hours, for example, there is no air-conditioning*". Although, the researcher tried not to distract the

interviewees from the interview process through audiovisual contact, interruption was made many times.

5.2.1 The participants in the Ministry of Health and Environment

Fatima is forty-one. She is married and has one daughter and two sons, and has eleven years experience of leadership. In spite of the fact that she has a Bachelor in Pharmacy which is her specialism, she obtained a Master's Degree in Hospital Management in order to gain more qualifications in management which enabled her to increase her managerial skills. She had worked as a pharmacist and as a manager of a medical centre and finally, she occupied the current position (see Appendix E number 1). The individual interview took place in her office, and was divided into two parts over two days. The first day was on 5th January, from 10.30 am until 1 pm. The second day was on 8th January from 11am until 1.30 pm. Fatima sat in her office chair, while the researcher sat opposite her and she did not refuse to be recorded. Fatima's secretary stayed in the same office during the interview and she tried to share in the interview which made the interview uncomfortable. Consequently, when the secretary went to another office, the researcher explained to Fatima that the aim of the interview was to obtain the leader's perspective and then she resolved the problem.

Naema is forty-three, she is single, and she has twelve years experience of leadership. She has a Law Degree and has worked as the office manager legal at the university and thereafter she occupied the current position (see Appendix E number 1). The individual interview took place in her office, and was divided into two parts over two days. The first day was on 6th January from 10 am until 1 pm. The second day was on 8th January from 11 pm until 1.30 pm. Naema sat in her office chair, while the researcher sat opposite her and she refused to be recorded. Naema's secretary initially stayed in the same office, but Naema asked her to leave us. This interview included

clear legal information and the researcher was shown some legal documents, such as work law, the Green Document of Human Rights, Law 20 (1994), and Law number 9 (1994) on women in the legal profession. The interview with Naema was rich in law information and also she illustrated her life as a woman leader.

Keria is thirty-eight, she is married and has two daughters and she has eleven years experience of leadership. In spite of the fact that she has a Bachelor Degree in Medicine, which is considered as her study specialism, she obtained a Law Degree in order to gain more understanding of the law which enabled her to protect herself in her job. She moved from her previous position which was in a different field, and then she occupied the current position (see Appendix E number 1). The individual interview took place in her office where it was divided into two parts over two days. The first day was on 12th January from 10.30 am until 1.30 pm. The second day was on 13th, January from 11 am until 1.30 pm. Keria sat on her office chair, while the researcher sat beside her, and she did not like the interview being recorded. The office included two other ladies who work with her and during the interview, her manager came to her office and asked her about some work. Finally, he came again and told her that we had no time for the interview and she had plenty of work which she should finish and submit to the Minister the following day. Keria told him that if she did not finish it that day, she would take it home. After he had gone, she apologized to the researcher about his behaviour.

Awatef is thirty-five, she is single and she has ten years experience of leadership. She has a Bachelor Degree in Statistics. Awatef has worked in two places in the same sector and then she occupied the current position (see Appendix E number 1). The individual interview took place was in her office on 14th January from 9 am until 1.30 pm and spent more than four and a half hours where there was some breaks to rest. Awatef sat on her office chair, while the researcher sat opposite her and she did not refuse interview recording. Awatef's office was located outside the Ministry of Health

and Environment in Tripoli Hospital. In spite of the fact that her office was a large size and had comfortable furniture, it had no landline or the internet service which was important for the nature of her work.

Maab is forty-two, she is a divorcee and she has twenty years experience of leadership. She has a Bachelor Degree in Pharmacy and she is seeking to obtain a Master's Degree in Hospitals Management, which will support her in a leadership position by enabling her to increase her managerial skills. The individual interview with her took place in her office where it was divided into two parts over two days. The first day was on 15th January from 10 am until 12 pm. The second day was in 7th January from 10 pm until 12 pm. Maab sat on her office chair, while the researcher sat opposite her and she did not like interview recording. During the interview Maab gave many details and illustrated her answers with many examples which she clearly drew from her life as a woman leader.

5.2.2 The participants in the Ministry of the Education

Somia is forty nine, she is married and has one son and she has twenty three years experience of leadership. In spite of the fact that she has an Education Degree, she obtained a Master's Degree in Educational Management, where she believed that further qualifications would enable her to increase her managerial skills which will help to improve her performance for a leadership role. She has had three jobs. Firstly, for a short period as a teacher at college, secondly as Manager of the Girls College, and then she occupied her current position (see Appendix E number 2) which is Office Manager of secondary schools Education. The individual interview took place in her office, where it was divided into two parts over two days. The first day was on 26th January from 10.30 am until 1 pm and the second day was on 27th January and started at 11 pm until 1.30 pm. Somia sat on her office chair, while the researcher sat opposite her and

she did not like interview recording. Somia's office was a large size and there is no one sharing it with her, yet it has no computer or internet access and telephone. Somia's long experience was reflected in her replies. In spite of the fact that she was interrupted during this interview she concentrated on the researcher, which created additional questions as a result of some of her answers during the conversation. She gave a clear picture of her life as a woman leader.

Safia is thirty nine, she is a widow and has two daughters and her experience as a leader has been sixteen years. She has a Law Degree but she carried on with her studies and obtained a Master's Degree in Law, in order to increase her qualifications which enabled her to get a promotion on the managerial ladder and occupy a leadership position. She was Head Mistress of a School, and then she occupied the current position (see Appendix E number 2). The individual interview for the research was in her office, where it was divided into two parts over two days. The first day was on 28th January and it started at 10 am until 12 am. The interview finished because she had a meeting in which she had to investigate a personnel problem. The next day was on 29th January, the interview started at 10 am until 1.30 pm. Safia sat on her office chair, while the researcher sat opposite her and she did not wish the interview to be recorded. Her office was just for her, whereas her subordinates were in another office. Even though she was open, at the same time her replies were careful. The law experience was reflected in her replies and in spite of the fact that many times she answered others who interrupted this interview; she was focused with the researcher where the latter had created many questions. As a result of some answers from her during the conversation, Safia gave a clear picture of her life as a woman leader.

Nsreen is thirty seven, is married and has two children, and her experience as a leader has been for eighteen years. She has a Bachelor degree in Computing; she joined many seminars for computer training. Nsreen confirmed that if she increased her

qualifications this would support her in a leadership position. She has worked as head of the department, and then she occupied the current position (see Appendix E number 2). The individual interview for the research was in her office, which was divided into two parts over two days. The first day was on 2nd February and started at 10 am until 12.30 pm. The second day was on 3rd February from 10.30 am until 1.30 pm. Nsreen sat on her office chair, while the researcher sat opposite her and she did not want the interview to be recorded. Nsreen's office had a computer, printer and landline but no Internet access. She answered all the questions, and also provided many examples from her life as a woman leader.

Mary is forty six, she is single and her experience as a leader is twenty one years. She has a Master's Degree in Social Service and she study Educational management. Mary worked in a company then she moved to the Education Sector, and now occupies the current position (see Appendix E number 2). The individual interview for the research was in her office, which was divided into two parts over two days. The first day was on 9th February and started at 10 am until 1 pm. And the second day was on 10th January and started at 11 am until 1.30 pm. Mary sat on her office chair, while the researcher sat opposite her and she did not mind the interview to be recorded. In fact her business studies and experience have a strong influence in her replies. She answered all the questions with many illustrations; she drew a clear portrayal of her life as a woman leader.

Mayra is forty eight, she is divorced and she has twenty one years experience of leadership. She has a Master's in Educational Business. She was head of department and then she occupied the current position (see Appendix G number 2). The individual interview with her took place in her office, where the interview was on 18th January from 9 am and finished at 1.45 pm. Also she did not like the interview to be recorded.

Throughout the interview Mayra was very patient and gave a great deal of information with clear examples about her life as a woman leader.

Mlak is forty five, she is single, and her experience as a leader is seventeen years. She has Master's Degree in Educational Management (see Appendix E number 2). The individual interview with her took place in her office, where it was divided into two parts over two days. The first day was on 20th January from 10.30 am until 1 pm, and the second part was the next day on 21st January from 10 am until 1.30 pm. Mlak sat on her office chair, while the researcher sat opposite her and she refused to be recorded. During the interview, Mlak answered all the questions without hesitation, in addition she explained more details and illustrated them with many examples in this way.

Rania is the representative of Libyan students at the University of Gloucestershire. She is thirty eight and she is single and her experience as a leader is sixteen years. In the first stage of her leadership she had a Business Degree and then she obtained her Master's Degree in Business. She worked in the bank where her role was vice chairman. The individual interview took place on 19th and 20th March in her office at the University. It was divided into two days and started at 11 am till 12.30 pm. She did not wish the interview to be recorded. As a business woman she answered all the questions with more illustrations associated with many examples, which provided the researcher a clear picture of her life as a woman leader.

As has been mentioned in previous chapters the researcher's story will be part of the research. With respect to this, Letherby (2003) pointed out that using the first person (I) in the research is challenging to traditional research and also will reflect his or her personality in what has been written.

As a feminist researcher who seeks to make society hear women's voices, it would be strange to keep my voice silent. The researcher asked a colleague to interview her where she provided the former with the script of the questions. In this paragraph, I

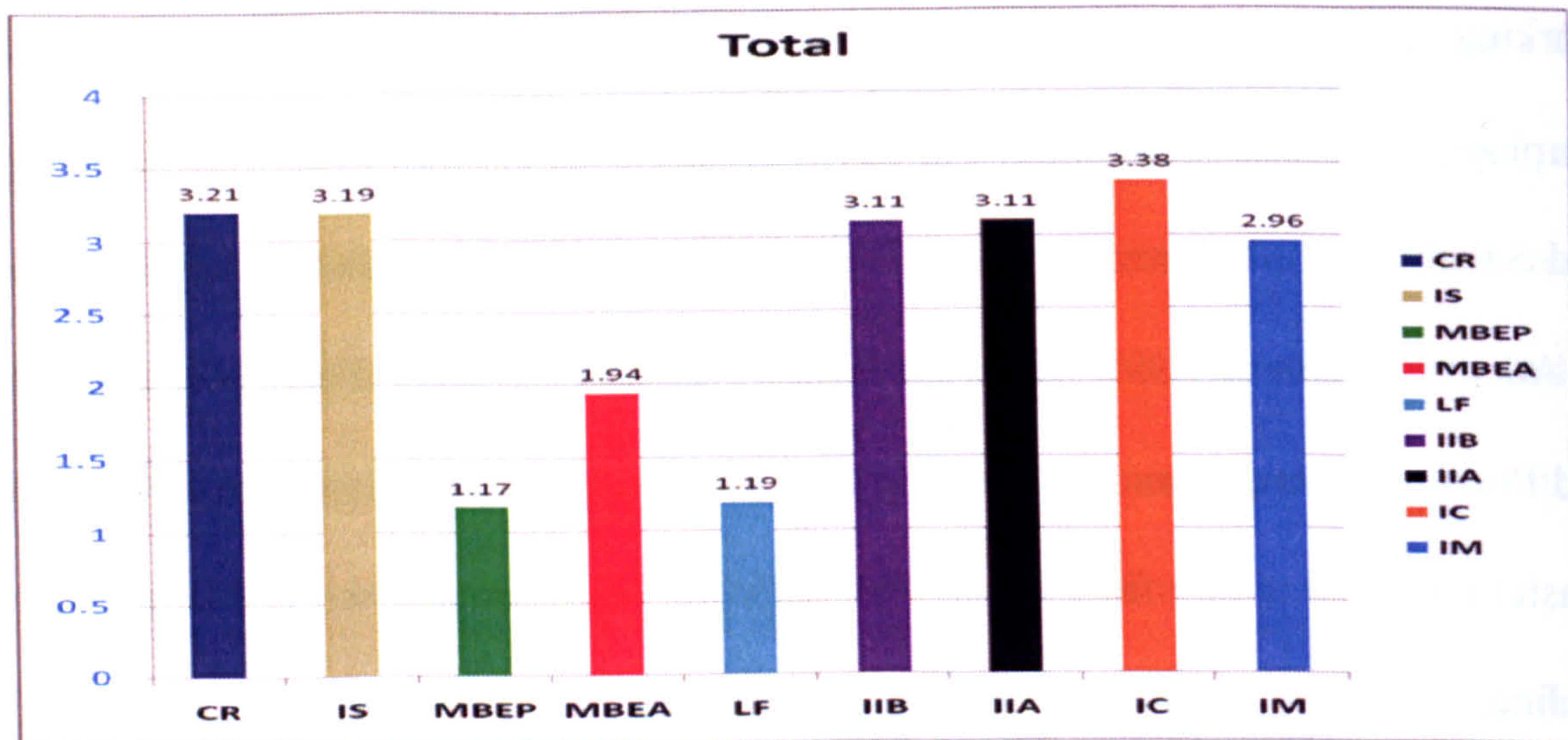
will narrate my own experience as a Libyan woman leader, where I obtained many positions of leadership in different institutions, such as a company and the university and college. Starting with the profile, I am forty two and single. My experience as a leader has been since 1990, where I obtained my first leadership position after two years working at the Libyan Airlines. It was Head of Office in the Administration of Employees' Affairs; in addition I have had many tasks in other cities, such as Bengasi and Sabah. When I started work in 1988 I had a qualification from the Higher College of Administration. In 1993 I enrolled at the Al-Fateh University, Faculty of Economics and Political Sciences, and finished my Degree in 1995, where immediately I started the Master's Degree which finished in March 1999. Even though I worked in the Libyan Airlines company I started to gain new experiences in Education, where I started to work part time as a Lecturer in the University and some Higher Colleges of Administration. I also opened my own private small company where I was the manager. In September 2002 I moved to the University which enabled me to obtain an opportunity to study a PhD abroad. During my work at the university in 2003 I became Head of Department and in 2005 I came to the U.K. to study for a PhD.

5.3 The results and discussion of the multifactor questionnaire (Pilot Study)

This section demonstrates the discussion and results which emerged from the data that was gathered from MLQ. Although the data that was gathered from MLQ gave some information, they were insufficient to understand the experiences and perspective of Libyan female leaders in senior roles. After the collection process of MLQ finished, the researcher used appendix C number 3, and number 4 to draw a conclusion for the average of each factor of MLQ (CR, IS, MBEP, MBEA, LF, IIB, IIA, IC, and IM) for the participants (see diagram 5.1). The higher scores were then discussed, which suggest

that the participants showed more of that factor of leadership style, whereas the lower score suggested that the participants showed less of that factor.

The diagram (5.1) illustrates the average for all participants toward each factor



The key of transactional and transformational leadership style has been explained in the third chapter (sections 3.3.4), where the terms of transactional leadership style includes three factors. They are, Contingent Rewards (CR), Management by Expectation Active (MBEA) and Management by Expectation Passive (MBEP) and Laissez-Faire leadership. The terms of transformational leadership style, includes four factors. They are, Idealized Influenced Attributes (IIA), Idealized Influenced Behaviours (IIB), Inspirational Motivation (IM), Intellectual Stimulation (IS), and Individualized Consideration (IC). The debate in this section discusses the results of measuring these factors of the participants.

The most common trend exhibited by participants is in (IC) Individualized Consideration display (3.38) of (4), the figures ranging from (3) which represent fairly often and frequently, if not always. On the other hand the least common trend exhibited by participants in factors of (MBEA) Management by Expectation Passive, which is

displayed in (1.17) and the factor of (LF) Laissez-Faire leadership style, which is displayed in (1.19).

The four factors which are CR, IS, IIB, IIA are used with similar frequency which are close to fairly often, whereas the factor of (IM) Inspirational Motivation exhibited (2.96) from (4) where the figures ranging from (2) which represented sometimes to (3), which represented fairly often (see Appendix of MLQ number 3, 4).

5.3.1 The discussion of the results of MLQ regarding transactional factors

With respect to 'CR' six of the participants from the Education Ministry and four of the participants from the Health Ministry, Rania, and the researcher showed high scores. There were ranging from (3) to (4). These leaders were inclined to focus on the aims of the organisation and in order to obtain this they created an exchange process with their subordinates; they give the latter reward versus their efforts to achieve the aims.

Regarding 'MBEA' one participant from Health Ministry, three participants from Education Ministry and Rania exhibited high scores, ranging from (3) which represents fairly often to (4) which represent frequently, if not always. Five of the participants in the Education Ministry, who are Somia, Mlak, Rania, and Safia, and one who is Fatima from the Health Ministry. These leaders tend to correct mistakes immediately and they keep an eye on the work.

Regarding 'MBEP', the frequency of the participants was low, where the highest represented by Fatima which is (1.75). The range was between (1) which was represented as not at all, to (2) which was represented as once in a while. This result reflects that these leaders tend to intervene immediately to correct the mistakes.

In 'LF' all the participants exhibited a lower score, ranging from (0) which represented not at all to (2), which represented sometimes. These leaders tend to keep an eye in the work, and they do not avoid responsibilities.

5.3.2 The discussion of the results of MLQ regarding transformational factors

Regarding 'IIA' the participants who exhibited a high score in the Health Ministry are respectively, Fatima, Keria, Awatef, Naema and Maab, whilst in the Education Ministry they are respectively, Rania, Mayra, Mary, Mlak and the researcher. They range from (3) which represented fairly often, to (4) which represented frequently if not always. Regarding 'IIB' this factor obtained a high score (3.75) of (4) which was Rania and Mayra, who are in the Education Ministry. The (3) of (4) was the score for Keria and Awatef who are in the Education Ministry. The score of (3.25) was from Naema in Health Ministry. The score of (3) of (4) was from Maab, Mary, Mlak and the researcher, where the range was from (3) which represented frequently if not always. Idealized Influence refers to the participants who tend to be more admired, trusted and interested. Regarding the (IIA) the participants tend to be a good example to their subordinates, which created more appreciation from their subordinates. Regarding (IIB) these participants, they are seemingly more inclined to talk about beliefs and values, caring more about the ethical and moral issues.

With respect to 'IM' six of the participants exhibited high scores respectively. They are Fatima who has a score of (4), Keria who has a score of (3.75), and Awatef who has a score of (3.50). They are in the Health Ministry. In the Education Ministry, Mlak has a score of (3.50); Rania and the researcher have scores of (3) out of (4). The range in this factor was the same with the previous factor, which from (3) represented fairly often, to (4) which represented frequently if not always. It seemed that these participants tend to motivate their subordinates to illustrate their ideas about future

views, through explaining their view and make their subordinates embrace it. In addition they encourage their subordinates to create a solution to problems.

Regarding 'IS' all participants except Safia who is in the Education Ministry, exhibited a high score. This range was between (3) which represented fairly often, to (4) which represented frequently if not always. These leaders are inclined to think of problems from all sides and they try to solve them by encouraging their subordinates to give their opinions without hesitating, and that there would be no criticism for giving their opinion.

Regarding 'IC', four participants from the Health Ministry, five participants from the Education Ministry, Rania and the researcher exhibited a high score. They are Awatef from the Health ministry who has a score of (4). Naema, Keria, and Maab from the Health Ministry exhibited a (3.75) score. Nsreen, Rania, Mayra, and Mlak from the Education Ministry exhibited a (3.75) score, ranging between (3) which represented fairly often, to (4) which represented frequently if not always. It seems that these leaders tend to be mentors and coaches; also they give attention to their subordinates needs with consideration to the differences among them.

According to what has already appeared from the analysis of MLQ, these results gave limited information about the perspective of Libyan female leaders in senior positions in Education and Health ministries. The participants showed that their leadership style is a mixture of transformational and transactional. They exhibited the highest score in 'IC' the transformational factor, which was (3.38) out of (4), and also exhibited a score of (3.21) in 'CR' and (3.19) in 'IS', which are transactional factors. Whereas 'IIA' and IIB' transformational factors have scores of (3.11) and 'IM' was a score of (2, 96). The 'MBEA' has a low score (1.94) and 'LF', and 'MBEA' respectively (1.19), and (1.17).

Although these scores of MLQ reflected each participant's perspectives on their leadership style, it was insufficient to provide the researcher with deep information with respect to experiences and perspective of Libyan female leaders in senior roles. This analysis illustrated the leadership styles which apply to Libyan women leaders, where they apply transactional and transformational leadership styles that is in line with Brain and Lewis (2004), who stated that mixed transactional and transformational leadership styles seems to be important in some organisations. Avolio et al, (1999) in their empirical study in the U.S., stressed that the relationship between transformational and transactional leadership styles are closely matched.

5.4 The findings and discussion of data from the interviews

Many researchers face problems in the process of obtaining information from participants, but remarkably in this study these participants were interested in the research topic and showed their desire to discuss all these themes. Yet, some of them did not give examples; also, there was a similarity between their answers.

The main feature of the interviews was one of open and reflective dialogue. It started by gathering data about the participants' profile, for example, the age, the social state, experience and qualifications. In spite of the fact that the researcher avoided creating any impact on the participants and tried to remain neutral during the interviews, researcher intervention happened sometimes when the interviewer raised a new point. Also when they did not give an example and the researcher had to ask them for clarification.

Even though the interviews with women leaders flowed from one question to another, at the end of each interview the researcher asked the participants if there was any anything else they wanted to add, and if so, what it was. Consequently, when one of the interviewees mentioned a new issue which had not been explored with participants,

in such a case the researcher went back to other participants to discuss this and obtain their opinion on these themes.

Following the process of transcribing the participant's interviews, the researcher listed female leadership issues which have been explained in the literature chapters, then used font colour to distinguish the answers which were related to these issues. The main themes which have been emerged from the literature (see second and third chapter) are: childhood, glass ceiling, glass cliff, family circumstances, religion, government support, culture and Wasta.

These themes associated with participant's stories in order to illustrate the perspective and experiences of Libyan female leaders in senior roles within the Ministry of the Education and the Ministry of Health and Environment. As explained previously the autobiographical stories of the participants emerged from their responses to the interview questions. These stories were rich with information about female leadership. In order to draw a clear picture, the researcher categorised it into five main themes and thirty five sub-themes. The following table illustrates the main theme and sub-themes.

Table (5.1) Themes and subthemes of the findings and discussion of data of interviews

Section	Main theme	Sub-themes
5.4.1	Periods, events, people who impact on the participants	Impact periods
		Impact events
		Important person beyond the parents (patron)
5.4.2	Participants' experiences	Previous experiences
		Perspective of participants future
		Perspective of female leadership future in Libya
		The impact of emotions and the ability to tolerate
		Multitasking and responsibilities
		Skills and development

5.4.3	Organisational Culture	The Employment of women in leadership roles
		Subordinates preference of gender leader
		Glass ceiling
		Glass Cliff
		Board room
		Gender
		The organisation type impact on leadership style
		Wasta
		Oral instructions
		Work requisitions at the end of the day
		Influence of superiors
		Influence of peers
5.4.4	Libyan national culture	Suitable field of Libyan women
		Factors which women can rely on to reach leadership roles
		The influence of Islam
		The influence of Libyan laws
		The influence of Libyan culture
		Libyan family circumstances
5.5.5	Leaders style	Style and qualities
		Subordinate's stimulations
		Differences and similarities between women and men
		Participants perspective about the strongest points in style
		Understanding subordinates needs
		Determining goals and work methods
		Encourage subordinates to solve problems
		Balance organisational goals and subordinates needs

5.4.1 Periods, events and people that impacted on participants to become leaders

- **Impact periods**

This section draws its analysis from data gathered through asking the participants some questions about their childhood. For example, where did you grow up? Who brought you up? What did your parents do? What were their views about girl's education?

The reason for starting with the childhood stage is that childhood has a significant influence on the individual's life, where it is often considered to be the first step in constructing their personality. The researcher has divided the stories of participant leaders into two groups, which are: leader participants who had a traditional childhood, and leader participants who had a non-traditional childhood.

Firstly, participant leaders who had a traditional childhood

Ten of the participants, who are Naema, Awatef, Somia, Safia, Nsreen, Rania, Maab, Mayra, Mary and Mlak, grew up in Tripoli city. Their parents brought them up and looked after them; their fathers worked as employees in different organisations whilst their mothers were housewives. All of them said that their parents were mindful and interested about their education. Some of them represented the picture of their childhood as a life of security and love in the shadow of their family.

Secondly, participants leaders who had a non-traditional childhood

Three of the participants who are, Fatima, Keria and the researcher also grew up in Tripoli city; yet each one of them had a different childhood story. Commencing with Fatima, who stated that her childhood had a significant impact on her life to be a leader. Her father died when she was ten year old and at primary school. Then her mother looked after her and her siblings who were seven. As a result of her father's death, her mother found herself having to work. Consequently, she took her mother's position at home with her siblings. She often had to look after them during their study, and she said

“I fed them, and I took some of them to school and brought them home later, reviewed their homework, and even if there were any problems at school I had to solve them, as my mum came back from work late” she continued, “When I started University, I also started work as a pharmacist under training in the holidays in order to help her. I concentrated on my work, where I knew if I made any mistakes it would lose me the opportunity to work. As a result of my good work the manager of the pharmacy began to rely on me and trusted my work”.

Keria had a different childhood story. She said *“My childhood was a journey of suffering”*. She explained the reason for this by narrating her story. *“My parents had disabilities. My mother was partially-sighted which meant that I was responsible for many things in the family's life which involved ten children”*. She stressed that, *“This was a small part of her suffering, in fact was suffer because my father who had just one hand, and he worked in her primary school as a doorkeeper”*. She added that *“I saw my father suffer as his Head Mistress was very cruel and dominating, she requested him to do tasks beyond his ability and nevertheless he was struggling for us”*. During this part of the interview, Keria's body language and facial expression were very strong and her emotions came across very clearly. She said *“The picture of my father's Head Mistress is still in my memory until now, it created the desire inside me to be a good leader using a fair way and having a good relationship with subordinates and helping them in solving their problems”*.

As one of the participants I will narrate my own story. *“My childhood has a different story where I lived my childhood with my grandmother's family, which included my uncle who is a doctor at university and my aunts who were a teachers at school. They created in me the ability to be a responsible person and always looking forward to a top position. They were angry towards me if I did not hold the first position in school results. Indeed, my oldest aunt looked after my studies; she built many*

principles inside me and taught me the courage to express my opinion and a confidence in my abilities. I was very distinguished at school, where I was a good student in any competition, sciences, and sport. My teachers admired and trusted me. In addition, my parents encouraged me; they always bought special and expensive things as a motivation for me. I think I was lucky with such an environment”.

This outcome about the participant's stories of their childhood themes is in line with Politis, (2005) who stressed that those individuals who received support from their parents when they were in childhood stage become highly creative individuals.

Even so, Andrew (2004) has claimed that individuals may inherit their characteristics, rather than form them. The different ideas suggested from Berger and Luckmann (1991) who stated that both primary and secondary socialisation have a strong influence on individuals when they form their personality. The primary socialisation comes from the family, whereas the secondary socialisation comes from the sub-world such as friends or school. However, the individual's view on any subject may change, as a result of obtaining more knowledge and awareness.

- **Important event**

When the researcher asked the participants, what in their lives gave them the strength to be a leader; there were a variety of answers. The researcher categorizes those answers into four categories as illustrated in the next table.

Table (5.2) Category of important events

The participants	The category
Fatima, Mary	Responsibility after death of a father
Naema, Somia, Mlak	The role of the oldest of the siblings
Keria	Disability
Awatef, Safia, Nssren, Rania, Maab, Mayra, the researcher	The principles that my family created inside me

The first important event is the responsibility after the death of a father. Fatima and Mary depicted that their father's death and the position next to their mother was the main inspiration to be a leader. Fatima said *"I entered the life battle early, which made me more strong as a leader"*, while Mary said *,"even though I lost my father after I started work and I have brothers, my father was responsible for everything, so when he died I found my mother could not face the difficulties of life. Not one of my brothers had the desire to be responsible, therefore I found myself in a leadership position for my family that made me stronger even in my work"*.

The second important event is the role of being the oldest sibling. Three of the participants, who are Naema, Somia and Nsreen, answered that the role of being the oldest sibling gave them the strength to be a leader. Some of them articulated that they were the oldest whereas their brothers were younger than them and the others explained that they do not have brothers. As a result of this, they deal with them as if they were a boy. Somia said that *"I was wearing boy clothes to make myself look like a boy. I went with my father everywhere, such as shopping that is not usual for girls"*. She added that *"where many families refused for their daughter to drive a car, my father encouraged me to drive his car"*.

The third most important event is the illness or disability experience. Keria reiterated again that, *"The illness gave me the strength to be a leader but this time it is my illness story"*. She said, *"Because a doctor's mistake, I lost the ability to walk for ten years, I struggled to have sponsorship for my treatment. I met many leaders some of whom did not care to help and others helped me to get the treatment abroad"*. Safia, said, *"My husband had a serious illness, I felt that I must become a leader and do the two roles of parents for her two daughter. Also from my experience as a legal manager I see many injuries which generated my desire to be a democratic leader"* she added *"Even with my daughters I am democratic"*.

The fourth most important event is the principles that their families created inside them. Seven of the participants, who are Rania, Maab, Mary and Mlak, said that their family created some principles inside them. In fact the researcher was surprised when they stressed that it was their father who encouraged them, because according to my experience as a Libyan woman in Libyan society, the mothers supported their daughters, whereas the fathers mostly prefer their sons. Awatef stressed "*while my father encouraged me to work, promote and occupy a leader position, my mother preferred me to marry*". Also Rania supported the former point as she stated that, "*my father was the first person who encouraged me to work and seek a leadership position and he was always proud of me*".

The outcome of this theme involved four categories, as has been mentioned above in Table 5.2. This is consistency with Russell (2001) who highlighted that important events in an individual's life will create values, which appears from the participants stories in their responsibility after the death of a father. It has directed females to practice leadership training experiences in their family context, as the role of an older sister being particularly entrusted with babysitting younger siblings and completing chores. They tend to adopt values and conventions which make them more prepared for leadership roles. Family practice may provide girls with the skills which require leadership, such as the ability to be responsible (Newman et al, 1995).

Berger and Luckmann (1991) pointed out the significant impact of primary socialisation on individuals when they form their personality, which is represented in the family. This links with the participant's stories as it is in line with the second theme of the role of the oldest of the siblings and principles that the family creates. With respect to the disability theme, Kirkpatrick and Locke (1991) stated that there is no physical trait which can distinguish leaders from non leaders. Some studies show that

individuals who have a disability are more bright, determined and self-confident, even maybe more so than others.

- **The important person beyond the parent (Patron)**

One of themes was the person beyond their parents who has an impact on the participants as a leader. The existence of the latter will support the former in occupying and continuing in a leadership position. All the participants stressed that the main patron of a Libyan female is the leader 'Muammer Al-Gadaffi', who supports women to enter all workplaces. The researcher as participant agrees with that as she stated that, *"The evidence of Al-Gaddiff's support for woman, as he specified a large part of the third chapter of his Green Book which is interested in social affairs and women's rights"*. Al - Gadaffi stressed the equality between men and women by saying, *"Women and men are human beings; there is no doubt in that. Then obviously men and women are equal humanly and the distinction between men and women. This is a human blatant injustice without justified"*(Al -Gadaffi, 1988, pp.147-169).

Somia said, *"The patron is important for Libyan woman as the existence of the patron will pave the way for women to a leadership position. Personally I have a patron in the Education Ministry who has an important position, and he supported me to advance in my career"*. The researcher believes a patron is important for women leaders; it will help women to face the difficulties and overcome the difficulties that are created by certain individuals who are against women leadership. *"When I was working in Libyan Airways there were some of my peers who were against me and tried to lessen my work value, but my manager supported me and warned them many times and he continued to give me more important tasks"*.

Interestingly the patrons of the research participants are men, which reflect two ideas. They genuinely value women's skills and capabilities, or may believe and imitate Al -Gadaffi opinions in his support for women and also it reflects the fact of scarcity of

women in high positions, which enables the latter to support other women. Some of participants explained the patron in another form. Fatema said, *“A patron in a Libyan context might be emerged in the form of Wasta, or power. A patron is very important for Libyan women leaders, because they face many difficulties especially from men peers. As a result of this situation they need support, and that can prevent others who are against women leadership to create problems in the workplace”*. She adds, *“personally, the support from the current minister in the Health Ministry supports me a lot in facing the problems from my peers”*. Safia stated, *“I believe that a woman leader without a patron will lose her position very quickly even though she has the ability to be a leader”*. Rania stressed, *“In such as the Libyan work environment a patron has a strong and significant impact especially on women leaders, because it is often based on the power of relationships with individuals who have authority”* (More investigation of Wasta illustrated in section 5.4.3).

Surprisingly, although Wasta has appeared as a negative impact some of the participants highlighted it as useful. In respect to this outcome Eagly and Carli (2003) agree that women in their quest to accomplish success in leadership positions need guidance, where without it failure might be more probable. It has been suggested by (Brash et al, 2009, pp.130-131) *“women can rise to the top without one but your journey will be easier- may be faster- and creating more enjoyable with someone helping and supporting you.....women with mentors are more likely to advance at the same rate of men”*.

5.4.2 Participants' experience

- **Previous experience**

In the light of what has been mentioned in the profile of participants section, Libyan female leaders have worked for quite a number of years which unquestionably

has involved many attitudes that have given them the opportunity to gain much experience. The participants were asked about their previous leadership experience and what are the most important leadership qualities which help female leaders to achieve their goals?

Several leadership qualities were listed, and some participants shared some characteristics. Fatima said, *“The consultation is an important characteristic, which helps a woman leader to make the right decision”*. Also, she listed three characteristics which are diplomacy, flexibility and respect for others. Naema said, *“I believe that a good relationship with others can pave the way for women towards leadership positions”*. Keria explained that, *“I found the observation of the transactions at work and checking upon the work of subordinates is necessary to ensure they did it correctly, because some subordinates do not care about their work and others have a lack of skills, so with any mistake I will find myself the person who is responsible for it”*. Also she stressed the importance of avoiding favouritism. She said, *“Favouritism is a serious problem which has a negative impact on work that became widespread in our organisations”*. Awatef pointed out the importance of good relationships with others, where she illustrated that, *“In fact we need others to achieve the goals, where our work is integral, so that good a relationship can enable us to work as a team and can help to solve any problems which might face us”*. Also, Maab and Somia stated the three points which have been mentioned from previous participants that are, respect for others, which will enable women leaders to gain respect and create a good relationship with others. Maab said *“The consultation with subordinates will help to create new ideas and encourage them to express their opinion. Also it helps to ensure they will be enthusiastic at work, in addition to consultation with leader’s experience to obtain advice”*. Safia and Mlak pointed out different characteristics. Safia stressed that, *“Understanding the topic from all angles will enable a leader to reach the truth, which is necessary to make*

the right decision". Mlak added that *"dealing with people in a good manner will help to obtain the information which is important in decision making"*. Nsreen and Mayra have highlighted several characteristics. Nsreen said *"From my previous experience I discovered the ability of toleration, mastery of work; loyalty and honesty are very important characteristics for women leaders as all of these characteristics will provide them the strength that they need to face and challenge difficulties"*. Mayra pointed out that, *"Libyan women leaders need many skills such as; building a good relationship with others and to be a good listener and consult with individuals who have experience to challenge difficulties and be a responsible leader"*. Also, Rania asserted Keria's view where the former said, *"I drew from my previous experience the observation of transactions at work and checking up work of subordinates is necessary. Because sometimes they did not do the right work, which might include some mistakes and that will put me as a leader in an embarrassing position, if not worse"*. As a participant I summarized my previous experience. *"The importance of the ability to challenge difficulties and overcome a barrier, whatever the type, is the first important characteristic of Libyan women leaders because they often if not always, face barriers in their way to become a leader and even after occupying this position"*. In addition, *"The ability to choose the right style of leader which should be according to many factors for example attitude, subordinates and time"*.

It appears from the outcomes of this theme that some of the participants draw conclusions of their experience and identify the main aspects of their leadership, in line with many of researcher's statements. For instance, Eagly and Carli (2001) who stressed, females tend to use democracy and give their subordinates an opportunity to participate in decision making. Females' leaders have been considered as helpful and gentle and nurturing (Heilman, 2001). Metcalfe (2006) and Rosener (1990) have stressed that female leaders tend to use a transformational leadership style and motivate

their followers to transform their advantages in order to achieve the group aims. Moreover they learn to create a situation which gives the subordinates a good feeling towards themselves, their performance and their work and encourage subordinates to have feelings that they are an important part of the organisation by sharing of setting the strategies and aims.

- **Participant's future**

One of the researcher's questions was about the position which they desire after five years, what they need to obtain it and what they expect they will face to reach this position. The participants had a variety of answers and when they depicted their perspective about their future they pinpointed the obstacles that they think they will face, for instance culture and social circumstances (more explanation about the obstacles later in section 5.4.3, and 5.4.4).

Beginning with Fatima who said *"I wished to work in the same job in the same ministry, but in all Libya, not just the capital city, I need to increase my efficiency"*, yet Fatima acknowledges that, *"The cultures in Libyan organisations will be a big stone in my way, where until now that type of function is dominated by men"*. Awatef said, *"I look forward to being the manager of the Information Administration for Tripoli city"*. She states, *"That this needs many programmes regarding vital statistics which has a significant role in people's lives"*. On the other hand Awatef added *"This is my ambitions, but the main obstacle is the objection of my male colleagues, where there are many of them who want my current position"*. Naema's answer turned away from any ambitions where she announced that, *"I am going to marry and I will give up my work according to my husband's desire"*. Keria said, *"I look forward to being manager of the legal office"* and she added, *"To be in this position I need support from my superiors as well as from my family, especially my husband to keep my family under one roof"*. Safia also turned away where she illustrated. *"I desire to transfer into the University as a*

lecturer where that will be more suitable for my family circumstances". She said, "that will enable me to look after my daughters, although I tried many times to transfer from the Ministry to the University, I failed. My superiors told me there is no alternative and if I resign I will lose my priority".

These responses are in line with Mavin (2001) who stated that women are often forced to choose between their advance in the work place and having a family or their family's stability.

Somia asserted *"I look forward to obtaining a higher one than my current position where I have extensive experience in this field "*. She added. *"To obtain this position I need more effort and I must have excellent reports which are considered one of the standards that evaluate efficiency"*. In terms of the obstacles she said, *"I expect there will be objections from the peers just because I am a woman"*. Nsreen articulated that she looked forward to the highest function in the Administration of Employees Affairs. She stated that, *"I need more strong relationships with individuals who have authority, who can support me where unfortunately it has a strong impact in our organisation's environment and that will enable me to face the main obstacle which are others objections, because I am a woman"*. Mary said *"I look forward to a higher position than my present position, and I am sure there will be difficulties"*.

Rania described her desire to be a consultant in her speciality. She said that, *"The important step is to finish my PhD and obtain more training programmes; also I need more relationships with responsible people, where our organisation's society will refuse me just because I am a woman. They believe women do not deserve leadership positions, so, that kind of relationship will support me to have a place among the men who are against women's leadership"*. Maab said, *"I wish to be Manager of Administration where I see many mistakes are being overlooked which comes from favouritism and I would like to correct these issues"*. Also she said, *"I need*

relationships with responsible people who support me in that position and enable me to overcome the main obstacle which is represented in some men, who have authority and they are against women being leaders". Mayra said, "Even though I have much experience in my current position I have no desire to obtain another position, because that includes many difficulties and more responsibility". She added that, "In fact, even though women might obtain high positions the authority is always in men's hands. The former will receive the instructions from the latter, who sometimes give oral instructions which are not legal, so that will put women leaders between two choices as if they refuse they will be in trouble with male superiors, if they accept they will be in trouble with the law, so this is a difficult decision to make".

Mlak pointed out, "I wish to be Manager of Administration. I believe that I have sufficient competence to be in this position, but I still need support where men colleagues will dislike women being their leaders". As a participant, "Even though, when I finish my PhD I will back to my previous job as a lecturer at the University; I look forward to being one of those with responsibilities in Libya in the Ministry of Women Affairs, where I am sure that women have many abilities which can be shared to improve Libya". "The main need is to finish my PhD, and surely, I need strong relationships (*Wasta*), which can pave the way to obtain this position and support me even after that".

With respect to what has been illustrated by Harris (2008), which the stories are good to reinforce what leadership is about, what individuals do and their perspective. Their personal accounts of leadership practice where they reflect and explicate their ambitions in the future. There is expectation, in spite of the gender and social stereotypes that changes will continue in leadership and women will obtain more and higher leadership positions (Porterfield and Kleiner, 2005).

- **The future of female leadership in Libya**

By asking the participants about their perspectives regarding their expectation of female leadership in Libya after five years, the answers were similar with slightly different comments. Fatima stressed that, *“Women have increasingly come to look forward to being in leadership positions; they are braver where there are women who started before them and so the leadership way now has become smoother”*. Naema suggested, *“I have two sides to my viewpoint; which are that the new generation of women are braver and more able according to their circumstances, where Libyan society underwent a significant shift. So that can help them to obtain the leadership position”*. She added, *“However I believe a ratio from the new generation suffers from weakness in their basics principles, such as ethics, honest, mastery, and even basic education I think is less strong than our generation”*. Keria said, *“The new women's generation have more courage and they will occupy the majority of fields of work due to their bravery and they will reach leadership positions very quickly, but I wonder if they can continue in it”*. She explained, *“Their principles are less strong, strong principles are a main core of pioneer women leaders which helped them to continue regardless of their difficult circumstances”*.

Awatef endorsed the previous answers where she said, *“Women will be in all works, because they have high qualifications but it's difficult to be in senior positions, even if they obtain these, the difficulty will be in the continuation”*. Maab said *“Women have efficiency in many areas so after five years they will occupy more positions than at present”*. Somia states, *“Libyan women aspire to more; they simulate the current women leaders”*. Mlak was more frank and said, *“I will be honest with you, although women leaders have difficult circumstances and they face many obstacles, the positions they reach attract many women who seek to obtain them”*. Safia, Rania and Mayra gave the same answers which refer to the proportion of women educated having increased in

Libya. Already this has increased the number of women in the work force, so as an outcome; many women will reach leadership positions. Nsreen stressed, *“The Libyan government introduced many laws which gave women the right to be leaders where that will support the women in Libya in obtaining leadership positions, but many responsible people will be obstacles as they put women in managerial position which need low skills”*.

Mlak pointed out *“until now women confirmed their ability in work; within the sectors of education, health, and social services. Although the number of women in senior positions is still rare, I believe they will obtain more in the future”*. Mary also said, *“even though the number of women in the work force has increased so there will be more women in leadership positions, but I am not sure if they will hold the top leadership positions. I think Libyan culture which prefers men, will set them often in the second row of leadership”*. As a participant, *“I believe women will be occupying many fields of work, but it will be difficult for them to obtain the top position. Even Libyan women who overcame the difficulties and became leaders they will then face other problem in continuing in such roles”*.

This outcome endorsed Hefferman, (2002) who stated that the future of business will be based on women. In addition, these replies supported Vecchio (2002) who stressed that the ratio of women in some leadership positions, for instance executive managerial and administrative roles has tripled through the last twentieth century, even though this differs between countries.

Appelbaum et al, (2003) stated that the prosperity of organisations is based on women and men so neglecting women will create defeat. Maitland, (2009) Hopfl and Matilal (2007) stressed that although there are a few women in high positions; men have been reacting to the threat that women might occupy more high positions, which seems to be a clear evidence of women's ability to lead.

- **The impact of emotions and ability to tolerate leadership pressure**

One question from the interview was about the participant's perspectives regarding the impact of emotions on Libyan women in their role as leader. In fact the perspective of participants involved many similarities. The answers can be classified into two categories. Firstly a participant whose perspective is that emotion does not impact on women leaders, and secondly participants whose perspective is that emotion impacts considerably on women leaders in a positive way.

Fatma said, *"I do not think women leaders can be influenced by their emotions. In fact they realise that they will be the person who has responsibilities in the end"*. Naema and Mary also gave the same perspective. They said, *"It will be very difficult for women to let their emotions impact on them during leadership practice"*. Mary added, *"As a women leader I know the range of my responsibilities hence I limit the impact of my emotions at work to avoid problems"*. Keria stressed, *"It is difficult for women leaders to practice a leadership role and at the same time be influenced by their emotions, as they know that will impact on their position as a leader"*. Awatef disproved the assumption that women are too emotional to be effective leaders. She said, *"Women's emotions are not an obstacle for them to be successful leaders"*. She continued, *"I would say that women leaders use their emotions to enforce their leadership position"*. Somia supported her by saying, *"I would describe the emotion of women as a strong factor which distinguishes their leadership style, and in other words it will make them more active in the leadership roles"*. Safia and Nsreen stated that women's emotions enable them to be fairer and they will take into consideration and understand any issue from all angles which includes the emotional side towards others. Rania acknowledges, *"in spite of the fact that emotion has an impact on women leaders this does not always happen but just in attitudes of human beings"*. Maab said, *"I found that women's emotions are a strong point, where it provides them with the motivation to obtain deep insight into*

others". Mayra said, *"I believe that women's emotions are an important factor because leadership is a matter for being human and deals with individual, so how can we isolate the emotions from all this process"*. Mlak supported Mayra's opinion and pointed out, *"leadership practice must have emotions because we deal with individuals who have emotions as well"*.

This outcome is in line with what have been said that both leaders as well as subordinates have been expected to show their feeling and emotions, which might be positive. For instance optimism or maybe a negative emotion for example, frustration (McColl-Kennedy and Anderson, 2002). Also it agrees with what has been stated. *"Mothers make great managers; the qualities that a mother can bring to the workplace are totally underestimated by society"* (Hayward, 2005, p74). It has been argued by Dasborough and Ashkansy (2002) that emotion is an aspect of transformational leadership; hence women tend to be emotional in their dealing with subordinates. It appears that emotions might have positive more than negative aspects. Women care more about subordinates and seek to develop them and encourage them to voice their opinions. Calas and Smircich (1993) pointed out that, a significant shift has occurred, where the characteristics which were disparaged in female's leadership have become important and useful in organisations, which comport with the previous result.

When participants were asked about their perspective concerning women leaders tolerating leadership pressure, the replies were very similar. Participants highlighted that a women's nature provides them with the ability to be patient.

Fatima and Somia said, *"Women's mothers' roles provide them with the ability to tolerate leadership pressure"*. Naema stated, *"Women leaders already face many pressures in their way to be leader, so their existence in leadership positions is clear proof of their ability to tolerate leadership pressure"*. Also Keria said, *"Woman's nature involves many aspects that provide them with the ability to tolerate problems and*

pressures, they are good listeners, consequently, they are more patient and work hard". Awatef and Mayra pointed out, *"Some women have the ability to tolerate leadership pressure whereas others give up quickly"*. Mlak added, *"that belongs to their personal traits"*. Safia, Nssren and Maab explained, *"A few women have the ability to tolerate leadership pressure yet that has an impact on their social life"*. Both Mary and Rania pointed out same idea. Rania stated, *"I am sure women have personalities which enable them to deal in a good way with pressures of leadership"*. As a participant, *"I depicted that the majority of women have ability to tolerate the pressure of leadership, but I agree with the idea that this ability may be, if not always, have an effect on a women leaders health or their personal life. Many women leaders become victims of a leadership position such as divorce or at least they have many family problems"*.

The majority of the participants pointed out that survival in their leadership positions are the greatest challenge. Six of the participants gave the same answers, Fatima, Somia, Nsreen, Rania, Mary and Maab. They described the greatest challenge was attaining their current positions and retaining it, as they are working in strong competition with others. With respect to what has been said, Eagly and Carli (2007) illustrated women advance in the work place within a complex labyrinth, which is filled up by challenges. They navigate under strong pressure for instance discrimination, stereotyping and balancing the family role.

- **Multitasking and responsibilities**

The researcher asked the participants about how they manage the various roles which they play, for instance, 'daughter, wife and mother' as a women leader. Their answers were diverse. Some of the participants have no problem in managing multitasking whereas others face problems. It was apparent from the interviews that a number of participants gave similar answers to many of the different questions and so the respondents are compiled under this theme.

Fatima answered, *"I always had a strong influence on my family whether before my marriage or after. I was leader even in a daughter's role; I think my ability to do many tasks is because I based on team and cooperation which helps to overcome difficulties"*. She added, *"In fact I based it on the team in work and with my family as well. I consider myself lucky as my husband supports me as a leader which helps me to manage my tasks as wife and as a leader. It can be said that all my tasks go well and the reason is because of the support from those around me"*. Naema also in the same tune has no problems from her family to manage her multitasking, but she pointed out, *"I am sure if I continue my work after I marry, I will face big problems"*.

Keria acknowledged, *"I was managing my multitasking effectively, but after marriage it became very difficult to manage multitasking"*. She added, *"I suffer from my husband who does not like my work as a leader; I think my family life is at risk because of my career"*. Awatef pointed out, *"I could not use my personality as a leader at home as I am the only daughter and I have many brothers who have more authority than me. Even though I always voice my opinion, they often do not accept it"*. Somia and Nsreen pointed out they manage their multitasking in the same way. Both of them had a significant influence within their families before being married, but after they married their husbands did not like the leadership tasks. Somia said, *"I could not practice leadership at home; I leave everything to my husband. But I am still using my leadership personality with my parent's family"*. Nsreen explained, *"In my work I use team work, where each individual believes in his/her importance in the team"*. She added, *"But with respect to my family, because I know my husband does not like me to practice leadership at home, I decided to practice it indirectly"*. Also she said, *"Indeed I led him to decide what I want, and at the same time I did not show that it was my decision. I gained two things. Firstly I let him decide what I want and I avoided any problems with him, and then I let him lead my family as the leader of the family team"*.

Safia stressed, *"I have a strong impact on my family before and after marriage so as a daughter I was always leader"*, and she expressed a big sigh and said, *"With my husband I met many problems, because he complained about me using my leadership personality at home and there was an outcome from his family. Leadership is in my blood and after he died, I managed the multitasking in my life under the influence of my leadership personality, especially as I am responsible for my daughters"*. Maab stated that, *"With my family I never faced any problem managing tasks. They listened and respected my opinion"*. She rolled her eyes and added, *"But after my marriage I faced many problems from my husband and his family, where they always say, here you are just a daughter in law, do not think we work under your authority"*. *"Consequently I could not continue so I am now divorced"*. The other participants, who are Mayra, Mlak, Mary, Rania and the researcher gave similar answers. When they were single they had the same circumstances. All of them stated that they do not have any problems managing their lives as their parents support them. Rania asserted that, *"I did not overstep my parent's authority but they helped her to be a leader"*. The finding of this theme is in line with Rigg and Sparrow (1994) who said a female leader tends to adopt the team approach, which confirms the cooperation between individuals.

In order to display the participants' experience, one of the research questions was about their responsibility in the current position. The outcomes were that some of them have many tasks in their current leadership position. Consequently the researcher divided their answers into two groups. Firstly, the participants who have regular responsibilities such as reading the post and answering it, and secondly, the participants who have irregular responsibilities such as doing tasks after work time.

Fatima detailed her regular responsibilities where she illustrated *"I am the supervisor in the following sections, Department of Information, Department of Documentation, and Department of Exhibitions"*. *"Furthermore, I am responsible for*

some other tasks, such as follows: Chairman of the editing of a health magazine published monthly by the Ministry of Health and Environment, which is interested in the activities of the Health Sector, for instance opening a new medical centre, science medical topics, remedies, psychical health, and also interviews with distinct individuals in the health sector. Also I am a Member of the Medical Mission such as, medical mission of Libyan pilgrimages, vaccination campaign, visiting campaigns in schools and restaurants. Besides this, I am the Chairman of Medical Campaign inside Tripoli city. This involves visiting families and providing them with health care that they need, even if they are foreign. By the way this work is voluntary and it is after work time, and it will continue also in other cities in Libya”.

Naema and Safia said that besides the regular responsibility as a manager of a legal office which includes many tasks, for instance, investigating personal problems for example the employees’ absence from the work. Naema illustrated *“I am a Lecturer in the training programmes in Law, where I give the doctors, nurses, managers in the health sector a lecture about the law and legislations regarding the medicine side”*. Safia noted that *"I am a member of many committees in the Education Sector at national level"*. Somia also said *“I am a member of a training programmes committee in the Education Sector"*. Rania and the researcher pointed to their previous work where they did many tasks out of work hours which required them to visit branches in other cities. The other participants stated that their responsibilities consisted of their regular work inside their offices in the ministry.

These responses from the participants were in line with Underscored, a study about Libya in the Middle East, the international Arab newspaper (2002) as cited in (Al-Tabeb, 2004) .pointed out that the percentage for the work of Libyan woman in a week is estimated at 74.7%, which is higher than the rate of men's work. The same study also confirmed Libyan women working about 83 hours per week. However some of the

participants illustrated their responsibilities as management rather than leadership, and it is within their regular work which is associated with their function as a manager.

- **Skills and development**

The participants were asked which of their performance skills they think are least prepared, and why? Five of the participants who are, Naema, Keria, Mary, Mayra and Mlak, have pointed out that the lack of a good team represents a weak point in their work, whereas they found it difficult to rely on them resulting in it influencing their work. Keria said, *“Successful training will develop the individuals, with a good team the tasks will be performed more easily”*. Maab said, *“Personally I believe, the successful still need support from a good team who work with them”*.

The second point has been put by four of the participants who are, Naema, Awatef, Somia and Nsreen, whereas they stated their knowledge of English language as a weak point. Naema said, *“I have to acknowledge that my knowledge of the English language is a weak point. I deal with some individuals who speak English and I have to sign contracts with them, which really complicates the deals between us”*. Awatef also commented, *“The reason that I consider English language as a weak point is because in my work I rely on some international reports, so I spend a long time trying to obtain a deeper understanding of them and that definitely will make me late in preparing reports”*.

The other participants listed four points, which they consider as weaknesses. Fatima said using the technology is important. She said, *“If we use the technology perfectly this will enable us to obtain massive knowledge, moreover it will also enable us to accomplish work using less time and effort”*. Safia said, *“As a legal manager I see the weak point as writing up the defence in facing a managerial judiciary. I will summarize the causes into two points, firstly the Ministry loses much litigation in court, and secondly it can be improved by training rather than spending many years gaining*

experience". Rania pointed out that a weak point is human resource management. She said, "I believe it is an important point where the leadership function is based on dealing with people, so from this comes the importance of Human Resource Management".

With respect to the skills which are needed to handle or improve, Fatima professed, *"The whole Ministry suffers from a lack of technique although it is very important because the Health and Environment Sector is considered as one of the largest sectors. Also there is a considerable number of individuals who work in this sector, for instance technology can create good communications between the Ministry and other organisations under it"* She add, *"This lack of communication, has a significant impact on me as leader. For example I do not have ability to answer my subordinates' questions when there is problem. I also spend a lot of time to making the right decisions; such as giving subordinates rewards, because this requires many communications"*. Moreover Naema said, *"In spite of the fact that the information is the core of decision making in my function as director of the legal office, a long time is spent just passing around information among the offices of the ministry, even though these offices are in the same location. You can imagine other organisations attached to this Ministry but widespread in all Tripoli city or a Libyan context"*.

Keria commented, *"It can be said that communication is the first problem which needs handling in the Ministry, as we suffer from lack of information which makes work slow"*. Awatef articulated, *"Because my office is not in the Ministry location and the post comes late to my office, I find myself sometimes having to go to the Ministry to bring the post because some reports cannot be late"*. She explained, *"I could not explain to my subordinates the way to prepare the reports or the statistics because I do not have sufficient information so the lack of communication impacts negatively on my work"*. Maab and Nsreen have suggested the needs of using technology where Maab

said, *“My opinion is to make a good network between offices inside the Ministry and also with the organisations which work under it, where this will facilitate the information flow between them, and it is not expensive”*.

Somia stressed, *“Although there are many training programmes, there is still not sufficient training which can provide leaders with important skills about leadership itself, such as dealing with the different types of subordinates, and solving problems between them”*. Rania, Mayra, Mary and Mlak gave similar answers, which pointed out to the need for more facilities. For example, modern computers and a network that will make the information available. Mary said, *“Handling transportation problems is important matter which could help me to visit other Ministry locations where there is many of my subordinates who are in other offices in Tripoli”*.

The outcomes from the participants agree with Porter and Yergin (2006), who pointed out that there is skill gap across almost all sectors of the Libyan economy and this shortage of advanced skills requires action, as it is an urgent issue in order for Libya to develop its economy.

These responses create questions where the participants asked, how they develop their skills which support them in their leading roles. The participants' answers have listed many practices which aim to develop their skills. Six of the participants who are, Fatima, Naema, Keria, Awatef, Safia and Nsreen stated reading as their first practice. Fatima said *“Reading can help me to obtain knowledge especially about leadership; I like to read about leadership in Islam and the world”*. Naema stressed, *“I keep reading about the law where it provides me with updates in law and legislation, which is the main core of my work”*. Mary said, *“Reading can enable me to have good ideas about new developments in my field”*. Maab also stressed, *“Reading is dependent on ourselves as a leader, so we have to practice reading to obtain more new knowledge”*.

Eight of the participants listed attending conferences as the second common most practice for developing skills which support them in their practice of leadership. Those participants were Fatma, Naema, Keria, Mary, Rania, Maab, Mlak and Mayra. Yet Mlak critiqued "*Even though many female leaders have a desire to attend conferences the opportunity is not always available especially if the conference is abroad because of the high cost*". Mary said, "*Listening to other stories of leaders especially female, can provide me significant lessons in leadership*".

The internet access was the third practice where Awatef, Nsreen, Rania, Mlak, Maab and Mayra, pointed out that using the internet is important but all of them stressed there is no internet in their offices.

Somia, Nsreen and Mlak mentioned training programmes as an important practice for developing their technical and interpersonal skills, such as subordinate evaluation, using new computer programmes, preparation of reports and statistics. As a participant in current research, "*I believe there are many practices which can help to improve their skills, for instance attendance at conferences, reading, watching documentary programmes, and in addition training programmes. Discussions with others will develop all the skills types which can support a leader in her leadership position*".

It appears there is link between the participants' qualifications and ways to develop their skills, where the participants have high qualifications and they still continue to obtain more. Also they developed themselves based on reading and learning. This finding consists with Vinnicombe and Colwill, (1995) who stated women develop their skills by reading and earning more qualifications but women are still rare in senior positions.

5.4.3 Organisational culture

Under this theme two questions are combined, which are, "Can you think of a problem that you faced before and how you solved it", and "Have you ever had any problems in dealing with male or female subordinates, peers or superiors in your workplace as a leader? If yes, can you give me an example? Interestingly, the two questions encouraged the participants to narrate the important problem they faced within their leadership life, which clearly reflects their experience and also reflects the organisation culture and the national culture in a Libyan context that seems to have a strong impact on the participants. In spite of the fact that child care and family responsibility are difficulties they might not be the main obstacles. The organisational culture which is male-orientated is limited to women and creates their scarcity in senior leadership positions (Thomson et al, 2008).

- **The employment of women in leadership roles**

With respect to employment women in the leadership roles the participants replies were different, which reflect the dissimilarity between the participants perspective. Fatima brought out some interesting ideas, she said that, *"The male administrators do not want woman to have any role in their playing field"*. She added, *"This situation is common in our organisations, where most men doubt a woman's management, and their ability to lead. On the other hand, other men might trust women's ability but they do not trust their continuation at work if they have had some changed circumstances, for example marriage, and children. Whereas there are other men who believe that a woman is more obedient and they have less objection or discussion for instructions"*. Naema's response indicated, *"Even though men administrators prefer to appoint men more than women to leadership positions, I think they might be right because according to me, as an example, Libyan women have difficult circumstances to continue in their career after marriage"*.

Keria and Somia pointed out that the majority of male administrators or peers believe that women are created not to be leaders and their position is less than a leadership position. Awatef said, *"There is a belief insignia in our organisation, which is that the man is the norm, and woman is the exception"*. Maab added, *"In this Ministry there is a basic which is the leader should be man, and the new motto which states that the leader should be a doctor. That has had an impact on me, because I noted this in the dealing with other leaders who are Doctors. Somia stated, "There is discrimination due to gender which creates the challenge inside me to prove the ability of a woman to be a leader"*. Safia asserted, *"Male administrators clearly articulate their resentment to employ a woman in leadership positions, even if there is no man who is suitable to be there, they give women difficult functions which have many problems where they believe they will soon fail in this position. By this way they reveal the weakness of women to be leaders"*. Rania alluded, *"The men dominate most of the top positions, and they prefer a man more than woman to be a leader. To the best of my knowledge until now there is no woman who has holds ultimate authority as a leader"*.

Mary discussed, *"As you see women in senior positions are rare which reflects the barrier, maybe many people refuse its existence but there is a roadblock in women's way to reach leadership positions"*. Mlak explained, *"I consider the existence of gender discrimination leads to create the barriers which are the main reason for the rarity of women in superior leadership positions"*. She explained, *"This question takes me back to the past, I bruised many times before I reached this position, I think it is the tax of being a leader"*. Nsreen pointed out, *"Because of these barriers many women avoid thinking about becoming leaders"*. Mary and the researcher pointed out that gender discrimination has created particular functions and positions for women. For instance manager assistant, also special fields of work, for example the education sector. Riana said, *"From my experience the top public sector jobs in a Libyan context are occupied*

by men". As a participant this question reminds me the period of my work in Libyan Airways. *"Many times I expected that soon I would reach leadership position but in the end I was shocked by something invisible, which reminded me that because I am woman it is hard to reach the other side"*.

- **Subordinates' preference of the gender of the leader**

By asking the participants, do the employees in your organisation prefer male leaders to female ones? If yes, why do you think so? Has it had an influence on your career? If no, has it had an influence on your career? The participant's answers involved different perspectives which reflected different reactions of subordinates regarding the gender of leaders. Ten of the participants and the researcher pointed out that the majority of male and some female subordinates refuse to work under a women leader, as they do not expect them to be a leader and consider them as weak leaders who rely on emotion. However, there are others who believe that women leaders are good leaders who give attention to subordinates. For example they listen and understand their problems, whereas a few men see women as easy leaders whereas they believe that work under a woman leader will provide them with more freedom. In terms of female subordinates, it can be said there are two categories; one group who appreciate a woman leader and see her as a source of strength that supports other women, with others being jealous.

Rania stressed, *"The subordinates, men and women, prefer a man to be the leader, whereas in case of any mistake happening under a woman leader, they say 'if the leader had been a man that would not have happened'. Though they will also comment negatively about men leaders, however, workers never say if a woman had been in charge that would not have happened"*. On the other hand, both Naema and Safia remarked that there is another group with no preference for men or women, basing their answer on the fact that many Libyan women occupy legal leadership positions.

However, this group prefers leadership positions to be filled from inside the organisation, not from outside.

Fatima and Naema highlighted in their story the relationship between women leaders and their subordinates. Fatima started her story, *“I will tell you this story which is about a problem with one of my subordinates. When I was the manager of the Medical Centre; I had a problem with the Director of Administration Affairs, who had twenty years more experience than me. She wanted my position, as she believed that she had more right than me to be a leader in this position, and she said that she could accept it if the position was held by a man. The interviewee rolled her eyes, “She created many problems and exhorted subordinates and peers against me. At the beginning I ignored it, then I tried to talk to her to persuade her to change her behaviour, but she continued. In the end I complained about her to the Inspection Office in the Ministry, and they called her to investigate the issue. This process took approximately two months, and during this period I was dealing with her in a normal way, and I continued to transfer the transactions to her office. The investigation committee considered her behaviour to be disrespectful to her manager (who was me), and they warned her. Then I forgave her, and then she became one of the best workers, in fact she helped me with her experience”*. Fatima added *“It was also an important lesson for me because it gave me experience about how I can change an individual”*.

Naema's said *“My story was when I became Manager of the Employees Affairs Administration. Remarkably, I found the majority of staff had neither respect nor obligation for work time. In a friendly way I tried to change the attitudes of individuals who were coming late to work and leaving before the end of work hours. Also they moved from one office to another to waste their time and others time in superfluous conversation. Most of them changed their behaviour, and then I set some instructions to change the others who were not reacting in a friendly way. After a while I was*

successful in convincing them to be more respectful of time. Yet, I faced a problem with one of my subordinates as she refused to adhere to the instructions, because she had a strong relationship with some superiors. In spite of the fact that there were many individuals who advised me to avoid confronting her, I insisted with my attitude, and I said to them there are just two solutions. She must change her manner at work, or I will give up this exercise. She changed her behaviour but for a short period, then she used her relationship to move to another administration. In the end I would like to say that justice prevailed and I continued in my office.

The story of Awatef was emphasising the importance of information and communication where she pointed out that, *“I have answered when you asked me about job performance skills which are needed to handle or improve and why? Now I will narrate this story about problems which were created due to subordinates having a lack of performance skills”* She showed some work reports in her laptop and then she started, *“My story is associated with one of my subordinates where I asked them to enter the information from the reports which had been received from the medical centres, and because I was having some difficult circumstances I did not review their work. When I prepared the general report, I found a serious mistake which changed the report. I contacted the manager of the medical centre and I blamed him for this mistake, but he answered there was no mistake in his report. Then I checked again and I found the mistake was caused by one of my subordinates, which also made the report wrong or inaccurate. I sent a letter of apology to the manager of the medical centre and I warned the staff with me regarding the risk of these kinds of mistakes”*.

Even though the participant’s response involves a different perspective, Greer (2000) said that women are more likely to be disloyal to their sex colleague. Mavin (2006) stated that female react to women poses as women and toward men bosses as boss.

- **Glass ceiling**

The participants were asked about the main obstacles that faced them when they sought to be a leader or after they occupied leadership positions. The 'glass ceiling' was highlighted, where the stories of two of participants reflect it clearly.

Mary said, *"My story happened when I was promoted to position of a head of department. My superior said you are the right person to be in this position but that will create many problems with colleagues especially male, where they will object because they dislike working under a woman leader"*. Mayra narrated her story which also was about the glass ceiling, *"Even though my superior appreciated me and always mentioned that I am a good role model, when there were any tasks which provided me with the opportunity to promote up the managerial ladder, they neglected me and choose others who are males"*. She added, *"In spite of the fact I work more than them which they appreciate, because I am woman I cannot be in high positions, there are limits and as women we have no right to go further it"*.

These stories agree with what has been said that the 'glass ceiling' is still a contemporary difficulty which faces women on their way to a senior leadership senior role. Even though the number of women is similar to the number of men in the work context, most senior positions are occupied by men who might be because of inequality in the process of selection, recruitment and promotion (Jenner and Ferguson, 2008).

- **Glass cliff**

From a similar question which is about the main obstacles that faced them when they sought to be a leader or after they occupied leadership positions? Also the 'glass cliff' was highlighted.

Keria's story highlighted the 'glass cliff' also as it is underlining the influence of relationships with responsible people who have authority. With a deep sigh she started her story by saying, *"Maybe you have some idea how much the Wasta has become*

common in society". Without any comment from the researcher, she continues. *"When I was Head of Department of a private medical activity, one of my responsibilities was head of the committee of pharmacies surveillance. In one of my visits I found many infractions in one of the pharmacies. For instance selling a remedy at a high price, and the way they stored the remedy was not healthy. Besides the main issue was that they sold some types of remedy which were forbidden, because it must be given to the patient in the hospital and under a doctor's control, otherwise it can put the patient's life in danger"*. *"After the discovery of these infractions, I called the local police and I took some pictures of this state then I closed this pharmacy. In fact that was the legal procedure"*. She continued, *"I was thinking my superiors will thank me for this job well done. But what happened the next day really shocked me. When I arrived at my office I was busy writing the report to my manager about the event to complete the process that I had started yesterday. Surprisingly I received a letter which included instructions for me to stop my work; they told me I could stay at home. They gave my job to another person who was retired and working temporary. In spite of the fact that I stayed at home they did not stop my salary. After some months they allowed me back to work but in a different job"*. Keria commented, *"I found out that the reason was because I had closed the pharmacy, and its owner is responsible person and has authority. So I think it is very clear he has Wasta enough to break the laws"*.

This finding is in line with what has been stated by Keller and Rhode (2007) who suggested that the fall of female leaders from their leadership positions causes discussion and is considered as evidence that women are unsuitable to being a leader, and they are unable to be at a man's level. Also Nutley and Mudd (2009) said that woman in top positions in the public sector are often at more risk than men, where they lose their positions quickly. For example, in Scotland between 2002 and 2004, six women who were chief executives lost their positions due to unknown reasons.

- **Boardroom**

When the researcher asked the participants about their perspectives of the ability of a Libyan woman leader to gain promotion to the boardroom, all the participants stated that a few women might reach the boardroom, yet they are very rare and they face many difficulties. Most of them suggested that men are dominant in boardroom. This may be due to the Libyan culture context.

Fatima said, *“The main obstacle is the fear of a mistake as male colleagues are always ready to criticise a women leader”*. Somia acknowledged, *“Due to this we sometimes avoid attending a meeting, and our colleagues like our absence”*. Naema stated, *“Some male colleagues do not respect us during the meeting, for example they do not hesitate to check their mobile-phones when a female leader starts to talk”*. Safia said, *“In one of the investigations I was asking the employee for more details to solve a problem. There was more than fifteen minutes before the end the meeting, but my male colleagues started to comment on whether husband would be cooking today. Other comments are that women are talkative to display their personality”*. Awatef said, *“In one of the meetings the minister asked about information and my colleagues did not have an answer. When I provided him with the information, one of my colleagues commented, she looks forward to a higher position”*. Rania said, *“I was late for the meeting and the chairman delayed the meeting until I arrived. The other colleagues who are all men were not happy, and when I arrived they commented, the important woman has arrived last”*. As a participant in this research and from my experience, *“I was not able to attend meetings at the university because of the unsuitable time, for example at ten pm. Also I observed the domination of men and they divided themselves into groups according to their interests, thereby, I did not like to attend meetings in the boardroom”*.

Maab's described the atmosphere inside the boardroom, where the majority of male leaders do not give women leaders the opportunity to discuss or to express their opinion. She said, *"Strangely enough, women leader's often sit in the second row and male leaders, of course, sit in the first row"*. Mlak expressed a similar perspective, she said, *"Women really suffer from male leaders in the boardroom; many times I hear comments about women leaders when they have suggested ideas. In fact I have seen many times what has happened at every meeting. For example, if the meeting was nearing the end and a woman leader was talking the male leaders would not hesitate to look at the time. So I would describe the boardroom as the land of a local battle between men and women leaders, and in order to create a peaceful time during the meeting, women keep quiet. I think women must refuse to be silent and must illustrate her ideas. We are not seeking to be heroic leaders against male leaders; we look forward simply to justice and sharing in decision making"*. Also regarding the boardroom, Rania stated, *"As I narrated before in one of the meetings in the boardroom I was late, and I called the chairman who delayed the meeting until I arrived. All my colleagues who were men expressed their refusal to wait for me. They commented we do not know why we need women in this room, but under the insistence of the chairman they waited. When I arrived a few minutes late one of them commented, finally the queen has come"*.

What has been argued above clearly reflects the impact of Libyan culture, which considers men better than women. Also, it illustrates the viewpoint of men, who believe that women are not suitable to occupy leadership positions. Consequently, these Libyan female leaders pointed out that the atmosphere in the boardroom left them feeling isolated. This agreed with Thomson et al, (2008) who stated that the outcome from a survey in 2006 of future 500 companies in the U.K., showing that women's percentage in the boardroom was just 14.6. %.

Gender

Gender is an important component for leadership phenomenon and it is highlighted within the leader's daily activities (Stead and Elliott, 2009). In spite of the fact that asking the participants about the difficulties that they face has reflected discrimination in the glass ceiling and the glass cliff activities, this section of the participant's stories gave other examples with respect to gender issues.

Safia's story about gender was connected to her leadership style where she said, *"It started when a group of female cleaners came to my office as the legal manager. They complained that the Ministry had used them as cleaners and signed with them a contract for six months. When the contract finished, no one stopped them working and they continued, thinking that the Ministry would renew the contract with them. When they asked about their salary they did not obtain any clear answer so they continued because they needed the work and they hoped they would receive their salary in the end. However, after some months they remained without a salary, therefore they came and complained to me. I started communication with the individuals who were responsible, but unfortunately they did not display any cooperation. Some of them commented that these female cleaners put their future in a female hand so they will get nothing. Yet that did not discourage me to try again because I believed that the workers had a right and the Ministry spent a lot of money on other issues which were less important than the worker's salary. After many months in discussion and I displayed many solutions and I persuaded the individuals who were responsible. I achieved the objective and the workers obtained their rights"*.

Nsreen told me a story which reflected the relationship with male subordinates. *"When I started my current position, one of the staff was thinking that he would occupy this position, so when I occupied it instead of him, he was against me. All the time he was working in my office at another desk, and he said some things to me, for example*

that he had the right to be here. I realised that this was a protest from him and I would deal with him normally. After a period he changed his behaviour”.

Rain's said, *“My story was when I was working in the bank, where I faced many challenges from my male colleagues who would try to catch any mistake I made”.* She continued, *“One of my responsibilities was to complete some procedures with the Central Libyan Bank, and I gave this responsibility to a member of the staff, who did not finish this task on time. This caused the bank a serious problem. My male colleagues criticised me because of being a women and not suitable to be a leader, where the bank was private and has many limitations. I went to the Central Libyan Bank and I met the legal manager and I finished this procedure myself”.* Another story from Rania was also when she was working in the bank and the problem about the insignia of the bank. *“The Bank where I was working was new and private, and as I mentioned previously, it had many limitations. There was an insignia but it was very complicated, and during a meeting I suggested making the insignia clearer. My male colleagues argued whereas they did not like to change it because the idea comes from a woman. I asked the person, who designed it to explain the meaning of the insignia. Yet, it is very complex, so I said to him now you have explained it to me but how can the others understand the insignia. My colleagues were not happy and disliked my comment when I suggested that, I think the insignia should be simpler so people can understand the meaning. However, the chairman decided to change and create a new one under my supervision”.*

As a participant in the current research, during fourteen years of my work many stories happened. One of these stories was, *“When I was at the University after I became the Head of Department, I surveyed the lecturers’ files and I found that some of the lecturers had no certificate in their functional files, which are important documents. I called all the lecturers in my department to a meeting to discuss important issues such as this and to listen if they had new ideas for improving and developing the department.*

Because I am a woman two of the lecturers did not come to the meeting because they do not like to work with a women leader. I found out they are the same lecturers who had no certificates in their functional files. I tried more than one time to meet them but they did not care. I realised that they neglect their lectures also, where some students came to me and complained. I went to the Dean of the Faculty to describe the problem and she suggested a solution and he was in agreement with me. So firstly I contacted these lectures many times but they did not care, also I called the other lecturer to counsel them about this matter. Then we decided to submit the problem with a report to the Dean who made a decision to fire these two lectures from work”.

Both Keria and Awatef pointed out the difficulties in communication with other male leaders inside the Ministry, which show evidence that male leaders do not like to deal with woman leaders. Somia explained her perspective by saying, *“The main struggle for me as a leader was the neglecting of transferring mail from other administrations to female leaders, which delayed the procedures and sometimes caused loss of important documents”*. She gave an illustration of this situation, *“Without exaggeration I would like to narrate this story. A female teacher applied to transfer from one school to another, but in two years she did not finish this procedure because her documents were lost many times between the administrative departments. I tried many times to help her to finish this transaction but unfortunately the problem with the transaction was associated with other administrations”*.

The concealing of information was another struggle which was highlighted by Safia and Mary. They stressed that their managers and male peers sometimes hid important information, which created difficulties in completing their work. Safia's example was important letters from the General Ministry which had some new instructions. Mary's example was some of the chairman's decisions.

This finding about concealing information agrees with Yukle and Falbe (1991) who stated that some managers are reluctant to share information because they fear that if others know all the information they will be unable to control them. It seems this also arises with respect to women where preventing them from obtaining information will create weakness in them. Also, these stories are in line the outcomes of Al-Ssapa (2001), who found that Libyan women leaders are facing gender problems in their work.

- **The impact of organisation type on leadership style**

The participants were asked, if they found from their experience that the type of organisation that they work for has an impact on their leadership style, and if so how and whether they could give examples to explain. The participants' responses were classified into two categories. Firstly, the participants who said the type of organisation have an impact on their leadership style, and secondly the participants who said the type of organisation have no impact on their leadership style.

The first group includes six participants who are, Naema, Keria, Rania, Awatef, Safia and Mlak. Naema said, *"Yes it has significant impact, where according to the people who I deal with I will choose my style. For example when I worked in the University the thinking of the people who I dealt with was different as they have a high education, but now I deal with different levels, where some of them have limited education and knowledge. Consequently my leadership style will be different"*. Keria agreed with the previous answer. She said, *"There are many elements inside the organisation which have an impact on a leader choosing a leadership style, for instance the nature of the work, and the level of peers and subordinates"*. Rania distinctly said, *"Yes, it has an important influence from my experience. When I was working in the bank I was just given the instructions and others had to do what I decided, because in the bank any delay in work or produces can create many problems. On the other hand when I was working at the University I was more flexible because the individuals had more*

qualifications and the nature of the work was also more flexible". Because some of the participants have given similar answers the researcher prefers to put the answers together. These participants are Awatef, Safia and Mlak who stated that the nature of work and the size of organisation have an important impact on the selection of leadership style.

The second group pointed out that even though we worked in more than one work place we always used the same leadership style. Fatema said *"I used same style because it drawing from my personality"*. Mayra added *"it seems to me the reason I use the same style in different organisations is because I still work at the same level and the individuals were often similar"*. As one of the participants, the researcher believes that the organisation type and the level of the people who work with the leader has a strong impact on leadership style. *"When I was in Libyan Airways and at the University I was more democratic, whilst when I was working at my private school I used to be more dictatorial in dealing with the majority of my employees"*.

Some of these findings agree with McColl-Kennedy and Anderson, (2002) who said regardless of the type of organisations, for instance, the structure size has influence on the majority of leaders in their seeking to develop subordinates performance to reach the organisations goals.

- **Wasta**

The researcher asked the participants about their perspectives of the important difficulties that face Libyan women leaders when they seek to occupy leadership roles and after becoming leaders. The term of Wasta was on the top of the problems list. Eight of the participants who are Keria, Awatef, Safia, Rania, Nsreen, Mary, Mlak and Mayra all had the same perspective is that their most difficult struggle is Wasta, which has two types.

Keria stated, *“My story about the pharmacy problem was typical of Wasta; I was close to losing my job because I did not care about the power of Wasta”*. Naema said, *“just by the law I protect myself from Wasta”*. She acknowledged, *“I faced the first type of Wasta. I have told you the story with the female employee where she has a relationship with responsible people and they protect her even when she acts against instructions at work”*. Mlak explained, *“The first type of Wasta refers to individuals who have a relationship with responsible people inside the work place, whilst another type refers to family and friendship links”*. Maab added, *“Wasta has become common inside the work place, it is a main key in today’s organisations ”*. Rania added that, *“Wasta creates many problems among subordinates, where subordinates who could not imitate them complain about injustice”*. Nsreen explained, *“Because some subordinates are supported by Wasta, they sometimes ignore their work and other subordinates mimic those who ignore their work”*. Mayra illustrated, *“The other type of Wasta which connects with family and friend links. If one of the friends or relatives or anyone who has a relationship with people who work in the Ministry, especially a responsible person, any procedure they come and ask for help, and they want us to do that very quickly, even if this procedure is against the law”*. Safia commented, *“This type of relationship has a strong negative impact on my work, and that creates much confusion in their daily work”*. As a participant, I alluded, *“Wasta often has a negative impact in work. It can be in many forms for instance, the kinship where friends or relatives ask to do something which is against the law; managers who ask to do something against the law for their kinship, subordinates who have a strong relationship or patron who protects them even when their action is wrong”*.

Another research question was about the challenge that participants face when they seek to be leaders and after becoming leaders. Naema, Mlak, Mayra and the researcher noted that to reach their current position without relying on relationships and to

continue until today is the greatest challenge. Keria and Safia's answers focused on quality of work. Keria said, *"I think the greatest challenge is to reach quality of work, which enabled me to occupy this position"*. Awatef stressed, *"In spite of the fact that sometimes some of my peers do not supply me with the correct information, I still manage to produce an accurate report"*. Safia said, *"I consider refusal of favouritism and Wasta is the greatest challenge. Even though it has put me in difficult situations with others, but that is an important aspect of leadership"*.

It appears there are many results in line with what was mentioned with respect to Wasta by Weir (2000, 2001, and 2005). Hutching and Weir, (2006) in their study of China and some Arabic countries including Libya, suggested 'Wasta' has a traditional role which has a strong impact on the organisations in the context of Arabic societies. Metcalfe (2006) stated that the power networks are the main aspect of working relations in the Arab worlds.

- **Oral instructions**

Other difficulties outlined were regarding oral instructions from their superiors. This problem has been highlighted by Safia, Rania, Maab, Mlak, Mary, Nsreen and the researcher. They stressed that oral instructions causes major worries during every working day, where the superiors sometimes ask them to do transactions which are against the law. At the same time they do not give them any formal written instructions which can protect them. So if the latter refuses to do it, the reaction of the former will be negative. On the other hand, if they do these transactions it will cause the participants legal problems, or it might cause them to lose their positions or even to be dismissed from work.

Rania narrated a story about this, *"When I was working in the bank, my manager asked me to conduct a transaction which was against the law. After a serious discussion with him, I told him I would resign. After a while, he sent some colleagues to*

me and asked me to come back, and I went back. The important issue was that I did not conduct any transaction which was against the law, because I knew that might lead to imprisonment". Safia also give an example of this difficult situation "*My superior repeatedly asked me to do a certain action and I always asked him to put it in writing and sign it and then I would do it immediately. He agreed to but he never did, and so I did not do it".*

- **Work requisition at the end of the day**

The requisition of work such as statistics was another struggle for Somia, Mary and the researcher. They depicted this struggle as a situation where their superiors sometimes requested statistics at the end of a working day, which needed time to prepare outside working hours. As there were no rewards for this extra work, subordinates refused to stay after their work finished. In addition, many female workers had family commitments that made extra work impossible.

- **Influence of superiors**

The participants were asked about the type of the support which they receive from their superiors and all the participants with unanimous agreement, stressed their superiors support was represented only in terms of immaterial encouragement. Where superiors refer to their efficiency as leaders, for example, thanks are given orally in a meeting or in letters, but not financially and asserted that they just obtain their salary which is similar to men according to salary laws. The participants offered more explanation about this theme which is divided into five categories. The first group who are Fatima, Somia, Maab and Rania remarked, that some superiors trust and support women, where they give them tasks which can help them to obtain good experience. The second group, who are Keria and Mayra, pointed out superiors who see a woman leader as a voiceless person, and who will not discuss her decisions. Safia and Naema represented the third group, where although superiors encourage women and help them

to reach leadership positions, they do not trust them to continue. Awatef and Nsreen were the fourth group, who said superiors support women to be leaders because they believe they are more obedient. Whereas the last group, Mlak, Mary, Safia and the researcher pointed out the superiors who support women, because they do not seek to occupy the superiors positions.

The idea of the support of superiors was supported by Thomson et al (2008), who stated that many CEOs and chairmen realised the usefulness of a women's existence in the boardroom, however the former face some difficulties, for example the organisational culture. Also on the other hand, with respect to encouragement from a superior, Yukl and Falbe (1991) pointed out that some superiors are reluctant to share information. They believe that as much as they control the information they will shape subordinates behaviour and that will make them stronger.

- **Influence of Peers**

With respect to the influence of peers the participants highlighted five answers. Fatima's answer was, *"A few of them support and cooperate with a woman leader"*. Maab and Mlak's answers were that peers consider women leaders as strong rivals. Awatef said, *"Most of the peers tend to hide the information, where by this act they believe they will be stronger, and control the work"*. Both Somia and Safia stressed many of the peers profess their resentment at dealing with a woman. Somia explained, *"Male peers do their best to hide the information thereby, women leaders will have lack of information"*. Safia added, *"In fact they do their best to put women leaders in an embarrassing situation due to hiding information"*. The other participants pointed out that their peers criticise women leaders and they wait for any mistakes by them to be highlighted. Keria commented, *"They do not hesitate to comment in case a woman leader has lack of information or in case she makes a mistake, and then they say what do you expect from a women?"*

According to the researchers experience as a leader, *“I believe the majority of male peers are jealous and fear women leaders. They hide the information such as they tend to not transfer some important letters or they do that late which will make the other work late as well. They even hide information about any training programme or task which involves rewards. Personally, I have had two of my peers who were men and they were always jealous of any advance I obtained. They complain if I obtain any rewards, in spite of the fact they do not work as hard as I work”*. As has been mentioned about hiding the information, the same point is highlighted again with this theme where some participants stated this problem as their peers dislike supporting women or even cooperating with women leaders.

The outcome of this theme agrees with Abdullah (1996) where she states despite Arab women being willing to reach higher positions and accept more responsibilities, Arab men are not willing to share the responsibilities with them. Due to the difference between men and women such as the perception of the issues, the former dislike the latter to occupy the same roles (Thomson et al 2008).

5.4.4 Libyan national culture

Understanding women’s life at work requires thought for their family responsibilities, and the relationship with family members and social culture where all of these components have a strong impact on women leaders (Omair, 2010). The same author exploring fifteen Arab women managers in the United Arab Emirates, based on narrative, found that the social state of the family and its connections have an important impact on women to help them to occupy senior leadership positions.

When the researcher asked the participants about the difficulties they face, some of their stories reflected the impact of Libyan culture. Somia’s story about the administrative corruption was started with brave impression. *“When I was manager of*

the Girls College, some of the local responsible people visited me in my office at the college and offered me a project. This was to use some of the college gardens for building some shops but it had to be done immediately. They thought that because I am women I could not refuse, but I refused this project because it would have made the college garden very small and the college was a public college, so no one has the right to act like this. Those individuals complained about me to the Education Ministry and accused me of stealing the income of training programmes. This was another activity inside the college and I was the manager in the evening for this as well. During the investigation they had no proof about what they said. It would appear that money corrupts. When the investigation committee came they found the full amount of the income. I did not try to find any solution because I was in the right and consequently I won”.

- **Suitable fields for Libyan women**

In order to discover the perspective of participants regarding suitable fields of work for Libyan women, the reason for this and where they can hold more responsibility, the replies were represented in three sectors. Fatima was classified in two sectors which are health and education. She said, *“Libyan society respect women who work in these sectors more than other sectors, as well as Libyan women have already occupied these sectors for a long time”*. Naema and Nsreen confirmed that, *“The sectors of education, health, and the social service are suitable for Libyan women because these sectors are more accepted in Libyan society, as women have a long experience in them”*. Keria said, *“I think the health sector is the best field for women to work, where they can obtain high positions. Whereas Awatef said, “The social service is more appropriate for women”*.

The other participants, Mary, Somia, Safia, Rania, Maab, Mayra and Mlak, confirmed that in Libyan society the education sector is the best field for women to

work as they can reach high leadership positions. Maab added, “These sectors *have fewer problems and difficulties*”. Mayra adds, “*Women in the education sector obtain more respect from society*”. The researcher endorses the previous responses, “*I believe that the education sector is a suitable field for Libyan women, because it is suitable for women’s social circumstances and the view of Libyan society*”.

Gale and Cartwright, (1995) pointed out that health, services and teaching sectors, while in other sectors such as industry and business, women are still rare. Similar to the Arabic authors such as Al-Sabbagh, (1991), Abdullah, (1996) and Mustafa (2003), pointed out that women tend to participate in the work expected of them in education and health sectors. It can be said that traditions and customs of the Libyan society dislike the mixing of women and men, so that some functions were created just for men and women excluded and they give functions which grant more time to be at home and near their children. Hander, (2000) stressed in a Libyan context, women who work in education and health sectors obtain more respect than other women who work in other sectors.

- **Factors which Libyan women can rely on to occupy leadership roles**

The researcher asked the participants, what are the factors that Libyan women depend on for reaching positions of leadership, also the researcher asked for an example? The answers of the participants listed three factors. Firstly, the power of relationships was in the top of the list of participants. It became more important which might be in the form of a patron who can provide women leaders with the support that they need and enable them to face those who are against women leaders. Secondly, the qualification that could pave the way for those who want to support women to be a leader. Lastly, experience might sometimes be norm for distinguishing between two women to choose a leader.

Fatima illustrated the importance of Wasta or patron where she gives an example. *"If there are two female staff in the same place, and they have equal qualification, but one of them has a relationship (person from her family or relatives has power) she is more likely to occupy the leadership position instead of the other"*. Also Keria narrates, *"The existence of the patron will make others who are against woman leaders think for a long time before doing anything, as they know the patron will face them"*.

- **The influence of Islam**

The participants were asked about their perspectives regarding the influence of Islam toward woman leadership with the question, "How do the instructions of Islam affect Libyan women in occupying positions of leadership?" The researcher also asked them to give examples.

Even though there are many people who described strict instructions in Islam towards woman, interestingly all the participants stressed that the attitude of Islam toward women leadership is positive and supports them in occupying leadership positions. Six of the participants stated that, although there are many people who try to put Islam as a main obstacle which face women being leaders, Islam supports women and gives them many rights, which include occupying positions of leadership. Fatima explained, *"Islam considers women and men equally; in the Quran there is a lot of evidence which clarifies that women and men have the same rights"*. Naema said, *"Islam supports women being leaders. Through a simple survey of the Quran, anyone can find a lot of proof which indicates the equal rights of men and women"*. Keria pointed out, *"Before Islam, Arabic women suffered from discrimination, Islam gave women the same rights as men"*. Awatef said, *"Islam gave women the right to work, as long as that work is not in contrary to her female nature"*. Maab pointed out, *"I believe work as a leader is not contrary to female leadership, and I do not see any reason why leadership does not fit women"*. Somia's answer focused on the Islam history. She said,

“In Islamic history, there are many stories which describe how much the prophet Mohammed (Peace be upon him) respected the personality of women; in many situations he accepted the suggestions of women regarding solving problems”. Safia's also cited many women leaders in Islam, for example, *“Kadiga and Aisha, who were wives of the prophet Mohammed ‘Peace be upon him’, Nasibba the daughter of Kab, and Asmma the daughter of Abu-Bakr”*. Rania expressed strong views when she said, *“I believe that men explicate the instructions of Islam in a way which will keep woman far way from leadership”*. Rania comments are in line with what was said in second chapter about women in Saudi Arabia and Afghanistan (see chapter 2, section 2.2.2).

The position of women in Islam is based on two sources. These are the Holy Book, 'Qur'an', which includes God's words, and 'hadith' which refers to the sayings and actions of the prophet Mohammed (Peace be upon him). Clear evidence of Islam support for women is clear in many chapters of the holy Qur'an which even highlighted respect for women who lead before Islam, for instance, 'Saba Civilization'" (Al-Sadhan, 1992). Islam conferred several additional rights where a woman has the same right to acquire knowledge and education, as the prophet Muhammad (May peace be upon him) says, *“The search for knowledge is a duty for every Muslim (male or female)”* (Lemu and Heeren, 1992). In addition, the prophet Muhammad (May peace be upon him) stressed respect for women, where he was consulting with them on many occasions, which confirms his trust for their thinking (Ahmed, 2006). Research conducted in three Arabic regions; Oman, the United Arab Emirates and Lebanon based on distributing a questionnaire to 320 women, found that Islam interpretations permitted women to work as long as they can do their work and look after their family roles (Neal et al, 2005).

- **The influence of Libyan law**

The researcher asked the participants about their perspectives regarding the effect of laws in Libya on leadership of women. The participants highlighted many interesting

points. Fatima said, *“The laws and regulations support women; there are many of laws which confirm equality between men and women to occupy leadership positions”*. Naema cited many laws are concerned with equality between men and women. She showed the researcher copies of some laws. *“ These are copies of some laws and documents which confirm woman rights, as you see this copy of law '7' and '8' (1989) and this of law '20' (1991)*. Keria pointed out that, *“The Great Green Document is an important document which also includes women’s rights”*. Awatef explained, *“It can be said that Libyan woman gained more rights after the 1969 revolution”*.

Somia said, *“the third chapter of the Green book, which was written by Muammer Al-Gaddafi, mentioned many times of trust and support for women”*. Safia stated, *“Libyan law gave woman the right to be a judge that is not common in some countries”*. Nsreen remarked, *“Libyan law relies on the Quran, and as I said previously Islam very much supports women”*. Maab pointed out that, *“Many Libyan laws and regulations were changed to be fairer to females”*.

The other four participants acknowledged that after the 1969 revolution women underwent a significant change as laws were changed and brought them many rights, which included occupying leadership positions. The researcher asserts that, Muammer Al-Gaddafi has had a significant influence on the role of Libyan women; he has supported them in different ways. Al-Gaddafi gave women a major role in his book (The Green book) and also in the Great Green Document and has shown his respect for woman on many occasions.

- **The influence of Libyan culture**

Extensively in the literature of leadership, culture has a strong impact on women’s leadership. According to this the researcher asked the participants. Is the culture of Libyan society having an influence on Libyan women occupying positions of

leadership? If yes is it negative or positive? It can be said the answers brought out two portrayals; the first portrayal was drawn from ten of the participants.

Fatima said, *"You have put your finger on a point, in spite of the fact that Libyan society has changed so much, compared with the past years, Libyan culture remains the main obstacle for women leaders"* she added, *"for more explanation, often a women leader only has female staff"*. Keria explained, *"Due to Libyan culture women are often in the second row of leadership, knowing everything, but always the man is in the top leadership position"*. Awatef's answer illustrated, *"Libyan culture belongs to Eastern culture, which considers the man as the hero"*. Somia stressed, *"Libyan culture believes that the leadership field is a masculine kingdom"*. Safia said, *"I see Libyan culture as a big stone in the way of a woman trying to be a leader"* Nsreen said, *"Libyan culture puts limitation on a woman, which she must not outdistance"*. Maab said, *"If Libyan women outdistance the limitation which is created from Libyan culture they will be the victim of this action"*. Mary said, *"Libyan women have to deal with Libyan culture carefully to obtain respect from society"*. Mayra said, *"I would like to say that it is really difficult to be a leader in Libyan society, however, Libyan culture might accept women as leaders in some areas, for instance education. Mlak said, "Many women are a victim of Libyan culture; they pay for their leadership position, for example, by staying single or through divorce"*.

The second portrayal was drawn from three of the participants. Naema pointed out that, *"Even though there are some individuals who support women leaders, they are rare because of the culture of Libyan society"*. She stressed, *"Libyan culture associated leadership with men, where the majority of Libyan society believes that the place of a woman is at home"*. Rania pointed out, *"When I was a leader in the bank I took my brother with me when I knew I would be working late. I believe that recently Libyan culture has changed, as in the past there was no respect for a woman who were*

working in a place which was crowded by men, for example the bank. But now women are working in many fields and occupy many positions”. As a participant I believe even though there is some change in Libyan culture, it remains the main obstacle for woman leaders.

These outcomes are in line with Russell (2001) who stressed that there are many factors impacting the personal values of individuals. For instance; family, friends, religion, education, geographic roots, technology, the media and current events and these factors represent their culture. Hutchings and Weir (2006) have studied some Chinese and Arabic countries including Libya and they stressed that culture has an important impact on Arabic countries. The society in Libya involves strong social ties which involve many customs and conventions which impact on Libyan culture (Twati, 2006). The main aspect of Libyan culture is a high power of masculinity (Abu-baker, 2005). Twati and Gammack, (2006) stated that although globalisation has a strong impact on Libyan organisational culture, where it creates some changes in organisations and the ways of dealing with social issues in the society. For instance, the increase of the number of female students in the university, however, Libyan national culture resists organisational change in many aspects. The organisations in developing countries including Libya tend to adopt a Western model and by doing so they neglect the difference between the national cultures. Consequently, it creates conflict between their national culture values and organisational values (Al-Hamadi et al, 2007).

- **Libyan Family circumstances**

In terms of influences of families, eight of the participants stated that Libyan families supported their daughters in occupying leadership positions. Mary said, *“The parents support their daughters to be leader, where they sometimes stand beside them against their sons, who do not like their sister to be leader”*. Fatima answer also brought up the same idea, *“The parents always support their daughter especially if they give her*

the oldest brother role". Safia mentioned, *"The parents always support their daughters, while the brother's support depends on their need for the latter's income"*. On the other hand four of the participants stressed that their fathers supported them more than their mothers, where Awatef remarked that, *"My mother preferred me to marry and have a family, rather than to be a leader"*. As a participant I think, *"Often families provide strong support for their daughters in every step when they are promoted in their work life, personally my family until now have encouraged me "*.

This outcome is in line with Omair, (2010) who stated that the social state and relationship of the family can provide great help to women when they seek to occupy leadership positions. Also she found from her study that Arabic women tend to discuss their work issues with their parents, especially their fathers who provide them with a lot of confidence.

Having illustrated the impact of the parents response, with respect to Libyan husbands this was different. Naema said, *"Libyan husbands do not support women leaders; they believe their position is at home"*. Fatima pointed out the difficulty, which is the conflict between leadership and the circumstances of a Libyan family when she said, *"My husband supports me, we cooperated to make our life more successful. But I know many women leaders who have many problems from their husbands, because women have many family responsibilities which need a great deal of time and being a leader needs more hard work, both at work and at home"*. The researcher found this point interesting; hence she again asked the others leaders about it. The majority of them stated Fatima's idea about the circumstances of leadership and the social circumstances of a Libyan woman leader. Somia pointed out, *"As I said before I try to avoid practicing leadership at home, so by this way I do not create the problems"*. Awatef added, *"I leave my leadership personality in my office, my brothers does not*

accept my leadership personality". Safia acknowledged, *"I suffer from this problem as I try to keep my marriage which is at risk due to this conflict"*.

Seemingly, the majority of the participants have similar perspectives about the influence of Libyan husbands. Nine of them stressed that husbands are often against a woman leader. Keria said, *"Husbands do not like strong women"*. Safia said, *"If the husband is not against his wife being a leader, sometimes his family or friends have an impact on him and that creates problems"*. Nsreen, Rania and Maab pointed out that in the case of the husband needing his wife's income, he will not object to her work but he will at least create problems. Mayra and Mlak said often the husbands complain about a woman leader because she neglects the family responsibilities. However three of the participants gave a different answer. Naema said, *"It is difficult to generalise, there are some who support a woman and they are a really important factor in her success"*. Whereas, Somia interestingly said *"It is difficult for Libyan husbands to accept their wives as a leader because of their culture"*.

With respect to what has been said by the participants Al-Teer et al (1994); in their study of Libyan society, found more than 53% of Libyan husbands prefer their wives to be at home only and the percentage of women who continue their work after marriage is only 33%.

All the participants besides the researcher stated that the social circumstances of Libyan woman are not suitable to the circumstances of leadership. Even when Libyan woman reach leadership positions, leadership outside the office is more difficult because she will be far from her family and this situation is not accepted in Libyan society. In addition some of the participants stressed the lack of facilities in the work environment, for instance the transportation which can make work easier. Also another participant pointed out; in the case of a Libyan woman leader having to work in another place or city she will need someone from her family such as her husband, father or

brother to travel with her in order to avoid the criticism from society. This state has not changed since eleven years ago when the researcher did her master's Degree research which involved Libyan women leaders, where they expressed their desire to obtain support and motivations when they have tasks which need travelling (Alabani, 1999).

It has been said that women encounter conflict between their responsibilities of work and family duties (Mainiero and Sullivan, 2005). The result from research conducted by Al-Teer et al, (1994) in a Libyan context said that 33% out of the 201 married women continue work after they are married. Al-Qudsi (1998) stated that the age for marriage and having children has a strong impact for Arabic women, they withdraw from the workforce. Also, the previous findings agree with Al-Tabeb, (2004), who stated that Libyan women are affected by their family directly because of the difficulty to find a way to do their multiple responsibilities of work and family, especially when there are children. It impacts indirectly as they suffer from stress and are nervous of work pressure which impacts on their health. These outcomes are in line with Adler (1993) who suggested that in some societies, for example, China, Muslim countries and Mexico, women work under stress where they faced a double burden of work and their traditional duties as wife and mother. In spite of the fact that segregation policies are not official, the patriarchal system puts boundaries on women advancing upon managerial ladder towards leadership positions (Metcalfe, 2006). Cross (2010) found in her interviews of 30 women in the middle level that, the difference between the requirements of the senior position and family demands push women leaders to be content to remain at the middle level.

5.5.5. Leadership styles

It was apparent from the answers of the Multifactor questionnaire of some the participants having had similar perspectives produced similar answers. In addition, the

outcome from the interviews set out similar answers from different participants; accordingly these responses are combined in the same paragraph.

- **The participants' style and qualities**

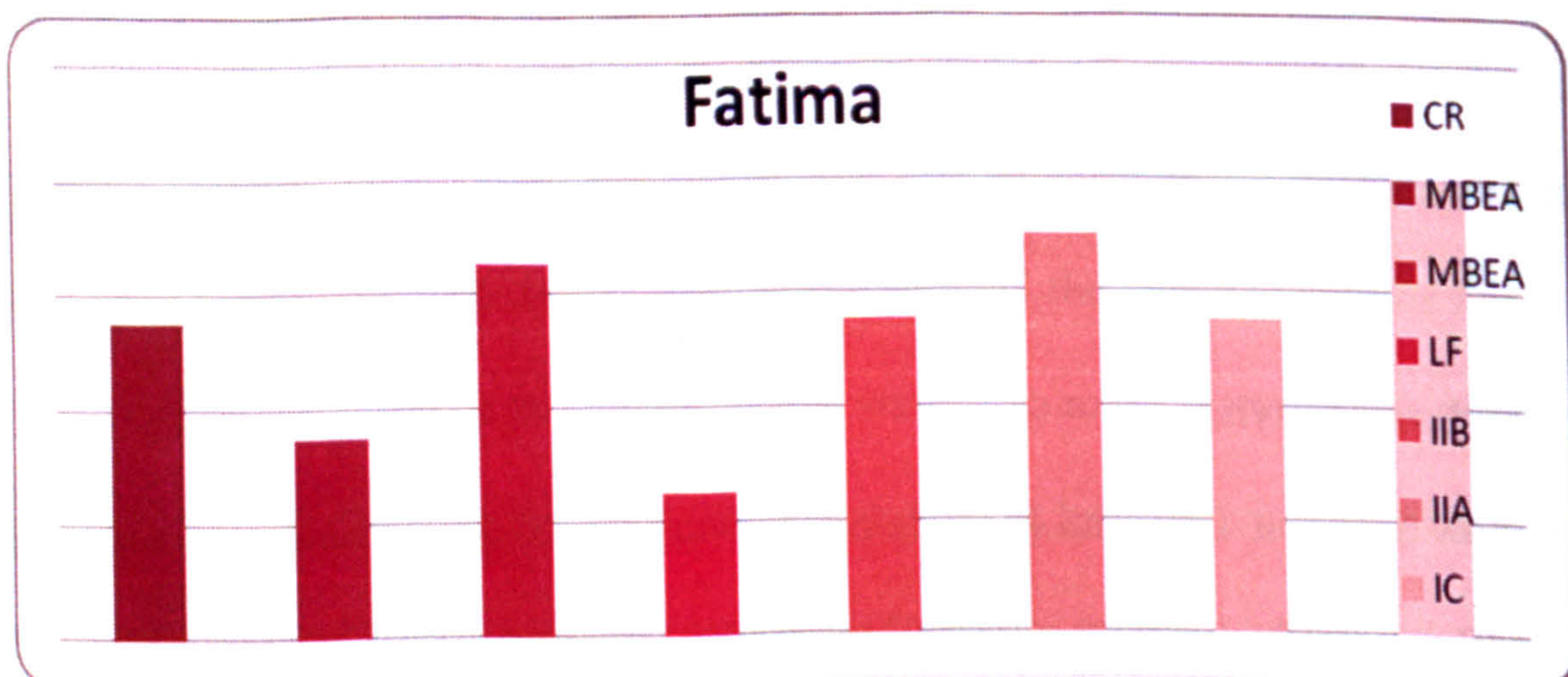
In order to understand Libyan women's perspectives of their leadership style the researcher asked them, how would you describe yourself as a leader? What are the most important qualities for you as a leader? Why? They portrayed their perspective of their leadership as a democratic leadership style and they listed the important features as follows: flexibility, consultation, diplomacy, inspiration, respecting the ideas of others and good relationship with others.

In addition, some of the participants added other features of their perspective. For example, decision making, fair authority, taking care of mail, humility. Fatima described herself *"My leadership style is a mixture of diplomacy, and consultation"*. She added, *"I believe the important qualities of a leader are flexibility, motivation and inspiration"*. Her answer for MLQ was as the next table and diagram illustrates.

Table (5.3) The Result for Fatima's answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Fatima	2.75	1.75	3.25	1.25	2.75	3.5	2.75	4	3

Diagram (5.2) The Result for Fatima's answers of MLQ



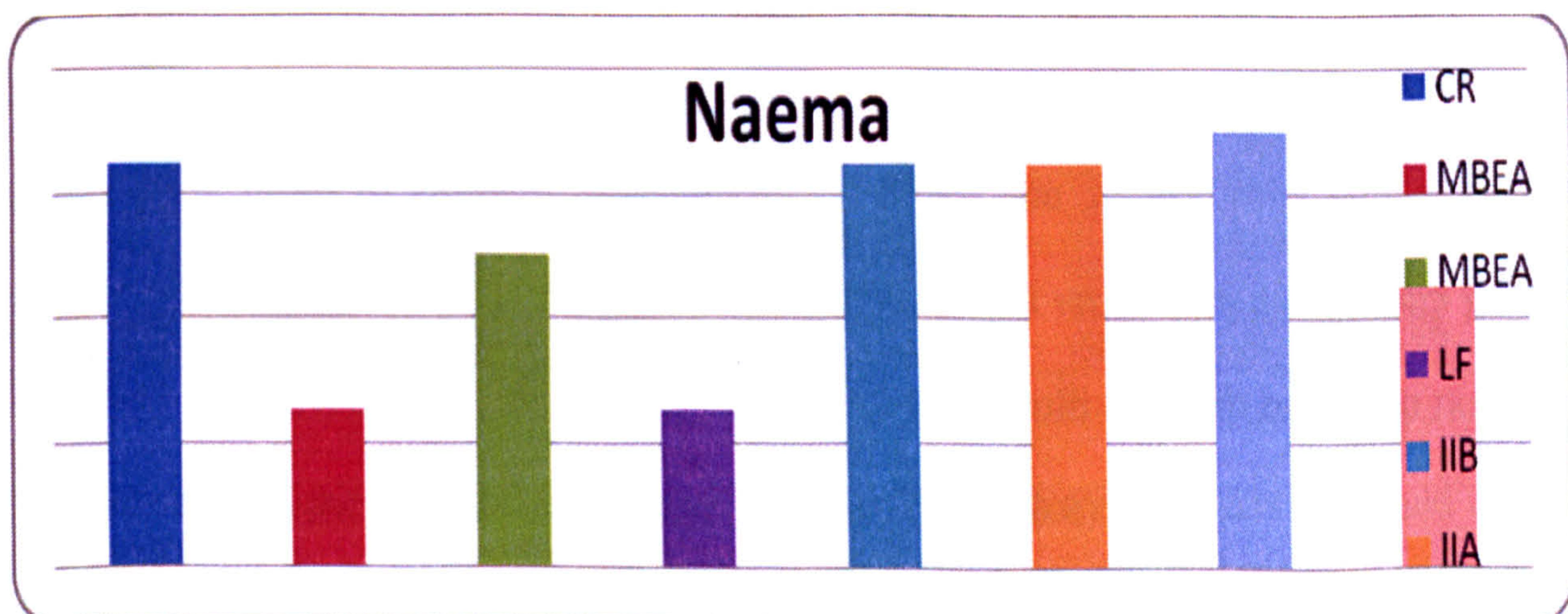
It appears that Fatema has obtained a high average in most of the factors of transformational leadership, and also she scored a high average in MBEA which is a factor of transactional leadership.

Naema has a different mixture which includes flexibility and strength and she added, *“I consider the important qualities of a leader is to give sufficient attention to detail such as taking care of the mail, where sometimes neglecting it can create many problems”*. Her answer of MLQ was as the next table and diagram illustrates.

Table (5.3) The Result for Naema’s answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Naema	3.25	1.25	2.50	1.25	3.25	3.25	3.50	2.25	3.25

Diagram (5.4) The Result for Naema answers of MLQ



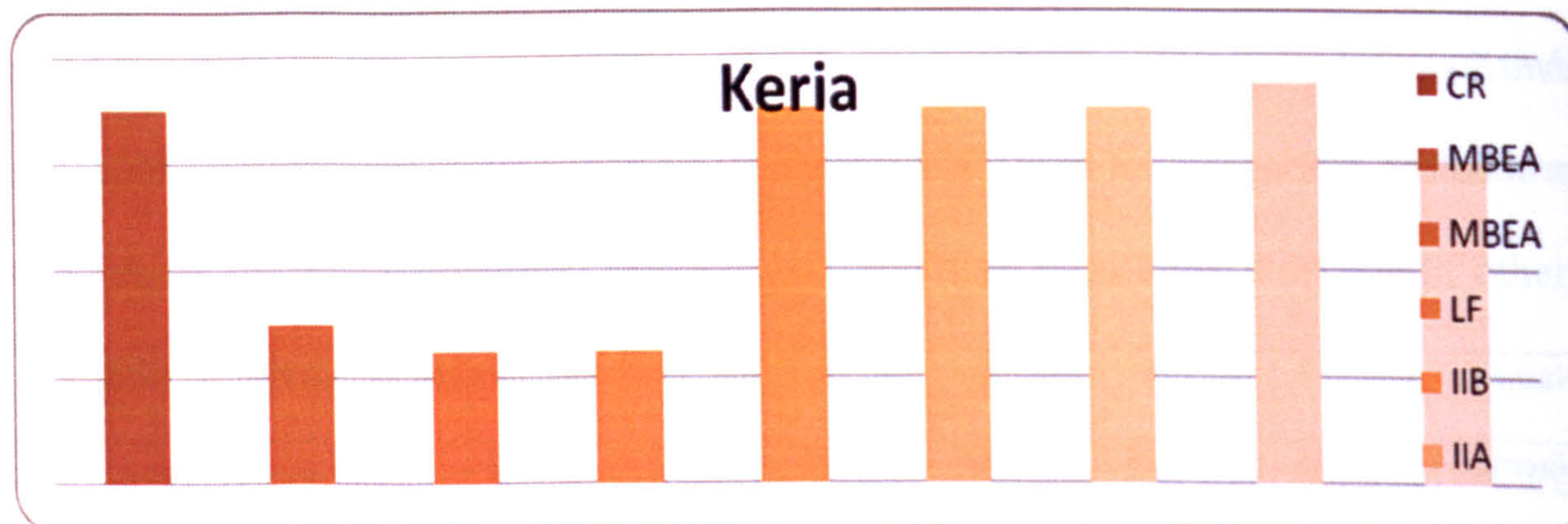
From the table and the diagram above it appears that Naema has obtained a high average in both transformational leadership and CR and MBEA which are factors of transactional leadership.

Keria stressed flexibility and being fair in using authority and she said the important quality of a leader is the ability to tell the truth. She commented, *“Even though truth can often lose friends, people like flattery so it is not easy to tell the truth especially to superiors”*. Her answer of MLQ was as the next table and diagram illustrates.

Table (5.5) The Result for Keria's answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Keria	3.50	1.50	1.25	1.25	3.50	3.50	3.50	3.75	3

Diagram (5.4) The Result for Keria's answers of MLQ



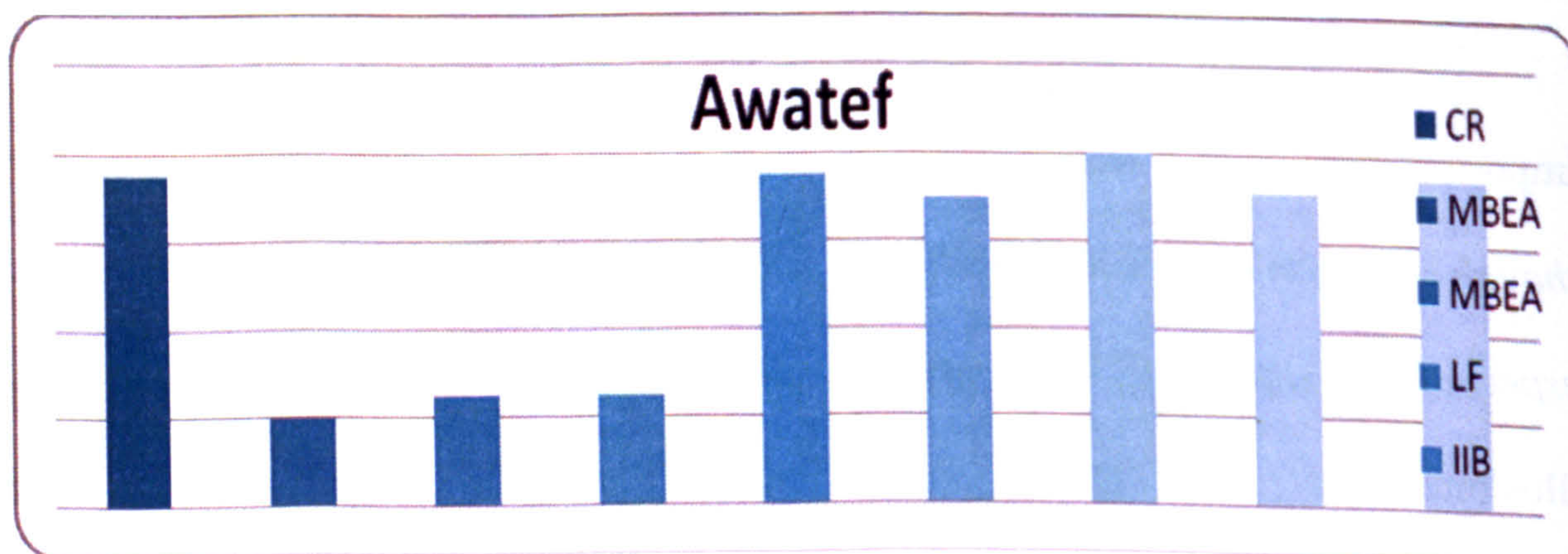
From the table and the diagram above it appears that Keria has obtained a high average in most factors of transformational leadership and contingency rewards.

Awatef endorsed that democracy is more important and it will involve flexibility. She is in line with Naema, and stated "Give sufficient attention to detail, for example taking care of the mail is an important task of a leader". Her answer of MLQ was as the next table and diagram illustrates.

Table (5.6) The Result for Awatef's answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Awatef	3.75	1	1.25	1.25	3.75	3.50	4	3.57	3.75

Diagram (5.5) The Result for Awatef's answers of MLQ



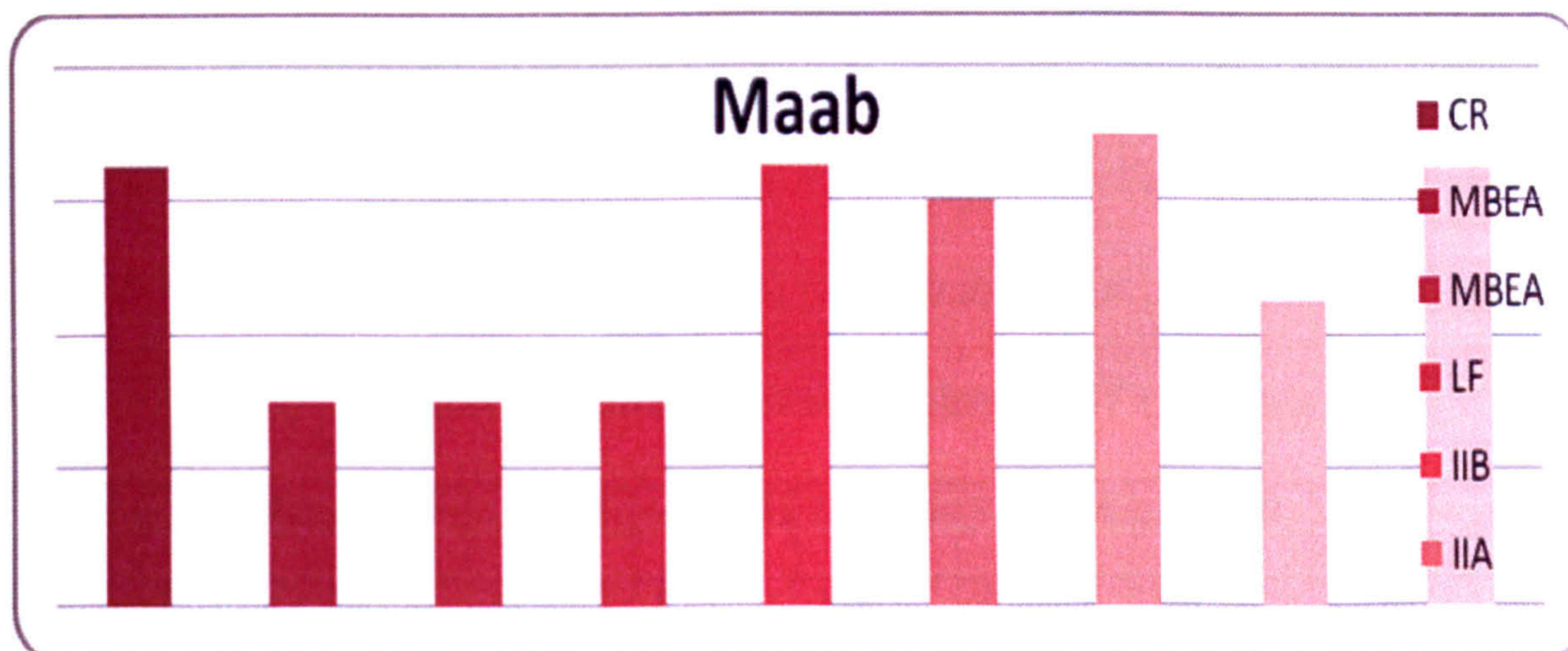
From the table and the diagram above it appears that Awatef has obtained a high average in most of the factors of transformational leadership and contingency rewards.

Maab highlighted the importance of respect, where she said, *“To get respect from others, you must respect them”*. Maab answers of MLQ were as the next tables and diagrams illustrate.

Table (5.7) The Result for Maab’s answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Maab	3.25	1.50	1.50	1.50	3.25	3	3.5	2.25	3.25

Diagram (5.6) The Result for Maab’s answers of MLQ



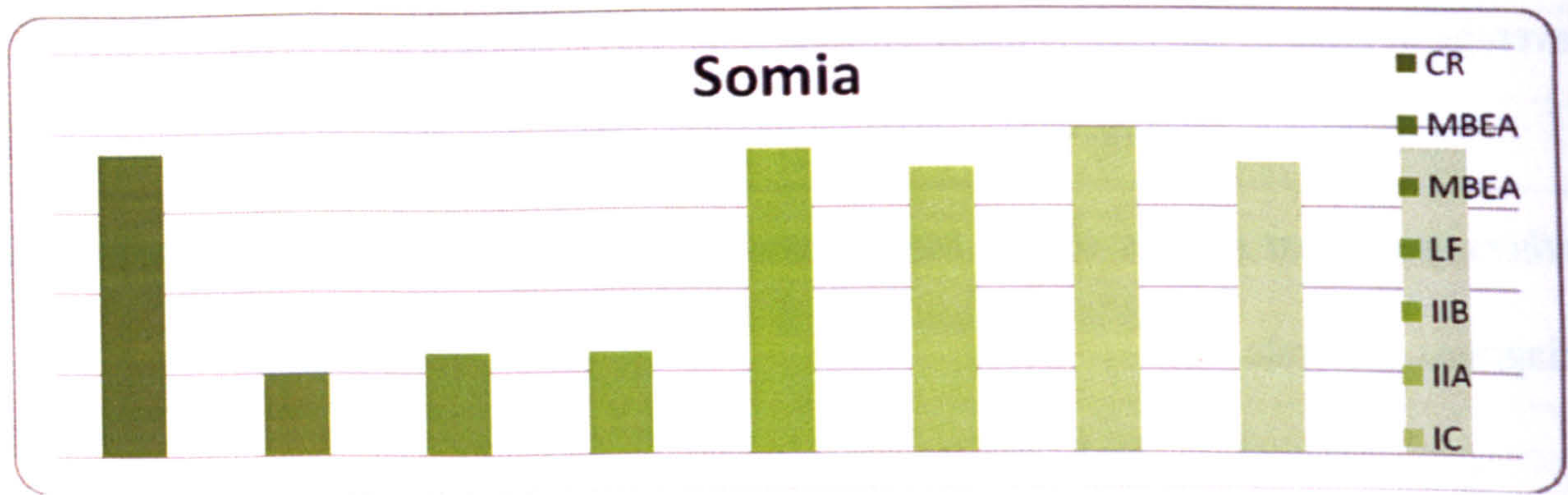
From the table and the diagram above it appears that Maab has obtained a high average in most of the factors of transformational leadership and contingency rewards.

Somia noted that humility will enable the leader to obtain respect from others. She said, *“Surely, that will request the leader to use democratic leadership style”*. She added that the important quality is flexibility, *“flexibility helps the work to move with fewer obstacles”*. Her answers of MLQ were as the next tables and diagrams illustrate.

Table (5.8) The Result for Somia’s answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Somia	3.75	1	1.25	1.25	3.75	3.50	4	3.57	3.75

Diagram (5.7) The Result for Somia's answers of MLQ



From the table and the diagram above it appears that Somia has obtained a high average in most of the factors of transformational leadership and contingency rewards.

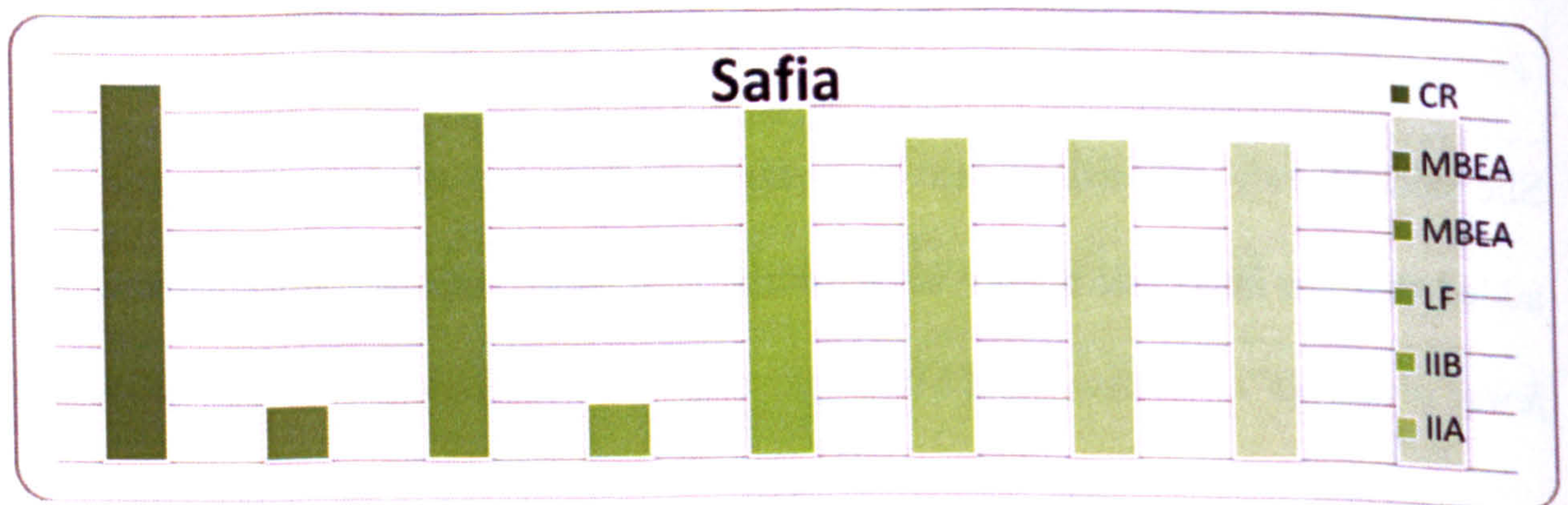
Safia said, "Even though I prefer the democratic leadership style which involves consultation, sometimes I find myself as leader I have to make the decision without any consultation with others, sometimes for reasons of security". She added, "I believe as a leader the important quality is the ability to make the right decision at the right time".

Her answer of MLQ is illustrated in the next table and diagram.

Table (5.9) The Result for Safia's answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Safia	3.25	0.5	3	0.5	3	2.75	2.75	2.75	3

Diagram (5.8) The Result for Safia's answers of MLQ



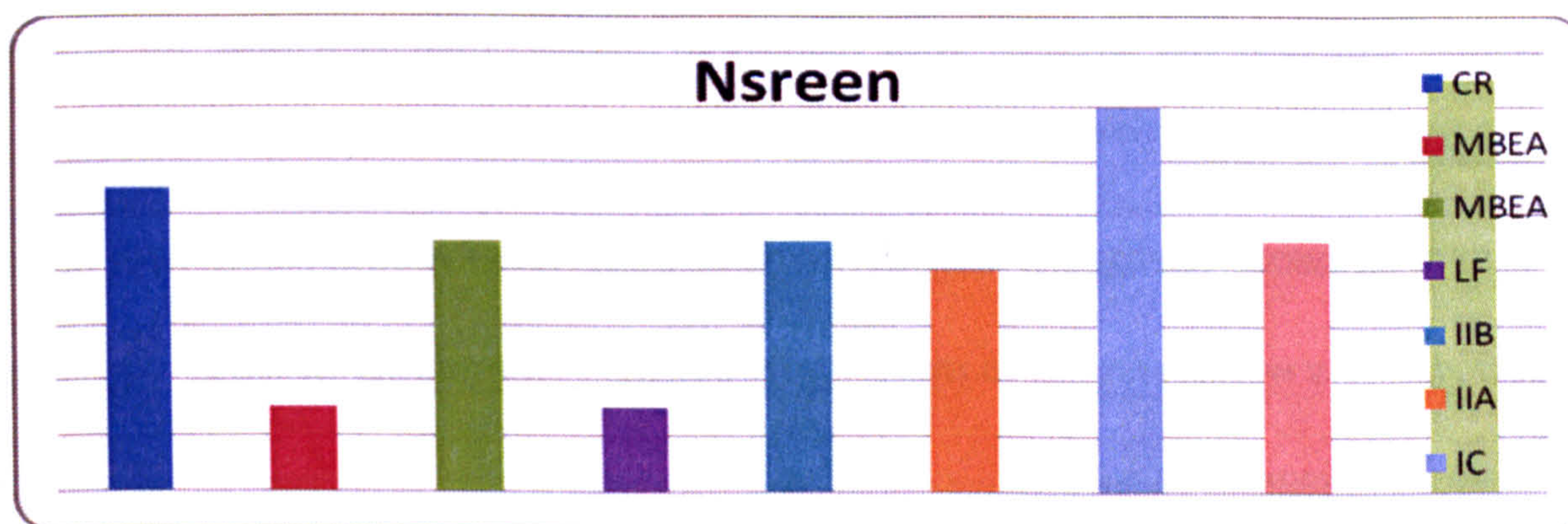
From the table and the diagram above it appears that Safia has obtained a high average in most of the factors of transformational leadership and CR and MBEA.

Nsreen pointed out, *“I encourage others to voice their ideas and opinions, where I found many of their ideas are good”*. She added, *“I believe that a good relationship with others is an important quality to a leader”*. Her answer of MLQ was as the next table and diagram illustrates.

Table (5.10) The Result for Nsreen’s answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Nsreen	2.75	0.75	2.25	0.75	2.25	2	3.50	2.25	3.75

Diagram (5.9) The Result of the Nsreen’s answers of MLQ



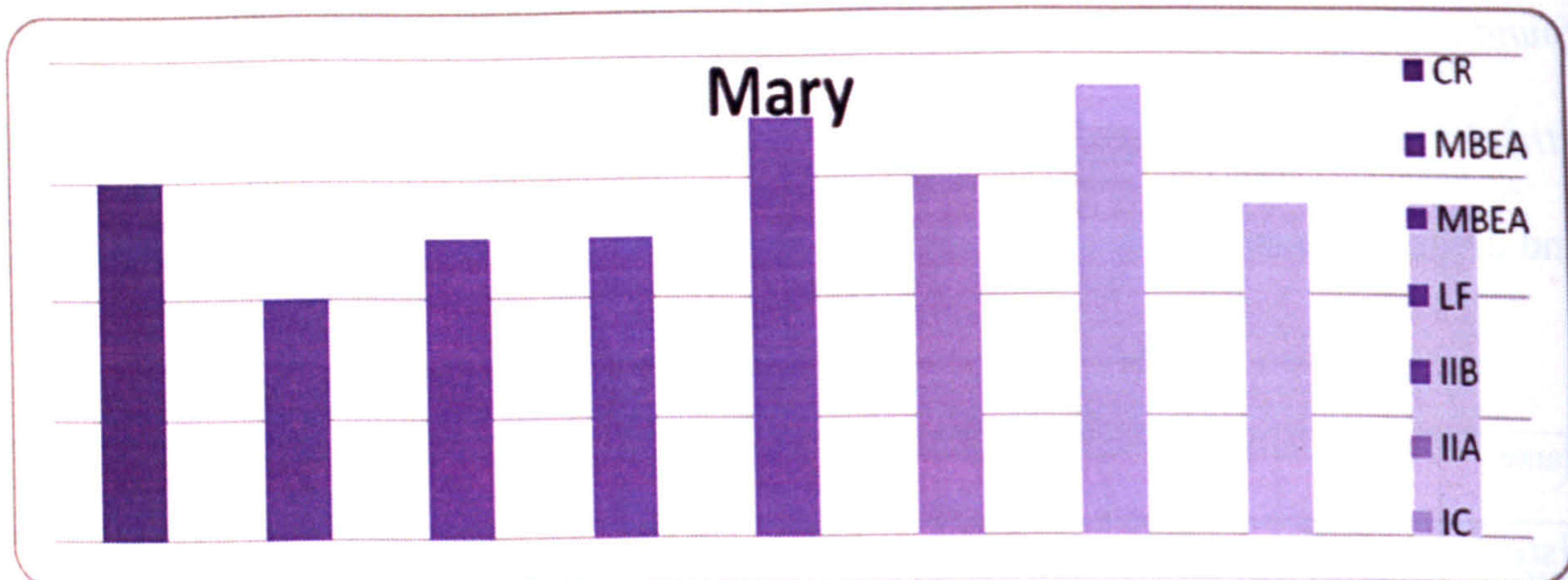
From the table and the diagram above it appears that Nsreen has obtained a high average in IS, IC, and CR which represents transactional and transformational leadership.

Mary illustrated, *“The main factor which determines my leadership style is the individuals who work with me, where if I can rely on them, so I ask them advice, but if they cannot advice me, I make the decision alone. Yet, at the same time I encourage them to have more ability through training and I encourage them to voice their opinion”*. Her answer of MLQ as illustrated in the next table and diagram.

Table (5.11) The Result for Mary’s answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Mary	3	2	2.50	2.50	3.50	3	3.75	2.75	2.75

Diagram (5.10) The Result for Mary's answers of MLQ



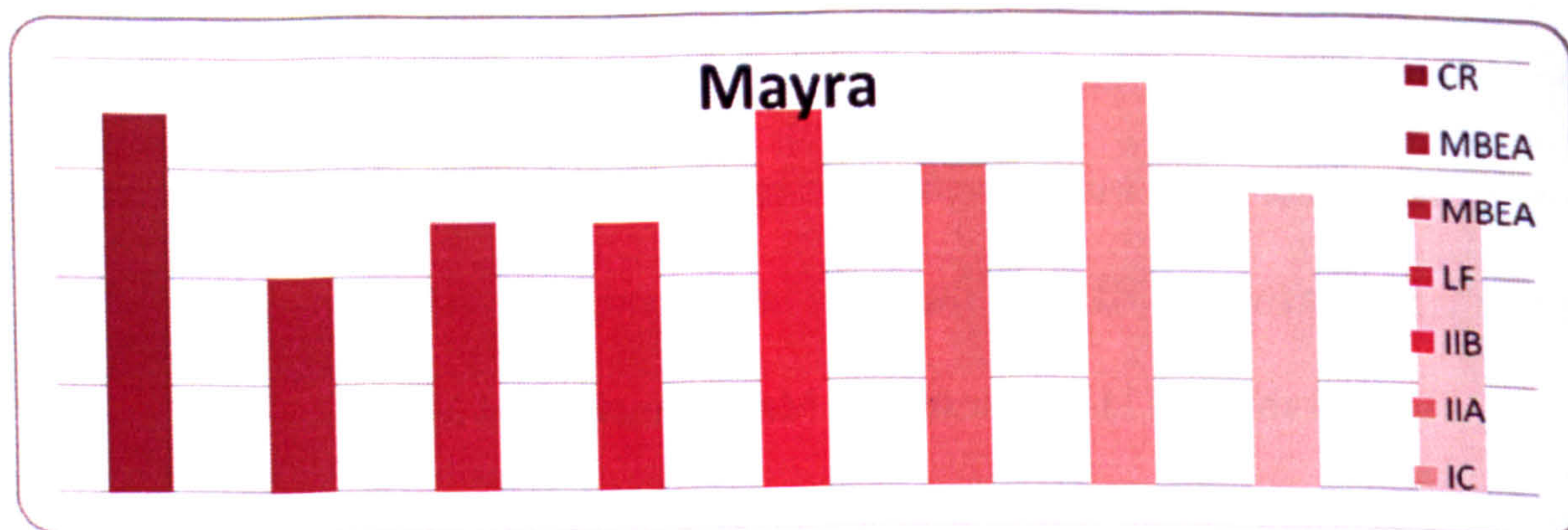
From the table and the diagram above it appears that Mary has obtained a high average in IC, IIB and CR, which represented transactional and transformational leadership. But also her average with respect to transactional is a little bit high in comparison to the others.

Mayra stressed, *“Being democratic helps to build good relationships with others that can enable a woman leader to avoid any problems”* Her answer of MLQ was as the next table and diagram illustrates.

Table (5.12) The Result for Mayra's answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Mayra	3.5	2	2.50	2.50	3.50	3	3.75	2.75	2.75

Diagram (5.11) The Result for Mayra answers of MLQ



From the table and the diagram above it appears that Mayra has obtained high average in IC, IIB and CR, which represents transformational leadership. Similar to

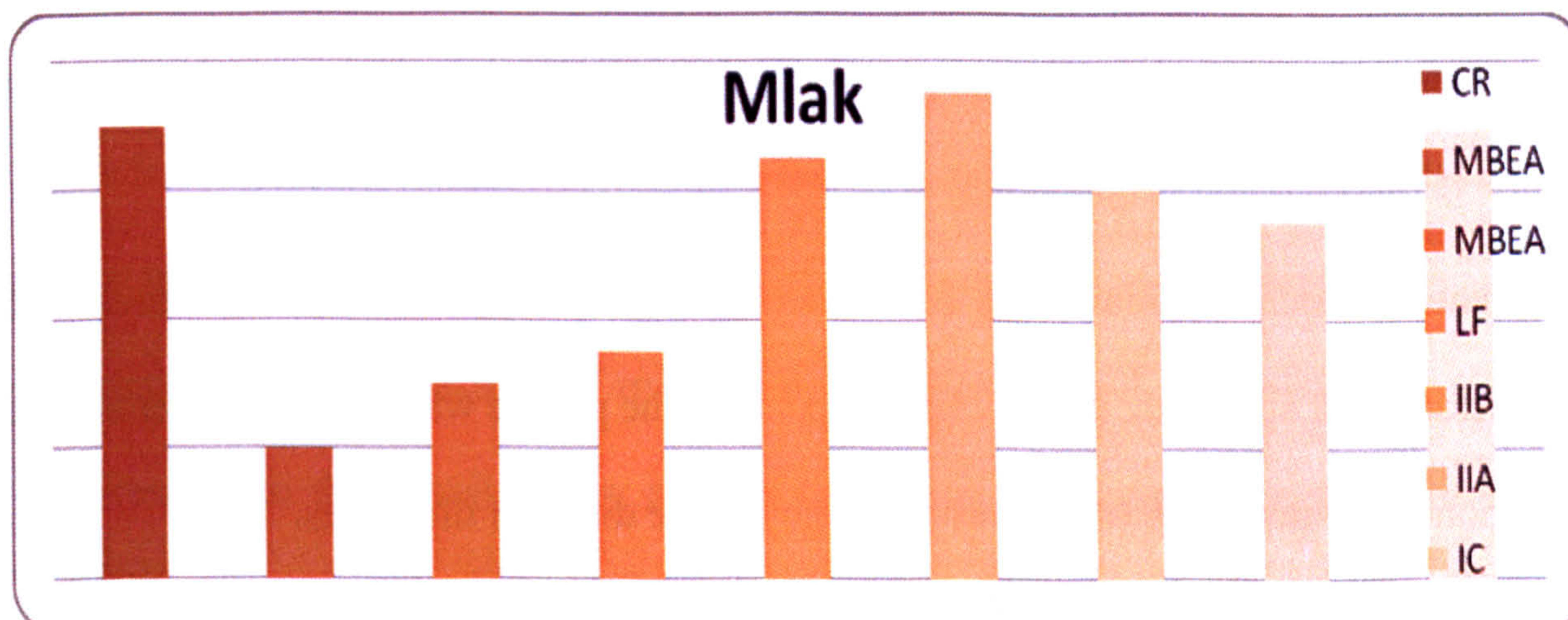
Mary, her average with respect to transactional leadership is a little bit high in comparison to the others.

Mlak explained, *“I would say that women leaders face many objections so building a good relationship with others can help her to decrease the number of those who find themselves against her leadership. Regarding this I use both democracy and autocratic leadership”*. Her answer of MLQ was as the next table and diagram illustrates.

Table (5.13) The Result for Mlak’s answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Mlak	3.5	1	1.5	1.75	3.25	3.75	3	2.75	3.50

Diagram (5.12) The Result for Mlak’s answers of MLQ



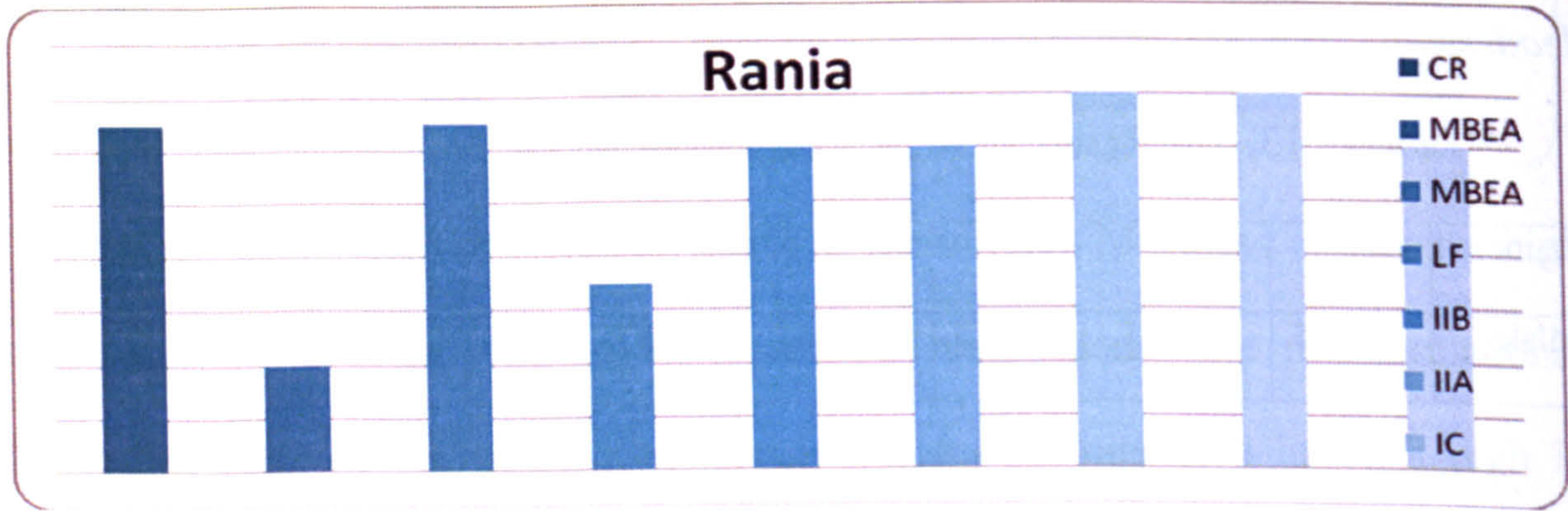
From the table and the diagram above it appears that Mlak has obtained a high average in most of the factors of transformational leadership and contingency rewards.

Rania drew her perspective as a leader as a mixture of flexibility and consultation. She said, *“I consider giving sufficient time to listening to others, collecting data, and analysing it will help to obtain the truth, and enable the leader to make effective decisions to resolve problems”*. She said, *“I give sufficient time for the strategic decision because it has a strong influence on all work in different levels”*. Her answer of MLQ was as the next table and diagram illustrates.

Table (5.14) The Result for Rain's answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Rania	3.25	1	3.25	1.75	3	3	3.5	3.5	3

Diagram (5.13) The Result for Rain's answers of MLQ



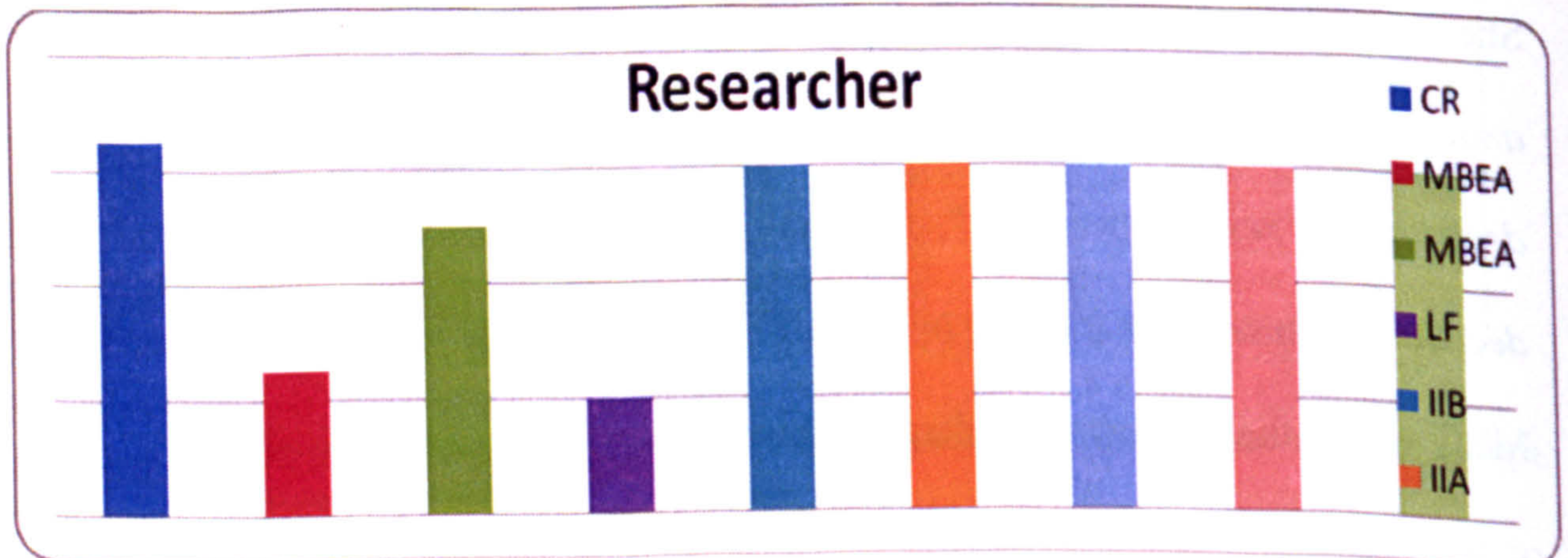
From the table and the diagram above it appears that Rania has obtained a high average in the factors of transformational leadership, also a high average in CR and MBEA which is transactional leadership.

The researcher summarized her leadership style as mixed where she uses both democratic and autocratic styles which depend on the people who work with her and the situation. Her answer of MLQ was as the next table diagram illustrates.

Table (5.15) The Result for the researcher's answers of MLQ

Name	CR	MBEP	MBEA	LF	IIB	IIA	IC	IM	IS
Researcher	3.25	1.25	2.50	1	3	3	3	3	3

Diagram (5.14) The Result for the researcher's answers of MLQ



From the table and the diagram above it appears that the researcher has obtained a high average in most factors of transformational leadership as well as obtaining a high average in CR and MBEA.

According to what has been illustrated in this theme it supports what has emerged from the analysis of the results of the multifactor questionnaire section (5.3), where the factor of individuals consideration (IC) of transformational leadership obtained a high score of (3.38) out of (4). Also the factor of transactional leadership style contingency rewards (CR) obtained was (3.21) out of (4). Libyan female leaders tend to describe their leadership style of which can be interpreted as transformational. However, their answers of MLQ also highlighted that they tend to use other factors of transactional leadership.

The previous section associated the outcomes from the interview questions and the results from MLQ in order to confirm the credibility of the participants' answers. Libyan female leaders tend to describe themselves as transformational leaders however they also care about some factors of transactional leadership such as, contingent rewards. With respect to this result, many authors confirmed the same description for female leadership style. Bass and Avolio, (1994) Oshagbemi and Gill, (2003) suggested females would more probably describe their leadership style in transformational terms. Metcalfe (2006) stated that the outcome from many studies of male and female executives was female leaders lean to use transformational leadership style more than males do. The same idea was highlighted by Carnes and Bland (2007) who stressed that females tend to be gentle, sensitive, yielding, compassionate and soft-spoken with their subordinates.

Also these outcomes are in line with Brain and Lewis (2004) who stressed that transactional remained the important leadership model of many leaders and

organisations that have not moved, or have reasons to use the transformational leadership style.

- **Subordinate's stimulation**

Another research question was about the participant's stimulation of their subordinates. All the participants stated that there was no doubt that woman leaders like to motivate their subordinates, because it is an important principle in their leadership style. Fatima explained, "*It is difficult to give them financial rewards which are more desirable as I do not have authority to obtain it*". This response also comes from Safia who said, "*Sometimes I suggest some rewards but I could not obtain them from the superior*". Awatef explained, "*I give part of my rewards which is a phone card and petrol card*". Somia, "*I try my best to guarantee the financial rewards for them before they start any extra work*". Naema commented, "*I faced many difficulties to guarantee some financial rewards for my subordinates, though when I obtained this it was always less than what I had suggested to the superior*". The other participants pointed out they use moral rewards which are under their control. The researcher as a participant agreed with Naema's response. "*When I was in Libyan Airways my ability to give rewards to subordinates was limited, whereas in my private work I use both rewards*". These findings were in agreement with French and Raven, (1959) who stated that the amount of reward which can be given to subordinates is limited and one challenge which faced leaders is motivating their subordinates when their ability to confer tangible rewards is limited.

- **Differences and similarities between men and women style**

The participants were asked, have you found from your experience that men and women have similar or different leadership qualities as leaders? Through their answers it was clear they have similar perspectives as all the participants confirmed that women and men have different qualities.

Fatima stressed, *“The differences are very clear, men are more dictatorial whereas women are more democratic”*. Naema and Mary pointed out the same idea, where they think there is a misconception that men are stronger than women in a leadership position, where using dictatorial leadership style does not mean the strength, it might lead to more problems. Mayra said, *“Democracy is the request of many individuals in all issues, so it is more important to be used by leaders”*. Keria explained her opinion, *“I believe that women use the democratic style, which I see as a stronger point which distinguishes them from the masculine style”*. Maab said, *“My idea is that democracy is the main key of leadership to gain trust and co-operation”*. Awatef stressed Keria’s idea where she said, *“Individuals prefer democracy which denotes respect for the individual’s consideration, so by using this style I will impact on others more than by using authority”*. Rania stated, *“Women have more wisdom in dealing with others and they respect them more than men who focus on using strong authority”*. Nsreen and Mlak were unlike other aspects of the participants. Nsreen said, *“I could not say they are similar or different, I have found many men and women who are dictators and also the opposite is true”*. Mlak supported Nsreen answer she said, *“There are many factors which impact on a leader and it does not matter whether it is a man or a woman and this will determine his or her leadership style as the main feature”*.

Also Somia’s answer takes another direction, but in a way it is similar to Nsreen and Mlak’s answers, where she said, *“I do not see any difference between them, their style will depend on their attitudes”*. As one of the participants, *“I believe that the nature of a woman has an influence on her style. She is more democratic than a man who uses his authority in a strong way, I think that is the point which distinguishes her style and it will help her to occupy more leadership positions”*.

The findings of this theme involved two categories, some of the participants believe there is difference between male and female leadership style which has evidence

in literature. Bass and Avolio (1994) have stressed there are differences as follows. Females are probably more likely to describe their leadership style in transformational terms, whereas males are probably more likely to describe their leadership in transactional terms. Transformational leadership style is used more in the education ministry (Currie and Lockett, 2007).

Also this result is in line with Oshagbemi and Gill, (2003) who stated that females probably are more likely to explicate leadership in transformational style, whereas males probably are more likely to explicate leadership in transactional leadership style. On the other hand, Kark (2004) disagrees with this result where he said that in spite of the fact that there are many research studies which are being conducted to investigate differences between male and female leadership styles, the consequences are not yet fully clear.

- **Strongest points in participants leadership style**

One of the research questions was about the participant's perspective of the strongest points in their leadership style. The answers involved several strong points; also some of the participants shared similar points.

Fatima said, *"I would list two strong points in my leadership style which are the ability to control myself, and be patient in difficult times"*. Whilst Naema said, *"The ability to explain and correct mistakes of others without putting them in embarrassing situations, and where that creates a feeling inside them that I honestly would like to help them"*. Keria stated, *"Tolerate the pressure of work where I believe it can stimulate subordinates and help them, where they will consider the leader as a role model"*. Awatef pointed out, *"The confidence which enables me to challenge and create a new idea then overcome the obstacles"*. Somia depicted individual's skills, in other words the leader's ability to successfully interact with other individuals where she said, *"I believe the ability to deal with others is the strongest point, where I see leadership as*

leading others to accomplish goals, consequently others are the main core in leadership”.

Maab and Safia pointed out the difficulties of saying ‘No’ to superiors. Safia explained, *“From my experience I found the strongest point is the ability in deal with my superiors, where sometimes they give oral instructions ‘as I have told you’ which is against the law and that can put me in a legal problem. On the other hand, it is not easy to say no otherwise you can be in the wrong with them, which will impact negatively on them, and then it reflects on me”.* Mary, Mayra, Mlak and Rania indicated the same answer and the latter added, *“The relationship has a strong impact on work, and the superior sometimes ask me to do procedures for personal reasons and this procedure is not right or in other words against the law. If I did it I will be responsible in front of the law, also if I refuse then this would have negative consequences for me”.* Nsreen said, *“I think my strong point in my leadership style is my ability to choose a suitable leadership style according to attitude, where I think each attitude needs a style which is convenient to it”.* As one of the participants, *“I believe the strongest point in my leadership style is my ability to work hard and do more hours and be more accurate in reports. Creating new ideas and being confident when I explain them. I like to learn new things which provide me with more skills which support me in leadership positions, and respect others, to gain their respect”.*

Most of the responses reflected that participants have aspects of transactional style and transformational leaders which have been suggested from their responses of MLQ in the previous section.

- **Understanding subordinates needs**

One of the interview questions was asked about how the participants understand their subordinates wishes and needs. The majority of the participants pointed out that

having good relationships with their subordinates help the leaders to be closer and understands them and their needs.

Fatima said, *“Through the relationship between us we exchange dialogue during work hours where they tell me about any problems they have and we resolve them together”*. Naema also gave a similar answer she said, *“There is a good relationship between us, we are close and we share feelings and they tell me their wishes and needs directly”*. Keria stated, *“If I note anything in their behaviour I ask them about it. Also I arrange a meeting to listen to them and try to understand them, and then I try my best to do anything which can help them to reach their desire”*. Awatef indicates, *“I use formal meetings to listen to subordinates regarding their work. In addition we have informal meetings which are sometimes in groups to discuss general issues together or at other times individually. I listen to one person who has something and does not like others to hear about it; in fact the last type of meeting will help me to gain the trust of others”*.

Somia said, *“I deal with subordinates in a friendly way and as I said before that democratic leadership style is the main way to gain the subordinates trust and cooperation. Also during work we exchange conversation which can break down any barriers. I found the informal meeting is a good method to give them the feeling that I care for them and honestly I care for what they need. Simply they are an important factor in my success as a leader. I will tell you what to do inside the informal meeting, I invite all of the subordinates to sit together and each one of us can talk about what she or he wants or thinks. For instance problems or complaints or anything and together we discuss it and we try to find a solution for that and if there is any one complaining about someone else we investigate it to find the truth”*.

The other participant's answers are similar, which refer to the conversation, discussion and the relationship with subordinates as being the main way to understand their wishes and needs.

With respect of this outcome, Butz and Lewis (1996) have stated that females differ from males in their moral reasoning modes, where the former show higher relationship and caring characteristics towards their subordinates.

- **Determine goals and work methods**

The participants were asked, did they think that leaders should determine work performance methods for their subordinates at work? If yes why? The research asked for examples. If not, why not? Who is makes the decisions? The answers were different.

Fatima said, *“Personally, I prefer to share with subordinates to determine the work method where by this way they will be more enthusiastic to do the work perfectly. In spite of the fact that subordinates can contribute ideas, a leader remains the person who is responsible for any mistake, so we have to keep an eye on them during their work to correct the mistakes at the right time”*. Naema stated, *“I believe a leader should determine work methods for subordinates because often they have a lack of ability to determine it. A leader can ensure the work will be done correctly, as using an unsuitable method could lead to failure which will give a leader a problem. Especially a female leader, because any mistake can make a woman leader lose her position (individuals are just waiting for any mistake to criticise women leadership so we have to do the best in order to not give them the opportunity for it”*. Also Keria stressed that, *“I believe a leader should illustrate the work methods to subordinates and follow them up. To solve any problems which might appear and the leader can solve these problems in the correct time, and make sure that the procedures are carried out correctly. And by this way as woman leader, I will protect myself from losing my leadership position that I struggled to gain”*. Awatef's response differed where she believes, *“It is important to give subordinates an opportunity to have some say in the methods when it concerns training for them. Also a leader must follow up this process especially where dealing with a new issue that subordinates have little or no experience of, so by this manner I*

protect myself and I gave them more consideration". Maab said, "I would like to emphasise that, due to most subordinates having insufficient ability which make a leader unable to rely on them, thereby, the leader should follow up steps of the work".

Somia's considered monitoring supervision to be the most important aspect of leadership. She said, *"I think in spite of the fact that subordinates have insufficient abilities, leaders should help subordinates to identify the work methods. However, a leader can keep an eye on them during the performance of certain activities and the steps of this procedure, ready to intervene in case any mistakes happen".* Safia and Mary also denote that a leader should follow up subordinates during their implementing the work. Also the leader should evaluate the procedures and correct any mistakes at a suitable time. Nsreen highlighted delegation as an important matter to develop the individuals' abilities. She said, *"I think it depends on the ability of the individuals. A leader could rely on some of them, and they can determine the work methods, whereas others will need help in everything".* Rania answered strongly, *"Identifying the method should be done by a leader because I believe that any mistakes will negatively influence a leader's position, especially a woman leader".* Mayra clearly addressed the notion of the individual's motivation stressing, *"A leader should encourage their subordinates to voice their ideas, where they should have the opportunity to share the responsibility of management with leaders which might be useful and create new ideas".* Mlak added, *"If subordinates have the opportunity to share in identifying the work methods, they will be more enthusiastic to do it".* As a participant, *"I support the delegation idea, where that prepares the other individuals to advance up the managerial ladder. By this way subordinates will be prepared when there is any need for individuals to occupy a leadership position. Hence individuals should have the opportunity for training on leadership tasks, at the same time a leader can keep an eye on these procedures and can intervene to correct any mistakes".*

It appears from the findings above that most of the participants are impacted by the 'glass cliff' where they tend to protect themselves by controlling the work. With respect to these responses Canaan (2002) stated that the trend of a leader is to issue instructions and insisting on these instructions being applied by subordinates. It would lead to killing the spirit of initiative, innovation and weaken the moral and effect negatively on work.

- **Encouragement of subordinates to solve problems**

By asking the participants about their encouragement to their subordinates to solve work problems, Fatima said, *"I am interested in investigating the reasons for any problem. For example, when there is any misunderstanding among subordinates I arrange a meeting and with them discuss the misunderstanding and together we try to find the solution"*. Naema stated, *"I always explain the difficulties in a simply way and I strongly encourage subordinates to be confident and to do the tasks as necessary"*.

Keria gave a different answer saying, *"Even though I try to encourage subordinates, honestly I am always the person who finds the solution"*. Awatef said, *"I give subordinates the opportunity to share the decision making with me. I consider this a type of training for them"*. Maab endorsed Awatef's idea saying, *"I think that giving an opportunity to subordinates to discuss any problems and voicing their opinion and taking it into account in the process of decision making, will mean that they create inside them a feeling that they played an important role in the work"*. Somia noted, *"As I said before I usually meet subordinates in formal and informal meetings, where we find the solutions to any problems"*. Safia said, *"I encourage them to write reports and letters which show them that I trust their work. I always try my best to make sure that subordinates will obtain rewards from any extra work"*.

Nsreen said, *"When subordinates do a particular job of work I motivate them as much as I can"*. Mary said, *"Considering subordinates as partners in the discussion to*

solve any problem is good practice as they see their importance for the organisation. I also encourage individuals who find a solution in different ways, by giving them the task which provides them with rewards”.

Mayra said, *“I take some of the subordinates with me on school visits; when we find a problem I ask them to solve it. At the same time I keep an eye on the method that they use”.* She added that *“If they make a mistake, I discuss it with them individually and explain how to correct it”.* Mlak said, *“I find a meeting is a good way to obtain other opinions because some of them might have some good ideas but they lack the confidence to mention them, so in meetings subordinates stimulate each other”.*

Rania said, *“When any of the subordinates suggest an idea which helps to solve problems, I use financial rewards which have more impact on the majority of individuals”.* As a participant, *“When I was a leader I studied individuals in order to realise the important things which had an impact on them and so I focused on this to understand their abilities. For example, some individuals were already enthusiastic and others who found it difficult to be active in their work. To illustrate this some of the staff liked rewards, but they did not try to do anything more than their normal work so I motivated them with financial rewards. However there were others who liked tasks in other cities, so I motivated them by providing them with this type of task”.*

With respect to this Canaan (2002) stated that leaders who provide subordinates the opportunity to solve work problems, give them the opportunity to use their skills, experiences and their intelligence to find suitable solutions, which can be in the form of a conference or meeting.

- **Balance between the organisation aims and subordinate’s needs**

One of the research questions was about how the participants create the balance between the organisation’s aims and their subordinates’ needs. The responses of this question highlighted contingent rewards which is one of the transactional leadership

style principles as the main method to create the balance between the organisational aims and the individual's needs.

The majority of participant's listed creating loyalty inside subordinates enables a leader to create a balance, where they explain to them the strong connection between subordinates' needs and organisational goals. For instance, as much as they work hard that will help them to obtain more advantages such as a promotion, rewards and the participants stressed that they use logical and practical conversation during work hours and meetings.

On the other hand, two of the participants gave different answers, they were Naema and Safia, where they stressed basing things on the law can create a balance. It seems that the nature of their work impacted on them. Naema said, "*As a leader she preferred to create balance by relying on the law, which supports me*".

Bennis (1961) as cited in Canaan (2002) suggested that the balance between the advantages of subordinates and the advantages of the organisation is the main process that will enable the leader to gain subordinates loyalty.

5.5. Summary

The empirical findings and results of this thesis have been presented in this chapter. This research covers 100% participation from Libyan female leaders in senior positions within the Ministry of Education and the Ministry of the Health and Environment in Tripoli, the capital city of Libya.

The main data has been gathered via the semi-structured interviews, which has included thirty five themes. This research provided stories which showed that childhood and events in the life is an important event have an important impact in leadership. The Libyan female leaders in this research have high qualifications and extensive experience which reflects clearly in their perspectives towards the female leadership phenomena.

The participants were confident in their explanations of their perspective regarding their important role in modern organisations; they describe themselves as good listeners and respectful to others, which encourages and helps the subordinates to voice their opinion, and helps them and the organisations to achieve the aims. With respect to emotions, Libyan female leaders stressed that emotion is a strong point for women leaders, as it distinguishes their leadership.

However, in spite of the fact that the participants stressed the support of Islam and Libyan government for Libyan women in reaching leadership positions, there is much evidence which shows that Libyan female leaders in senior roles face many difficulties. The analysis of the data that has been gathered in the semi-structured interviews with these female leaders highlighted key themes which related particularly to the barriers that faced Libyan female leaders in senior leadership roles. These barriers are represented in organisational culture, for instance 'Glass ceiling', 'Glass Cliff', 'Board room' 'Gender issues', 'Wasta', 'Discrimination', 'Oral instruction', lack of supported from peers', 'Libyan culture', 'Family circumstance', 'difficulty to travel'.

Libyan females reflected on their roles as daughter and mother giving them many responsibilities towards their family more so than men who are able to stay long hours at work. This provides the men with the opportunity to create strong relationships, and helps them to be leaders and continue in leadership roles.

Libyan female leaders explained during their stories that organisational culture is an important obstacle which face Libyan women, as from their stories they pointed out that most Libyan superiors do not tend to appoint women because they are not sure about women continuing to work. Also most of the subordinates prefer men leaders rather than women.

Moreover, the 'glass ceiling' has been highlighted clearly by Libyan female leaders where they pointed out the discrimination between both genders. The

participants express they are not comfortable in the boardroom because of the way that their peers deal with them. Furthermore, the glass cliff appears as the main problem for Libyan women, where Libyan female leaders have illustrated that women feel fear when they became a leader as they need protection.

Interestingly Libyan women, on the one hand, pointed out the negative impact of Wasta. On the other hand they pointed out their need for Wasta to reach leadership positions and continue in them. Libyan culture involves many obstacles for Libyan women leaders where the view of Libyan husbands in society are viewed as being above them. Consequently, the identity of Libyan female leaders reflects them as managers more than leaders whereas most of them practice their leadership inside their office.

During the interviews many issues occurred to the researcher, for example she realised those who have good offices are the same leaders who acknowledge they have patrons in the ministries. Also, the impact of the family clearly appeared during the interviews, where the husband of two of female leaders came to the office and the interview stopped more than once. In spite of the fact that the MLQ has great value for other studies, this chapter brought out the qualitative evidence which demonstrates that the MLQ alone was insufficient to investigate the experiences and perspectives of Libyan female leaders in senior roles.

Having explained the main themes which emerged from the analysis and discussion of the data, which has been gathered through the interviews and the results from the multifactor questionnaire, the research journey reached an end. The conclusion of the thesis will be in the next chapter.

Sixth Chapter/ Conclusion

6.1 Introduction

The last chapter in this thesis aims to summarise and draw a conclusion from all research processes applied in this study. A review of leadership literature in the West and literature of Arabic and Libyan female leadership suggested that there is a gap in the body of knowledge with respect to theorizing about the experiences of Libyan female leadership.

This research has conducted a literature review outlining the female leadership issues and some leadership theories which have a relationship with female leadership. The current research which adopted feminist and constructivist philosophies has focused on exploring the experiences and reflections from the perspective of Libyan female leaders. The conception of leadership draws deeply on the stories of eleven Libyan female leaders in senior roles within the Education and Health Ministries and the story of the representative of Libyan students in the University of Gloucestershire, as well as the researcher's own story.

This thesis highlights the discrimination between males and females from the view of the female leaders who participated in this research, and it investigated the main difficulties that face women. It seeks to explain the factors which impact on them negatively and positively, when they seek to occupy leadership positions and after they become leaders.

This chapter has been divided into five themes. Firstly, an introduction that outlines the contents of this chapter in section (6.1). Secondly, it explains the research contribution to the leadership field section (6.2). Thirdly, it illustrates the research limitations in section (6.3). Fourthly, the recommendations for further research are

illustrated in section (6.5). Fifthly, the reflexive postscript of the research on the researcher is explained in section (6.6). Finally, the chapter concludes with its summary.

6.2 Research contribution

At the end of the research journey the question to ask is what is the main contribution that the current thesis fills in the gap of the body of knowledge in female leadership literature? The current thesis has gained its significance because it has brought along discussion of many important issues with respect to the topic of female leadership and how these issues have been applied in a Libyan context. Within its boundaries this thesis has answered the research questions as they evolved after the pilot. They were as follows:

1. How do Libyan female leaders in senior leadership roles see their experiences and perspectives about leadership?
2. How do Libyan female leaders in senior leadership roles believe they apply a particular style of leadership that can be interpreted in the framework of leadership theories in this thesis?
3. What are the difficulties that Libyan female leaders in senior leadership roles believe, from their experiences, that they face when they seek to occupy leadership positions and after they become leaders?
4. What are the factors which Libyan female leaders in senior leadership roles believe, from their experiences, impact on them when they seek to reach the positions of leadership and after they became leaders?

This helped the researcher to achieve the research objectives which are as follows:

1. To explore the perspectives of Libyan female leaders in senior leadership roles, from their experiences, regarding female leadership.

2. To explore the leadership styles that Libyan female leaders in senior leadership roles believe, from their experiences, they apply and interpret it within the framework of leadership theories in this thesis.
3. To investigate the difficulties that Libyan female leaders in senior leadership roles believe, from their experiences, they face when they seek to reach positions of leadership and after they become leaders.
4. To discover the factors which Libyan female leaders in senior leadership roles think, from their experiences, have an impact on them when they seek to reach the positions of leadership and after they become leaders, and their choice for the style of leadership.

Due to the integration of the research questions and objectives, the researcher has categorised the answers into themes, so that the details of the contribution of this thesis can be classified into four categories. These are, firstly the practical contribution; secondly, the theoretical contribution; thirdly, the methodological contribution and fourthly, to distinguish this thesis from the previous studies of female leadership in a Libyan context.

Firstly, the contribution of actions and practicalities of female leadership in Libya

This thesis is the first qualitative study to explore, describe and explain the experiences and perspectives of Libyan female leaders in senior positions, within the Ministry of Education, and the Ministry of Health and Environment. It has offered new insights with rich information within the sociological understanding, and has illustrated the female leadership phenomenon that has not been done before in a Libyan society.

It has created a deep sense of thirteen stories of female leaders in senior roles and provides a good example for women's voices actually attempting to be heard. These narratives involved key themes and sub themes.

- **Participants' experience**

In spite of the fact that the participants have a different profile, for instance their age, qualification and jobs, their stories have reflected a similar perspective towards female leadership, which has emerged from their experiences that they had constructed within Libyan society. The effects of some factors of Libyan culture for example religion, culture, values, and traditions, has been highlighted in their stories where these factors have significant impact on their experience, which have been not highlighted enough in Western literature.

Most of the participants reflect that they practice their leadership inside the offices which is associated with management, due to many reasons. For example, it is difficult for them to do tasks outside the office especially those who are required to travel, as Libyan women need men from their family (father, husband, brother) to travel with them. Also because they have many duties towards their family they were not able to work long hours, as this can create many problems with their husbands and brothers. As well as this, Libyan women avoided going against the culture of Libyan society which does not accept women who spend most of their time at work.

The participants pointed out that they have the ability to tolerate leadership pressure, as well as this they stressed that their empathy is an important factor in their dealing with subordinates as it provides them with the ability to be a good listener. However, they illustrated that they lack many skills which could help them to do their role more effectively (as has been explained in section 5.4.2). This underlined that there is a significant need for developing leadership training programmes that are suitable to support the participants in performing their leadership roles and achieve success. In

considering training, the participants articulated the importance of coaching the employees which could improve their performance at work. Furthermore, they remarked that there is a need for good communication techniques which could provide them with information they need for their leadership roles.

Most of the participants have shown their ambition to reach higher leadership positions, but some of them said they would not seek to occupy more leadership positions due to their family responsibilities. Also there is a little difference in the participants' perspective about the future of female leadership in a Libyan context, where they remarked that reaching leadership roles is easier now than in past years, but there are difficulties to continue in leadership roles.

- **Organisational culture**

The stories of the participants reflected many points relating to the impact of organisational culture. The participants stated that male superiors avoid employing women in leadership positions as most of them do not trust women's ability to be a leader and do not trust that they will continue, especially after marriage. They expressed that most subordinates prefer to work with male leaders; this reflects the gender issues which is an aspect of the work environment in a Libyan context (section 5.4.3).

Libyan women have strong support from Islam and the Libyan Leader Muammer AlGaddafi. Regarding the impact of Islam, the current thesis showed clear evidence of Islamic support for women to obtain leadership roles; although it has been common in Muslim countries such as, Afghanistan and Saudi Arabia, that Islam prevents women from occupying leadership positions. In addition, the participants stated that Libyan women have undergone significant changes due to the fact that the Libyan government and laws support women occupying leadership roles. There are voices of Libyan and Arabic feminists who claimed the inequality between men and women and called for

fairness between both genders, for example, Al-Hassi (1957), Wahba, (1975), Al-Gmati, (1984) and Al-Sadhan, (1992).

Moreover, this thesis illustrates that Libyan laws are based on Islamic legislation. It gives evidence that what has been said about Islam belongs to individuals' interpretations. When the researcher asked the participants about their patron, all of them stressed that the Libyan Leader Muammer Al-Gadaffi is the main patron as he shows his extraordinary support for Libyan women. The evidence was strong that AlGaddfi is an important role model for all Libyan women where his impact has led to changes in many Libyan laws (section 5.4.4). Despite what has been mentioned about the support and equality of the law, there is hidden inequality, as most of the participants pointed to an important need for the Women Leaders Union, where they can meet regularly to discuss problems, roles and the challenges they face and suggest ways to overcome them, and that reflected the solidarity (solidarity has been explained in chapter two, section 2.6.2).

The Libyan culture has a strong impact on female leadership as it is considers that men are the most suitable gender for a leadership role, whilst women are often in the second row, which gives men the opportunity to dominate senior leadership roles and control the selection of people who will occupy leadership positions. The evidence has been showed in Rania's story about the difficulties that she faced with Libyan male students who were against her being the representative due to her gender (section 5.4.3). Gender issues also appear where Libyan males dislike women to be next to them in the board room, even when there are few women; as both male and female feel uncomfortable during the meeting. The participants told many stories about the atmosphere inside the board room. Fatema pointed out, "*The fear of mistakes where male colleagues are always ready to criticise a women leader*". Somia acknowledged that, "*Male colleagues do not respect female leaders during the meeting, for example*

they do not hesitate to check their mobile-phones when a female leader starts to talk". Safia refers to men in the meeting commenting about female leaders such as, *"Maybe it is her husband who will cook today, another said you do not have children to bring from school, and women are talkative which displays their personality"*.

The debate of 'Glass Ceiling' (Wrigley, 2002) and 'Glass Cliff' (Haslam and Ryan, 2008), has appeared within Western literature, beside the discussion of Wasta (Weir, 2000, 2005); (Hatching and Weir, 2006); this thesis investigated the role of these three concepts. The experiences of the perception of Libyan female leaders in senior positions suggested that these three concepts identified in the leaders narratives provided better understanding of them, which will be discussed under the theoretical contribution to knowledge later.

- **Libyan national culture**

Other barriers for Libyan women leaders are that Libyan women have more responsibility towards their family than men; people in Libyan society do not always accept and respect women who stay out of their houses for many hours, as this may create many problems with their husbands. On the other hand, men are able to stay at work for more hours than women and they can meet their superiors out of work time in any place, which is difficult for Libyan women leaders. This helps men to build strong relationships with their superiors and obtain their support.

With respect to this, the participants stressed that Libyan women leaders are victims due to Libyan culture where some of them stay single and others have many problems with their husbands, as they pointed out their marriages are at risk. The story of Naema and Keria were good examples of the tensions of family life and problems with husbands. Keria explained her worry about keeping her family under one roof and Naema showed the examples of the conditions of a Libyan husband with respect to work (see section 5.5.4).

As has been mentioned before, Libyan women are limited with respect to travel. For instance Libyan women are not allowed to travel alone; if they have any task which requires travel, it is expected that women will be accompanied by a person from her family such as father, brother or husband as Libyan society does not accept a woman travelling on her own.

- **The implications for policy and practice**

The findings of the current thesis could help to change some Libyan laws, and the practices in Libyan organisations with respect to female leadership.

Due to the researcher having an opportunity to work in the Academy of Graduate Studies, which is interested in organizing conferences, she will present papers and speak about the findings of this thesis, and there will be an opportunity to explain these findings in front many people who are responsible for policy and occupy senior positions, as they are usually attendees of these conferences. Furthermore, the researcher is already a member of a university and that also provides her with an opportunity to publish articles based on these findings.

Despite the number of laws which support women, in the organisations these laws might be not effective to establish equality between male and female leaders.

Publishing this thesis and providing a copy for female leaders in the ministries in this research study, could draw their attention to claim their rights through the pyramid of popular congresses and the Women's Union. This could create many laws to support and protect women leaders.

This research could be presented to the Wa-Etassmo association which holds many seminars and conferences, which concentrate on women's issues, and also has the ability to make decisions and issues documents that could make many changes in the legislation in Libyan organisations. For examples, they could issue legislation with respect to the way that male leaders have to deal with female leaders in the boardroom.

Another example of how Libyan organisations could support Libyan women to travel for tasks in other cities in Libya or even out Libya is through paying for the cost of the person who travels with a woman leader during her work.

In order to create change in perceptions of female leadership in the culture of Libyan society, media and training programmes which explain the importance of the role of women and challenges in modern organisations, especially through television programmes.

The findings of the current thesis indicated the need for further training for Libyan female leaders in senior positions, the researcher by suggesting training programmes and engaging in panel discussions about women rights will provide the researcher the opportunity to explain the findings, which could spark the attention of the people who are in authority to make decisions.

The changes in the laws or practices are not taken individually, but require cooperation and the creation of organisational attempts. This cooperation will be facilitated by contact with various organisations, for instance the Center for the Study of Arab Women in Jordan via the Academy of Graduate Studies who may then submit proposals to the Council of Planning and Development in Libya with respect to women's development.

Occupying a leadership position requires efforts from Libyan females: publishing this thesis as a book will provide them one way to obtain skills and knowledge that may support them as leaders.

Secondly, the theoretical contribution

Having illustrated the contribution of actions and practices of female leadership in Libya, the current thesis has a contribution to make to literature by applying the main

concepts which have emerged in literature and have been found in the experiences of the Libyan female leaders in senior roles.

As has been above, the researcher found that the concepts 'glass ceiling' and 'glass cliff' work in a Libyan context in a different way from a Western context, due to another concept which is Wasta. The influence of Wasta is strong as the experiences of Libyan female leaders in senior positions directly bridge the two concepts with the Wasta concept. Thereby the existence of Wasta and its negative impact might make the glass ceiling harder and glass cliff more risky. On the other hand it occasionally also has a positive impact which might make the glass ceiling more breakable and the glass cliff more claimable, consequently both the concepts have quite a different meaning in a Libyan context.

Although the positive impact of Wasta can provide women with the ability to overcome obstacles which face them when they seek to obtain leadership positions, Wasta can also protect them when they became leaders. Yet the majority of the participants' stories were negative, however, from the way which the participants talked about the patron they are aware of the positives of Wasta. The negative example of Wasta was in Keria's story (section 5.4.3) which is evidence about Wasta, as when she closed the pharmacy, which was an act against the law because the pharmacy belonged to someone who had Wasta and power and because of this she nearly lost her job. Also, with respect to a patron, Libyan female leaders acknowledge their need for Wasta as an important factor to obtain support; it can provide female leaders with the power and strength before and after they became leaders. Wasta can help them to make their voice heard. Another type of Wasta which faces women leaders is when their superior asks them to act in a way that is illegal and only with oral instructions which can protect a superior. But these women leaders will be responsible in case of a problem, which might cause them to lose their positions (see Rania's story when she was work in the

bank, section 5.4.3). Furthermore, another type of negative impact of Wasta is when peers ask the participants to act in way that is illegal when they favour their friends or family relatives. In the case of female leaders refusing to do this, it affects the relationship with them with respect to cooperation at work (Safia story about a peer's cooperative section 5.4.3).

This research challenged the established leadership theories by exploring how these theories apply in practice among the experiences of female leaders in a Libyan context. The current group of Libyan women leaders gave a different picture from the picture that was painted by Eagly (2003), and Metcalfe (2005), where they draw on the Western context. The interpretation of their perspective with respect to their dealings with subordinates, involved other leadership theories within the framework of this thesis where they do not only apply a democratic leadership style. They include some leadership styles, for example, transactional, distribution and contingency theories. The stories and voices of the Libyan women leaders in senior roles gives evidence that, Libyan female leaders apply many leadership styles, in order to protect themselves from losing their leadership positions. In most of the answers to the MLQ as illustrated in (section 5.5.5) they use both transactional and transformational leadership. Furthermore, they pointed out that they deal with their subordinates according to the situation (Keria and Naema's stories). As well as this most of the participants tend to keep an eye on the work when they share the decision making with them.

Although, there is a perception in Western literature that Arabic women are invisible in many Arabic countries, this thesis is a good example of women's voices actually attempting to be heard. The literature in this thesis also brought evidence with respect to women pioneers in Libya in the same way there were women pioneers in the West, for instance Mary Parker- Follett and Lillian Gilbreth. In the past in a Libyan context, there were a few female pioneers who sought to develop women's status, for

example, Kadijja AlGhmi and Hamida Alanizy, who established a number of women's associations. Historically, the researcher found some interesting common challenges between the West and Libyan context since (1900s). According to the literature review of the current thesis, many authors for example; Eagly (2003), Metcalfe (2006), and Weyer (2006), it was found that women still face many difficulties. This is reinforced by the Independent Newspaper, Saturday, 14th August, 2010. In addition confirmed by Mari Claire Magazine, October 2010, which argued that this challenge is still common (See sections, 2.3; 2.4.1; and 2.6).

Even though the work of French and Raven was in 1959, some authors still draw their perspectives with respect to power, such as, Twati (2006), Abu-baker (2005) and Rahim (1986), whereas the current thesis found that this is insufficient. Even though what has been written about power by French and Raven (1959) has great value, it has not helped enough in the current research as power in a Libyan context is based much more on social relationships. These authors' ideas about power might help in the organisation where there is considerable management control and employees are not invited to discuss issues openly, and the power base structure is not based on relationships. It has been illustrated that Wasta has strong power in a Libyan context (see section 5.4.3 Keria's story also Naema example).

Concerning the difference between leadership and management, the Western context tends to separate leadership and management, whereas Arabic literature often associates leadership with the manager and consider them as two faces on one coin, whereas in the West they distinguish between the two concepts.

Both Western and Arabic literature on leadership tends to disregard gender and its possible influence of women as leaders. In the light of the discussion of female leadership issues this thesis has explored the absence of female leadership in leadership definitions; therefore, the researcher has created a definition which is suitable to

distinguish the gender of a leader. Taking this into account the researcher defines leadership as *“a process to lead others where males and females leaders might lead differently due to their experiences and their perspectives, and which has been affected by many factors with national culture as the main factor”* (Alabani, 2010).

Thirdly, methodological contribution

The contribution with respect to methodology appeared in the fourth chapter which illustrated many issues regarding the methodology. This research is a rare and novel research for Libya, because this combines the constructivist and the feminist and has brought a totally new insight about Libyan female experiences in senior roles which have never been investigated in this way before.

This thesis aimed to reflect the experiences and the perspectives of Libyan female leaders in senior positions; it required adopting feminist philosophy, which enabled the researcher to research deeply to their world. Using semi-structured interviews and narrative method helped the researcher to paint a clear picture of female leadership in a Libyan context, where these methods provided the researcher deep insight into the individual's stories. It has been preferred as a way to sense-making for the interactions of the individuals who are in the top level (Abolifa, 2010). Through the participants' stories the researcher reached more information and many examples that clearly reflect their lives as leaders in senior roles.

This thesis highlighted the importance of the pilot study where the researcher had to acknowledge that in the beginning this research journey was just aimed at investigating female leadership style by adopting a positivist philosophy, a deductive approach, using quantitative method and the Multifactor questionnaire created by Bass (1985). The outcome of the pilot study revealed that the idea which has been created by people's perception that leadership is a static phenomenon as not being true. In fact it is

a dynamic phenomenon. Consequently, the researcher moved away from the methodologies which have been mentioned above to constructivist, feminist philosophies and narrative method.

In spite of the fact that this thesis has used the Multifactor questionnaire (MLQ) (Bass and Avolio, 1990a) as a supporting instrument where no doubt the MLQ has great value for other research, but with respect to this thesis it only has a small value as its results were less than helpful in achieving the research aims. There are two reasons for MLQ not being suitable of being the main instrument in the current thesis. Firstly, this thesis aims to obtain a deeper understanding of the experiences and perspectives of Libyan female leaders in senior roles. This cannot be obtained from the answers: not at all; once in a while; sometimes; fairly often; frequently, if not always, which are the options of the MLQ answers, without knowing the reasons for choosing their answer; this thesis was still inadequate at the pilot stage. Secondly, the information which had been gathered from the results of MLQ was insufficient to understand how Libyan female leaders in senior positions build and change their thinking. For that reason the research adopted a constructivist and feminist philosophy. Using semi-structured interviews and a narrative method are much more helpful to reflect the picture of a female leadership world through the experiences and perspectives of female leaders in senior positions in a Libyan context.

Furthermore, MLQ is not very useful in this context with leaders in senior roles as the aim is to investigate the barriers and the difficulties they face, and explaining their experiences. Such experiences might be a guide for other female leaders; therefore this study needed lengthy dialogue with many examples to provide the evidence from their lives. The statistical nature of MLQ might be useful with research which includes all women in industry. Although, the research plan was to involve half of the numbers of Libyan female leaders, the process of the pilot study brought an important outcome as it

appeared that the limited number of female leaders in senior roles created the opportunity to meet all of them instead of distributing the MLQ. The pilot also motivated the researcher to find out the reasons for their scarcity by listening directly to their stories. This created the opportunity for the researcher to enter into the environment of Libyan female leaders and observe their everyday life as leaders.

For the reasons mentioned above the MLQ had a limited role in this thesis. Therefore, the narrative method used during the semi-structured interviews was identified as a suitable method to obtain the rich details with respect to female leadership phenomenon in a Libyan context. The narrative approach concentrates on explaining, interpreting and making sense of the events which take into account the culture (Omair, 2010). Furthermore, it has the ability to reflect people's lives and the interaction between their identities and their experiences. They are relying on their actions with others when they build their perspectives which create their stories (Shaw, 2010). The stories of people's lives illustrate important events, for example, emotions which might not be visible in their everyday life. It is a key which provides people with a vehicle to communicate with others and understand the experiences of their current lives (Ligon et al, 2008). The narrative method calls for thought and action, stories do things; create things, bringing notions and ideas of some individuals who are at a level where their experience might be useful for others (Parry and Hansen, 2007). It makes a rich contribution to leadership research in Libya.

Fourthly, previous studies of women's leadership in Libya

The survey of existing studies of female leadership in a Libyan context has identified four Libyan studies which are Hander (2000), Al-Ssapa (2001), Altabeb (2004) and Al-Fakeh (2006). To the best of the researcher's knowledge that is all she could find with respect to academic studies about female leadership in Libya. The

shortage of this type of research might be because researchers have simply overlooked Libyan female leadership in research studies because of the low number of Libyan women who occupy leadership roles. However, this indication alone highlights the importance of this research and the potential for this study, and its study of the unique leadership experiences of Libyan female leaders in senior positions who might have different perspectives. This status might serve as an impetus rather than a deterrent to research interest. The outcomes of the comparison between this thesis and the four studies are summarized by the following points. In spite of the fact that, there is a similarity between this thesis and those studies there are also some differences, consequently this study has discovered different findings. There are a number of reasons for this outcome. Firstly, it might be due to the fact that the four studies were conducted at Master's Degree level, whereas the current thesis as a PhD is a type of research which is deeper. Secondly, these studies were conducted in succession in 2000, 2004 and 2006, whereas the current thesis is the most recent being in 2010. Thirdly, is the methodology, where the other studies are based on a quantitative approach and distributed questionnaires. Even though they used interviews they relied on statistic analysis, whilst the current thesis is based on interviews as the main instrument and the questionnaire as an extra instrument. This thesis is analyzed using narrative as a technique, and it showed many real stories. These stories illustrate the reasons for their answers and provide a clear picture of women leaders in senior roles from their experiences and perspectives. Fourthly, the previous studies study women leaders at a middle level, for example a department head and a school head master (Hander, 2000), and (Al-Tabeb, 2004). Even those who deal with managers (Al-Ssapa, 2001), and (Al-Fakeh, 2006) are in companies and not in a ministry, such as those leaders in the middle level. Given the situation and men's attitudes it might be felt that the fear of talking

about details, especially as they know their answers are going to be published might cause the findings of those studies to be less accurate than the current thesis.

The present thesis has focused on women who are in a senior position who are decision makers. The Ministries have responsibilities for many organisations and schools; thereby the groups of women in this thesis have a strong impact on other organisations.

The outcome of the current thesis is similar to AL-Fakeh, (2006) as she found the efficiency of a woman manager and the obstacles which faced them reaching leadership positions is due to traditions in Libyan culture. The current thesis is in line with AlSsapa (2001) who found that the biases of gender issues are still a problem for women leaders, as well as the lack of leadership and management skills. This has also been mentioned in the current thesis (fifth chapter section 5.4.2). But the current thesis is slightly different to Al-Ssapa (2001) who found that some of females do not prefer working with female leaders, whereas the participants in this thesis pointed out both genders prefer to work with male leaders.

The findings of the current thesis also disagree with Al-Tabeb (2004) and Hander (2000). They found from their study that Libyan culture has little impact on women leaders, as well as the responsibilities towards home, which might be because they studied women in middle management whose work might require less time outside their home. Whereas in this study most of the participants stressed that family circumstance have a strong impact, which pushed two of them to look forward to leaving work to keep their family under one roof (as has been illustrated in Keria, Naema, and stories in section 5.5.4). In spite of the fact that Wasta is a strong barrier for women and also might be a strong supporter, all previous studies did not pay any attention to Wasta whereas the present thesis highlighted it clearly in section (5.5.3).

The main new insight from the current thesis as has been pointed out in the practical and theoretical contributions, is the adoption of constructivist and feminist philosophies and using narrative method to explore, describe and explain how the main concepts of female leadership topic apply in a Libyan context.

6.3 Research limitations

The current research has certain limitations, which are represented as follows. First of all this study involved a small number of female leaders in senior roles and there are no men, bosses and subordinates that might help to compare their experiences and identities. The present research involves women in senior leadership positions and does not involve failed leaders which could help to explore the reasons they fell from their positions.

Although, this research discovered much about female leadership in the Ministry of Education and the Ministry of the Health and Environment, the limited time for the PhD study of three years prevented the researcher from involving other ministries or sectors.

Even though the participants' responses illustrated their perspectives clearly which enabled the researcher to understand female leadership in a Libyan context, the participants' responses to the interview questions and the multifactor questionnaire were based on their perceptions in the research period. In other words, if they were asked the same interview questions at a later time they may respond differently, as they would have obtained more awareness as a result of the experiences which they gained from new events and experiences.

Despite the fact that the Libyan media includes a great deal of information about Libyan women, there is a scarcity of information about Libyan women before the 1969 Alfateh revolution, when women were relegated to a role inside the home. Even though

there is the Centre of Information and Documentation which is supposed to have all the information, the researcher found difficulty in obtaining recent statistics about female leaders.

Despite the fact that Libyan female leaders in senior positions welcomed the interviews and showed interest in being part of the current research, they were busy and there were many interruptions during the interviews.

Although the present research relied on the narrative method, there were a number of interruptions to the participants telling their stories to answer someone who asked about something. Consequently the interview stopped many times which took more time. In addition, stopping the interview, sometimes for more than a half hour created confusion for the interviewees and the researcher as well. It was difficult for the researcher to bring the participants back into the atmosphere of the interview and return to the flow of the participant's stories.

These interventions and comments from others such as friends, colleagues, or husbands who came to visit their wife, who was the leader, confused the researcher and required using many interview skills. Such as giving the participant's time to summarise the point where the interview had been stopped and which meant repeating the questions or asking more questions.

In spite of the fact that the Manager of Employees Affairs in the Ministry of the Health and Environment was very cooperative, the Manager of Employees Affairs in the Education Ministry was not cooperative in giving the researcher permission to meet female leaders. He did not hesitate to voice his disparagement of the topic and the researcher spent more than two weeks just to obtain permission. Although the researcher obtained rich information this manager was a real example of males thinking, which has been highlighted in the participants stories.

6.4 Recommendations for further research

As far as this research involved a small number of all women leaders in senior positions within the Ministry of Education and the Ministry of Health and Environment, further research could involve other ministries. A follow-up of this research could be conducted with the same participants to discover what might happen to these Libyan female leaders in the future, if they continue, or if they leave their positions and what the reasons are for it. Using narrative to explore the difficulties of the female leaders in the middle level also appears as a suitable study. Further research could be conducted with female leaders in other organisations or industries, which may have different views.

Due to fact that men were not involved in this thesis, other research could be focused on the men to investigate their perspective with respect to female leadership in a Libyan context. Because subordinates are not taken into account, thereby another study which includes subordinates seems to be highly appropriate to understand their perspective toward their female leaders. The study of women leadership in senior positions among other Arabic countries would be an important addition, which could compare them and reflect the impact of Islam and Arabic culture on Arab female leaders, and might be considered as good feminist research among Arabic countries. In the end, it can be stated that the process is a journey which stops at many stations along its way and may change its direction due to some issues that might appear during the journey. However, by reaching the last station a new journey could start; it never ends as long as there are researchers who seek to find the truth.

6.5 Reflexive postscript

As the current thesis arrives at the end of its journey, the other possibilities for new studies could be started. Coming to the UK and conducting this thesis has strengthened

me. I never would have anticipated this when I set out on my research journey, as I set out to explore representation of Libyan female in the Ministry of Education and the Ministry of Health and Environment.

In the process I went on a journey that has had huge implications for me and my future. This research has provided deep insight to illustrate female leadership from the experiences and perspective of Libyan female leaders in senior roles. The voices of the participants within their stories revealed a similarity between the perspectives and experiences of women in Libya and women in the West despite the fact that there is slight difference due to women in the West having obtained more rights and occupied leadership roles for many decades.

Comparing who I was, with who I am currently, this journey has provided me with many experiences which I obtained from different sources. The discussions with my supervisors which extended my thinking, about doing the research and about the methodology, I obtained an intellectual and rational debate where I learned from them how to explain my opinion, how to discuss the issues and how there is no limit to knowledge.

I have to acknowledge that doing the current research encouraged me to attend international conferences and created inside me the confidence to present papers such as a paper at the Symposium at the Leadership Trust, a paper at the conference at the University of Birmingham and paper in a colloquium at the University of Gloucestershire. These conferences provided me with the opportunity to discuss my topic with experts from different countries, explain to them my ideas and obtained their valuable opinions that helped me to develop my skills and improve my research. It gave me the opportunity to present many seminars and workshops at the University of Gloucestershire; besides the discussions with PhD colleagues and the lectures in the English classes.

In the last stages of this thesis the researcher was enthusiastic to publish part of it in the form of a chapter in a book, as a previous step to publish the whole thesis as a book. I believe during this journey, a new sense has arisen as I became more positive, motivated, strong and confident to continue with my academic journey in the future.

6.6 Summary

The purpose of the present chapter is to summarise the conclusions from entire research processes, in order to illustrate the contribution of this thesis. The contribution is classified into four types, which are: firstly, the contribution to the actions and practicalities of female leadership in Libya; secondly, the theoretical contribution; thirdly, methodological contribution, and fourthly, the contribution created by considering the differences between the findings from this thesis and previous studies of female leadership in Libya. Furthermore, this chapter provides recommendations for further research, and the reflexive postscript illustrating the influence of this research on the researcher.

The key focus of this chapter is represented in the barriers that face Libyan female leaders when they seek to obtain leadership positions, and after they become leaders. This thesis provides evidence that shows that Libyan females are under-represented at senior levels, due to traditional discrimination practices between men and women in Libyan society. This was confirmed by Rhode and Kellerman (2007) who stated that women's under-representation in leadership roles is at least partly attributable to traditional gender expectations and practices. With respect to this Ely and Rhode (2010) said that when women are performing what are perceived traditionally as male roles, they are seen as too nice, and they are liked but not respected.

Although there are some women who have reached senior leadership positions, there are many barriers, which shape their developmental and leadership experiences.

Libyan female leaders faced and still suffer from many obstacles, which are related to structural barriers similar to those found in the studies of Ely and Rhode (2008, and 2010). There is a differential structure of opportunity and power inside the work environment in the Libyan context, which supports men and provides them with greater access to information. Whereas Libyan women in traditionally male-dominated settings are often in marginalised roles, and are more likely to be isolated and excluded. Although technological advances have made it easier for a woman to work from home, they have also made it harder not to. It has created a culture of total accessibility and created to overlap between the boundaries of home and work. This creates many problems for female leaders who often have more responsibilities as single parents or caretakers of elderly and extended family members. It can be said after the workday ends, males are picking up their social activities, whereas women are picking up home responsibilities, for instance; child care and making dinner.

Libyan females face many difficulties in travelling for tasks. As has also been found in Western studies such that of Ely and Rhode (2010) who pointed out that women with families face more constraints on travel and relocation than similarly situated men, and the effect of unequal family responsibilities perpetuates unequal workplace opportunities. Although there is equality between males and females by law in the Libyan context, the practice regarding employment policies reflects and further reinforces gender differences in family roles and responsibilities similar to that stressed by Rhode and Williams, (2007). Other barriers identified are attitudinal barriers - some Libyan female leaders internalise the stereotypes, which creates a psychological glass ceiling. In general, women see themselves as less deserving than men of rewards for the same performance and less qualified for key leadership positions (Rhode and Kellerman, 2007). Furthermore, many of the women who occupied leadership roles are not entirely happy with the roles, as has been shown in some of the stories in this study.

Some of them acknowledge their desire to become a full-time home-maker (Ely and Rhode, 2010) (and see section 5.4.4 in relation to Naema's story).

In the end, as I reflected on my experiences of gender discrimination, I wish that any Libyan person reading this thesis would understand that this thesis was an honest effort during three years study in the UK for a Libyan woman, who hopes to share in creating a positive change with respect to female leadership in her dear country of Libya.

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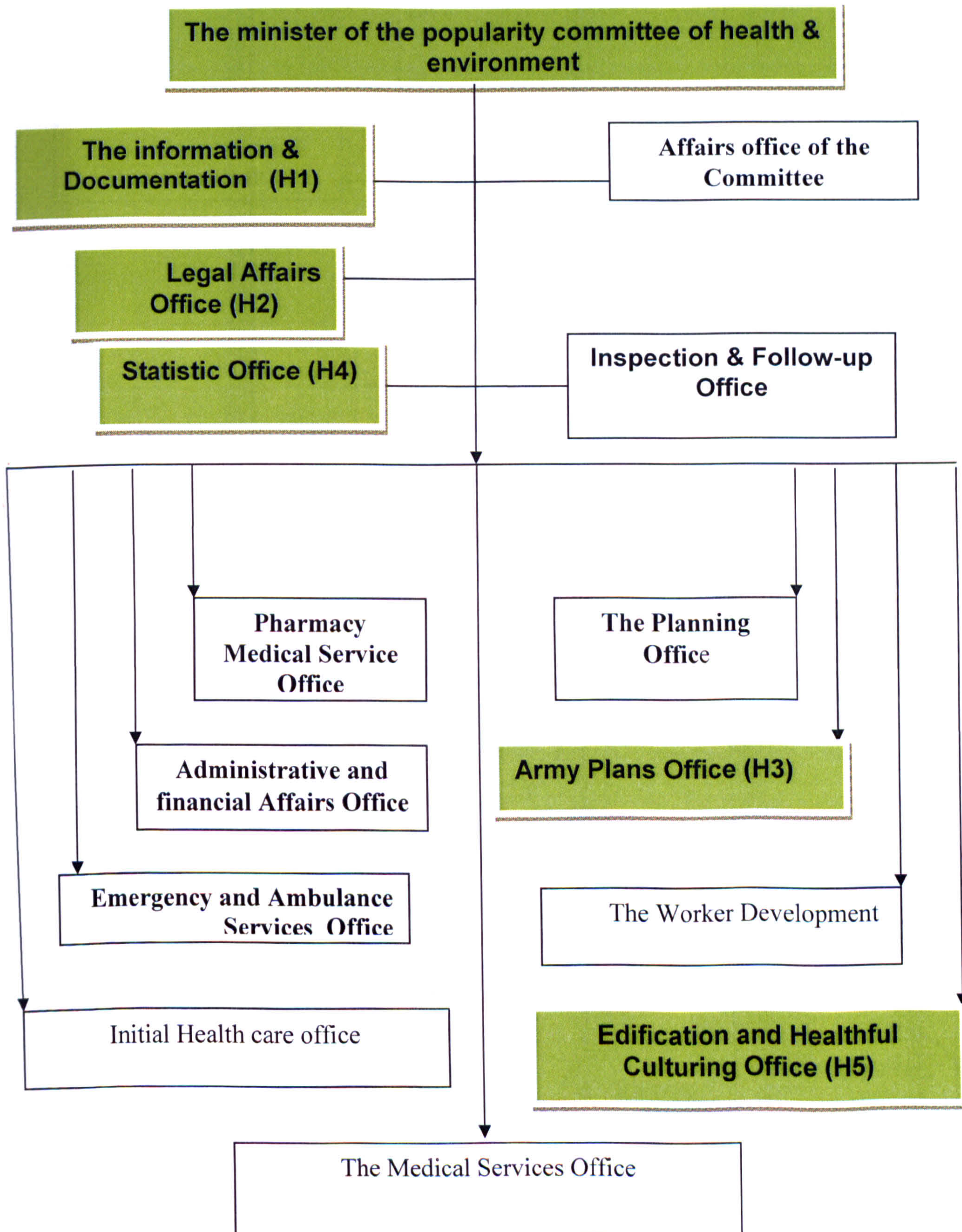
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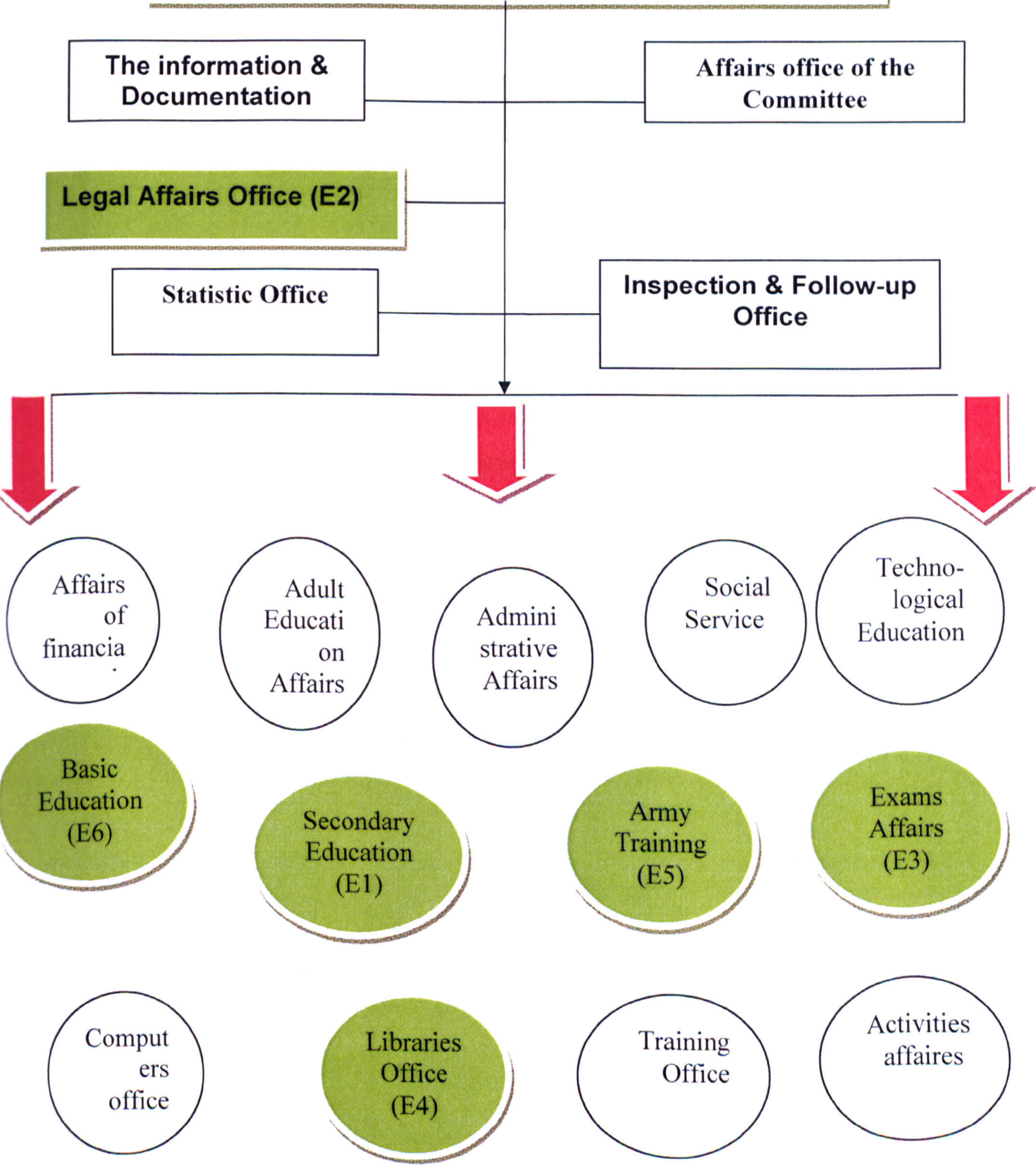
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The Organizational Structure for Ministry of Health & Environment



The Organizational Structure for Ministry of Education

The minister of the popularity committee of Education



Appendices list

Appendices A	Researcher Experience
Appendices B	Conferences
Appendices C	Multifactor Questionnaire
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Appendices E	Participants Profiles

(f) Worldly Leadership – African Perspectives

Paper Title: Leadership in Igboland

Onyekachi Wambu, African Foundation for Development, London, UK

Since the end of the Nigerian Civil War 40 years ago, the Igbo and their culture area in Eastern Nigeria, have seen rapid changes. Urbanisation and outward migration to other parts of Nigeria and abroad, have dramatically transformed the lives of a traditionally agricultural and village based people. Communally owned land brought order and coherence to the society, and the old men who held it in trust on behalf of the community, also governed, deciding the laws and providing leadership. As communal land is increasing privatised with urbanisation - new leadership conflicts are emerging. Looking at his village against the background of the expansion of Aba, a major industrial city, Onyekachi Wambu explores how these traditional structures of leadership in Igboland are facing up to the challenges of the modern world.

Paper Title: The Internationalization of Leadership Development

Vanessa Iwowo, University of Exeter, UK

Of a truth, the discourse of leadership has evolved from the concept of the heroic leader and leading from the front, and all the way to the current understanding of leadership as *influence* and *process* within the dynamics of leader-follower interactions. However, leadership development interventions today are still primarily characterised by traditionalist perspectives which centre on developing the person or individual for leadership practice. A number of these perspectives have been criticised as being primarily western functionalist (Blunt & Jones) and also as being a western, predominantly American obsession with the *science of self* (Jones, 2006). These scholarly criticisms have continued to highlight the importance of context in the development of leadership theory and practice, repeatedly citing the inadequacy of western functionalist paradigms of leadership in grappling with the contextual uniqueness of non-western organizational and social reality.

This article emphasizes the importance of context in leadership theory and practice as well as a growing need for the 'situatedness' of leadership development in today's increasingly globalized organizations. In so doing, this article draws on age-old, but increasingly relevant ideals embedded in African traditional perspectives of leadership, and how these may provide a basis for effective 'worldly' leadership development in theory, as well as in conscious practice.

Paper Title: Transactional and Transformational and laissez-faire leadership among Libyan women leaders

Hanan Alabani, University of Gloucestershire, UK

This paper is based on doctoral research and examines whether transactional, transformational and/or laissez-faire leadership models are adopted by Libyan women leaders, and how and why. It also examines the factors which impact on the choice of senior Libyan women's leadership styles in the public sector. The research aims to enhance knowledge and debate concerning how these three leadership models are adopted and enacted by senior Libyan women leaders, and to provide a greater understanding about Libyan women leaders.

Nine narratives have been drawn on to illustrate how these Libyan women enact their leadership, and the factors which they believe have a strong impact on them when they chose or use these models in their leader roles, as well as to highlight the problems that they have encountered in their roles as leaders. The research has adopted a constructivist paradigm, and has used an inductive approach to gather data. It relies on a qualitative methodology, and has gathered data in Libya via semi-structured interviews in order to obtain deep understanding of these women's leadership perspectives.



Tripoli ,28. March .2010

To Whom It May Concern:

We Libyan Airlines, certify that **Mis. Hanan Muammer Alabani** Was a head department since 1990- until 2002. She was an excellent performance and effective leader. This certificate has been given to her to be used under the limits of the law .

Abouja Takineur
Director of Administration affaires



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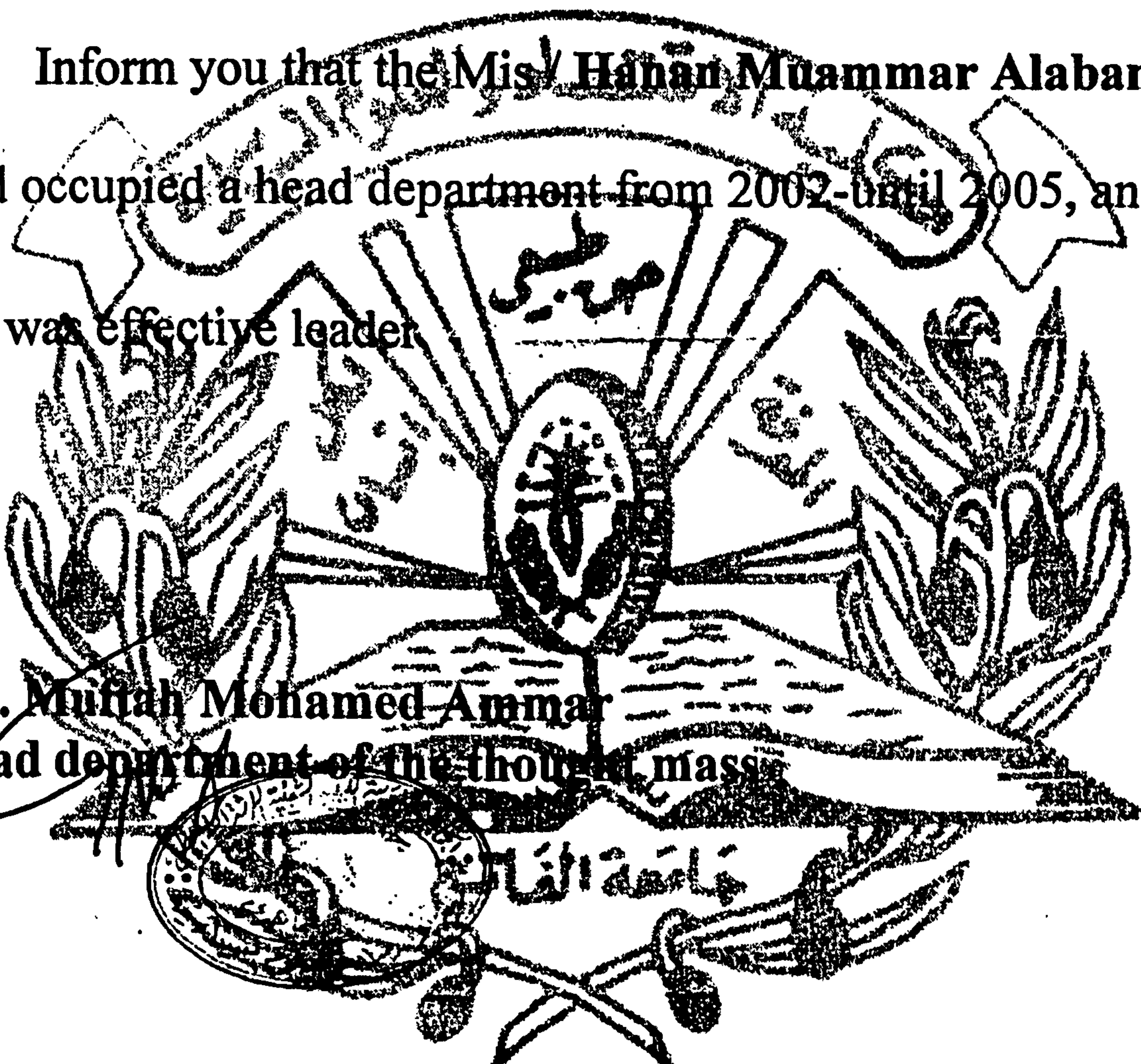
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التاريخ :
الموافق : 29/3/2005
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Dr. Muffah Mohamed Ammar
Head department of the thought mass



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التطور والتقدم فائد الثورة



إن الجهل هو منتهى عندما يقدم كل
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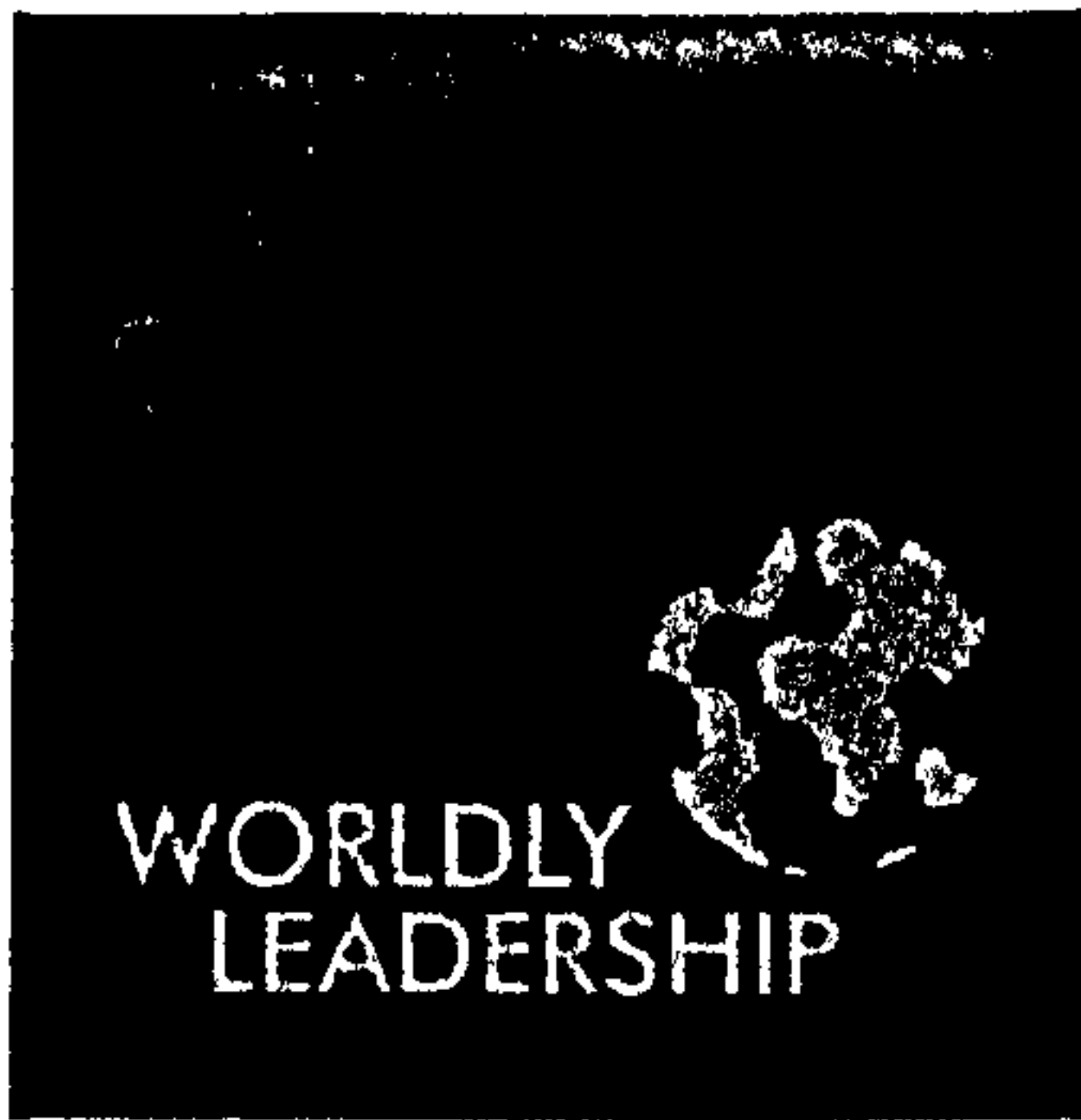
To whom it may concern

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This certificate has been given to her for using under the limits of the law.

Najeb Fanter .
Chairman of the African Union company .

2010



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Dan Archer	<i>Leadership Development Advisor, UAE Government, UAE</i>
Cigdem Asarkaya Memis	<i>Teaching Assistant Istanbul Bilgi University, Istanbul, Turkey</i>
Roya Ayman	<i>Professor and Director, Institute of Psychology Illinois Institute of Technology, Chicago IL, USA</i>
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Richard Bolden	<i>Lecturer, Centre for Leadership Studies, University of Exeter, UK</i>
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Cathy Borrow	<i>MBA Student, University of Portsmouth, Hampshire, UK</i>
Elaine Brook	<i>Gaia Partnership, Herefordshire, UK</i>
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Jennifer Buttery	<i>The Leadership Trust, UK</i>
Tricia Calway	<i>Entrepreneurial Fellow Lancaster University Management School, UK</i>
Peter Case	<i>Professor, Director Bristol Centre for Leadership & Organizational Ethics, Bristol Business School, University of the West of England, UK</i>
Susan Congram	<i>Lead Partner, The Space Between, Herefordshire, UK</i>
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Transactional and transformational administration leadership among Libyan women in the public sector

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Abstract

This paper reports on the progress of a research programme designed to explore a female administrative leadership model. Current literature tends to underplay the female leadership model in Libya.

Introduction

The practice of leadership has become most important skill needed in the twenty first century (Kotter, 2002). The study of leadership has been considered as the most important aspect of organizational psychology for a long time (Metcalfe, 1995). The concept of leadership is a very wide field of research. However, the aspects of the transactional and transformational model are of particular interest for this paper. The transactional and transformational leadership model has been subject to academic and practitioner discourse (Bass, 1997; Avolio and Bass, 1999 and Metcalfe, 2002).

The current paper is concerned with the female administrative leadership model in Libya, specifically in the education and health public sectors. This paper has three aims: firstly, to examine whether the transactional and transformational model of leadership is used by female administrative leaders, secondly, to determine the factors impacting on the effectiveness of women's administrative leadership using transactional and/or transformational leadership style, thirdly, to explore female administrative leaders perspective on leadership in Libya public sector organisations.

Defining terms

- Leadership has several meanings some general, like getting others to follow; others more specific, like using authority in decision making (Mullins, 2005).
- Transactional leadership model refers to the exchange of rewards with subordinates for service rendered (Seters and field, 1991).

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TRANSACTIONAL AND TRANSFORMATIONAL AND LAISSEZ-FAIRE LEADERSHIP AMONG LIBYAN WOMEN LEADERS

Hanan M. Alabani
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This paper designed to explore the perspective of Libyan women leaders in senior positions. And, to investigate whether they apply transactional and/or transformational leadership models, and how and why. In addition, to determine the factors which impact on the choice of Libyan women leadership style?

The current paper will enhance the knowledge and debate concerning these two leadership models by adding data about women leadership style, providing a greater understanding about Libyan women leaders.

Nine narratives have drawn to illustrate, Libyan women leadership style, and the factors which have strong impact on them when they chose or use these models in their leader role, the problems they encountered in their way to be leader or in leadership position,

The research will adopt the constructivism and feminism approach, furthermore will use inductive approach, also will rely on the qualitative method, and gather data by semi-structure interview. In order to obtain deep understanding to answer the research questions by using narrative method.

Questionnaire

Dear woman leader,

I would like to invite you to participate in a research study. First of all allow me to introduce myself. I am Hanan Alabani, PhD student, Human Resource Department, University of Gloucestershire in the UK.

As a doctoral student, I am conducting research into the scope of leadership as part of my doctoral dissertation requirement. I have particular interest in the contributions that female leaders make in Libya within the public sector.

The research aims to contribute to scientific knowledge in to the organisational behaviour and management field, and its purpose is to explore the female leadership style.

The researcher's study in the UK has brought her to the conclusion there is insufficient knowledge about Libyan female leadership. This has driven the researcher to seek to investigate how Libyan female leaders thrive in spite of all the challenges they face, and to illustrate an understanding of them and how their roles have developed in Libya. Enclosed you will find a form of a multifactor questionnaire (MLQ), which is intended to describe your leadership style as you perceive it. It will take approximately twenty minutes to complete.

The results of this questionnaire will be used only for research purposes, where it will be part of the research "Transformational and Transactional Libyan Female Administrative Leadership".

Confidentiality of respondents will be guaranteed and protected; your name will not be disclosed; and all data will be secure. Please answer all items on this answer sheet. By doing so, you are assisting the integrity of the study. I would like to thank you in advance for your attention and for giving part of your valuable time.

Kind Regards

Hanan Alabani

Note: If you desire to receive a copy of the research result, please include your e-mail address. The researcher will send it, in due course.

(.....).



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مطلقاً	مرة كل فترة	أحياناً	غالباً	مراراً إن لم يكن دائماً	
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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	٢٩. يعتبر بأن لي احتياجات وقدرات وتطلعات خاصة تميزني عن الآخرين.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	٣٠. يشجعني على النظر الى الأمور والمشاكل من عدة زوايا واتجاهات.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	٣١. يساعدني في تنمية قدراتي ونقاط قوتي.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	٣٢. يقترح طرق جديدة للنظر في تحقيق الأهداف والواجبات.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	٣٣. يتأخر في الرد على اسئلة وقضايا ملحه.

٤٨ . منذ متى تعمل مع الشخص الذي تقدم وصفاً له

- _____ أ- ستة شهور
_____ ب- سنة واحدة
_____ ت- سنتين
_____ ث- ما يزيد عن السنتين

٤٩ . ان الشخص الذي أقدم وصفاً له يعمل

- _____ أ- في قسم اداري
_____ ب- في القسم الباطني
_____ ت- في قسم الجراحة
_____ ث- قسم العظام
_____ ج- في قسم امراض النساء
_____ ح- في وحدة العناية المركزة
_____ خ- في وحدة العناية بالقلب
_____ ر- غير ذلك، حدد من فضلك _____

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MLQ Multifactor Leadership Questionnaire Leader Form (5x-Short)

My Name: _____ Date: _____

Organization ID #: _____ Leader ID #: _____

This questionnaire is to describe your leadership style as you perceive it. Please answer all items on this answer sheet. **If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank.**

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement fits you. The word "others" may mean your peers, clients, direct reports, supervisors, and/or all of these individuals.

Use the following rating scale:

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

- | | | | | | | |
|-----|--|---|---|---|---|---|
| 1. | I provide others with assistance in exchange for their efforts..... | 0 | 1 | 2 | 3 | 4 |
| 2. | I re-examine critical assumptions to question whether they are appropriate | 0 | 1 | 2 | 3 | 4 |
| 3. | I fail to interfere until problems become serious | 0 | 1 | 2 | 3 | 4 |
| 4. | I focus attention on irregularities, mistakes, exceptions, and deviations from standards | 0 | 1 | 2 | 3 | 4 |
| 5. | I avoid getting involved when important issues arise | 0 | 1 | 2 | 3 | 4 |
| 6. | I talk about my most important values and beliefs | 0 | 1 | 2 | 3 | 4 |
| 7. | I am absent when needed..... | 0 | 1 | 2 | 3 | 4 |
| 8. | I seek differing perspectives when solving problems | 0 | 1 | 2 | 3 | 4 |
| 9. | I talk optimistically about the future..... | 0 | 1 | 2 | 3 | 4 |
| 10. | I instill pride in others for being associated with me | 0 | 1 | 2 | 3 | 4 |
| 11. | I discuss in specific terms who is responsible for achieving performance targets | 0 | 1 | 2 | 3 | 4 |
| 12. | I wait for things to go wrong before taking action | 0 | 1 | 2 | 3 | 4 |
| 13. | I talk enthusiastically about what needs to be accomplished..... | 0 | 1 | 2 | 3 | 4 |
| 14. | I specify the importance of having a strong sense of purpose | 0 | 1 | 2 | 3 | 4 |
| 15. | I spend time teaching and coaching..... | 0 | 1 | 2 | 3 | 4 |

Continued =>

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
	0	1	2	3	4
16. I make clear what one can expect to receive when performance goals are achieved.....	0	1	2	3	4
17. I show that I am a firm believer in "If it ain't broke, don't fix it."	0	1	2	3	4
18. I go beyond self-interest for the good of the group	0	1	2	3	4
19. I treat others as individuals rather than just as a member of a group.....	0	1	2	3	4
20. I demonstrate that problems must become chronic before I take action.....	0	1	2	3	4
21. I act in ways that build others' respect for me.....	0	1	2	3	4
22. I concentrate my full attention on dealing with mistakes, complaints, and failures.....	0	1	2	3	4
23. I consider the moral and ethical consequences of decisions.....	0	1	2	3	4
24. I keep track of all mistakes.....	0	1	2	3	4
25. I display a sense of power and confidence	0	1	2	3	4
26. I articulate a compelling vision of the future.....	0	1	2	3	4
27. I direct my attention toward failures to meet standards.....	0	1	2	3	4
28. I avoid making decisions.....	0	1	2	3	4
29. I consider an individual as having different needs, abilities, and aspirations from others.....	0	1	2	3	4
30. I get others to look at problems from many different angles	0	1	2	3	4
31. I help others to develop their strengths	0	1	2	3	4
32. I suggest new ways of looking at how to complete assignments	0	1	2	3	4
33. I delay responding to urgent questions.....	0	1	2	3	4
34. I emphasize the importance of having a collective sense of mission.....	0	1	2	3	4
35. I express satisfaction when others meet expectations.....	0	1	2	3	4
36. I express confidence that goals will be achieved.....	0	1	2	3	4
37. I am effective in meeting others' job-related needs.....	0	1	2	3	4
38. I use methods of leadership that are satisfying	0	1	2	3	4
39. I get others to do more than they expected to do.....	0	1	2	3	4
40. I am effective in representing others to higher authority	0	1	2	3	4
41. I work with others in a satisfactory way	0	1	2	3	4
42. I heighten others' desire to succeed	0	1	2	3	4
43. I am effective in meeting organizational requirements.....	0	1	2	3	4
44. I increase others' willingness to try harder	0	1	2	3	4
45. I lead a group that is effective	0	1	2	3	4

MLQ Multifactor Leadership Questionnaire

Rater Form (5x-Short)

Name of Leader: _____ Date: _____

Organization ID #: _____ Leader ID #: _____

This questionnaire is to describe the leadership style of the above-mentioned individual as you perceive it. Please answer all items on this answer sheet. **If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank.** Please answer this questionnaire anonymously.

IMPORTANT (necessary for processing): Which best describes you?

- I am at a higher organizational level than the person I am rating.
- The person I am rating is at my organizational level.
- I am at a lower organizational level than the person I am rating.
- I do not wish my organizational level to be known.

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement fits the person you are describing. Use the following rating scale:

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

THE PERSON I AM RATING. . .

- | | | | | | | |
|-----|---|---|---|---|---|---|
| 1. | Provides me with assistance in exchange for my efforts | 0 | 1 | 2 | 3 | 4 |
| 2. | Re-examines critical assumptions to question whether they are appropriate..... | 0 | 1 | 2 | 3 | 4 |
| 3. | Fails to interfere until problems become serious..... | 0 | 1 | 2 | 3 | 4 |
| 4. | Focuses attention on irregularities, mistakes, exceptions, and deviations from standards..... | 0 | 1 | 2 | 3 | 4 |
| 5. | Avoids getting involved when important issues arise..... | 0 | 1 | 2 | 3 | 4 |
| 6. | Talks about their most important values and beliefs | 0 | 1 | 2 | 3 | 4 |
| 7. | Is absent when needed..... | 0 | 1 | 2 | 3 | 4 |
| 8. | Seeks differing perspectives when solving problems | 0 | 1 | 2 | 3 | 4 |
| 9. | Talks optimistically about the future | 0 | 1 | 2 | 3 | 4 |
| 10. | Instills pride in me for being associated with him/her | 0 | 1 | 2 | 3 | 4 |
| 11. | Discusses in specific terms who is responsible for achieving performance targets | 0 | 1 | 2 | 3 | 4 |
| 12. | Waits for things to go wrong before taking action | 0 | 1 | 2 | 3 | 4 |
| 13. | Talks enthusiastically about what needs to be accomplished | 0 | 1 | 2 | 3 | 4 |
| 14. | Specifies the importance of having a strong sense of purpose | 0 | 1 | 2 | 3 | 4 |
| 15. | Spends time teaching and coaching..... | 0 | 1 | 2 | 3 | 4 |

Continued =>

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
	0	1	2	3	4
16. Makes clear what one can expect to receive when performance goals are achieved.....	0	1	2	3	4
17. Shows that he/she is a firm believer in "If it ain't broke, don't fix it.".....	0	1	2	3	4
18. Goes beyond self-interest for the good of the group	0	1	2	3	4
19. Treats me as an individual rather than just as a member of a group.....	0	1	2	3	4
20. Demonstrates that problems must become chronic before taking action.....	0	1	2	3	4
21. Acts in ways that builds my respect	0	1	2	3	4
22. Concentrates his/her full attention on dealing with mistakes, complaints, and failures.....	0	1	2	3	4
23. Considers the moral and ethical consequences of decisions.....	0	1	2	3	4
24. Keeps track of all mistakes.....	0	1	2	3	4
25. Displays a sense of power and confidence	0	1	2	3	4
26. Articulates a compelling vision of the future.....	0	1	2	3	4
27. Directs my attention toward failures to meet standards.....	0	1	2	3	4
28. Avoids making decisions.....	0	1	2	3	4
29. Considers me as having different needs, abilities, and aspirations from others.....	0	1	2	3	4
30. Gets me to look at problems from many different angles.....	0	1	2	3	4
31. Helps me to develop my strengths.....	0	1	2	3	4
32. Suggests new ways of looking at how to complete assignments	0	1	2	3	4
33. Delays responding to urgent questions.....	0	1	2	3	4
34. Emphasizes the importance of having a collective sense of mission	0	1	2	3	4
35. Expresses satisfaction when I meet expectations	0	1	2	3	4
36. Expresses confidence that goals will be achieved	0	1	2	3	4
37. Is effective in meeting my job-related needs	0	1	2	3	4
38. Uses methods of leadership that are satisfying.....	0	1	2	3	4
39. Gets me to do more than I expected to do	0	1	2	3	4
40. Is effective in representing me to higher authority	0	1	2	3	4
41. Works with me in a satisfactory way.....	0	1	2	3	4
42. Heightens my desire to succeed	0	1	2	3	4
43. Is effective in meeting organizational requirements	0	1	2	3	4
44. Increases my willingness to try harder	0	1	2	3	4
45. Leads a group that is effective.....	0	1	2	3	4

MLQ Multifactor Leadership Questionnaire Scoring Key (5x) Short

My Name: _____ Date: _____

Organization ID #: _____ Leader ID #: _____

Scoring: The MLQ scale scores are average scores for the items on the scale. The score can be derived by summing the items and dividing by the number of items that make up the scale. All of the leadership style scales have four items, Extra Effort has three items, Effectiveness has four items, and Satisfaction has two items.

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

Idealized Influence (Attributed) total/4 =

Management-by-Exception (Active) total/4 =

Idealized Influence (Behavior) total/4 =

Management-by-Exception (Passive) total/4 =

Inspirational Motivation total/4 =

Laissez-faire Leadership total/4 =

Intellectual Stimulation total/4 =

Extra Effort total/3 =

Individualized Consideration total/4 =

Effectiveness total/4 =

Contingent Reward total/4 =

Satisfaction total/2 =

1.	Contingent Reward	0	1	2	3	4
2.	Intellectual Stimulation	0	1	2	3	4
3.	Management-by-Exception (Passive)	0	1	2	3	4
4.	Management-by-Exception (Active)	0	1	2	3	4
5.	Laissez-faire	0	1	2	3	4
6.	Idealized Influence (Behavior)	0	1	2	3	4
7.	Laissez-faire	0	1	2	3	4
8.	Intellectual Stimulation	0	1	2	3	4
9.	Inspirational Motivation	0	1	2	3	4
10.	Idealized Influence (Attributed)	0	1	2	3	4
11.	Contingent Reward	0	1	2	3	4
12.	Management-by-Exception (Passive)	0	1	2	3	4
13.	Inspirational Motivation	0	1	2	3	4
14.	Idealized Influence (Behavior)	0	1	2	3	4
15.	Individualized Consideration	0	1	2	3	4

Continued =>

	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
	0	1	2	3	4
16.					
17.					
18.					
19.					
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41.					
42.					
43.					
44.					
45.					

Appendix C number 3
Primary analysis of MLQ Scoring Key

Q	Factor	H1	H2	H3	H4	H5	E1	E2	E3	E4	E5	E6	Pre	Re
1	CR	4	4	4	4	4	4	4	2	4	4	4	4	4
2	IS	1	3	3	3	3	3	3	4	3	1	3	2	3
3	MBEP	2	0	0	0	0	0	0	0	3	2	0	1	1
4	MBEA	3	2	2	1	2	3	3	3	1	4	2	4	2
5	LF	0	0	0	1	0	0	0	0	3	0	0	0	1
6	IIB	0	2	4	4	2	2	3	0	4	0	2	3	2
7	LF	1	1	1	0	0	0	0	0	1	2	2	0	1
8	IS	4	4	3	4	4	3	3	4	3	4	4	3	3
9	IM	4	2	4	3	2	3	3	3	2	4	3	3	3
10	IIA	4	4	3	4	4	0	2	0	3	4	4	2	2
11	CR	2	2	4	3	2	4	4	3	2	2	3	3	3
12	MBEP	1	0	2	0	0	0	0	0	1	0	0	0	2
13	IM	4	1	3	4	1	2	2	2	3	4	2	4	3
14	IIB	3	4	3	4	4	3	2	3	3	3	4	2	3
15	IC	3	4	4	4	4	3	2	3	2	3	4	3	3
16	CR	1	4	3	4	4	2	2	3	3	2	4	3	2
17	MBEP	1	4	2	2	4	0	1	0	1	1	2	2	2
18	IIA	3	4	3	4	3	4	3	4	2	4	4	3	3
19	IC	1	3	3	4	3	4	3	3	2	4	4	4	2
20	MBEP	3	3	2	2	2	4	1	3	3	0	2	1	0
21	IIA	3	1	4	3	1	4	3	4	3	3	3	4	4
22	MBEA	2	1	0	0	1	4	3	1	2	0	1	4	3
23	IIB	4	3	4	3	3	4	4	3	4	4	3	4	4
24	MBEA	4	1	3	2	1	4	3	4	2	4	1	3	3
25	IIA	4	4	4	3	4	1	3	0	4	4	4	3	3
26	IM	4	3	4	4	3	2	3	3	3	4	3	4	3
27	MBEA	4	2	0	2	2	2	3	1	1	4	2	2	2
28	LF	0	2	3	2	2	0	0	0	1	0	2	4	1
29	IC	4	3	4	4	3	3	3	4	3	4	3	4	4
30	IS	4	3	3	3	3	3	4	4	3	4	4	3	3
31	IC	3	4	3	4	4	4	3	4	4	4	3	3	3
32	IS	3	3	3	4	3	4	4	3	2	4	3	4	3
33	LF	4	4	4	2	4	0	2	3	1	1	3	0	1
34	IIB	4	4	3	4	4	4	3	3	3	4	4	3	3
35	CR	4	3	3	4	3	3	3	3	3	4	3	3	4
36	IM	4	3	4	3	3	2	3	1	3	4	3	3	3

Appendix C number 3

Secondary analysis of MLQ scoring key

F	H1	H2	H3	H4	H5	E1	E2	E3	E4	E5	E6	E7	RE	T	T
CR	2.75	3.25	3.5	3.75	3.25	3.25	3.25	2.75	3	3	3.5	3.25	3.25	<u>41.75</u> 13	3.25
MBEP	1.75	1.25	1.50	1	1.50	1	0.5	0.75	2	0.75	1	1	1.25	<u>15.25</u> 13	1.17
MBEA	3.25	2.50	1.25	1.25	1.50	3.25	3	2.25	2.50	3	1.5	3.25	2.50	<u>25.25</u> 13	1.94
LF	1.25	1.25	1.25	1.25	1.50	0	0.5	0.75	2.50	0.75	1.75	1.75	1	<u>15.5</u> 13	1.19
IIB	2.75	3.25	3.50	3.75	3.25	3.25	3	2.25	3.50	2.75	3.25	3	3	<u>40.5</u> 13	3.11
IIA	3.5	3.25	3.50	3.50	3	2.25	2.75	2	3	4	3.75	3	3	<u>40.5</u> 13	3.11
IC	2.75	3.50	3.50	4	3.5	3.5	2.75	3.50	3.75	3.75	3	3.50	3	<u>44</u> 13	3.38
IM	4	2.25	3.75	3.50	2.25	2.75	2.75	2.25	2.75	3	2.75	3.50	3	<u>38.5</u> 13	2.96
IS	3	3.25	3	3.50	3.25	3.25	3	3.75	2.75	3.25	3.5	3	3	<u>41.50</u> 13	3.19

Appendix C number 3

**Illustrate the frequency of the numbers averaged, and derived
The total frequency for all participants toward each factor**

F	H1	H2	H3	H4	H5	E1	E2	E3	E4	E5	E6	E7	R	T	T
CR	2.75	3.25	3.5	3.75	3.25	3.25	3.25	2.75	3	3	3.5	3.25	3.25	$\frac{41.75}{13}$	3.21
IS	3	3.25	3	3.50	3.25	3.25	3	3.75	2.75	3.25	3.5	3	3	$\frac{41.50}{13}$	3.19
MBE P	1.75	1.25	1.50	1	1.50	1	0.5	0.75	2	0.75	1	1	1.25	$\frac{15.25}{13}$	1.17
MBE A	3.25	2.50	1.25	1.25	1.50	3.25	3	2.25	2.50	3	1.5	3.25	2.50	$\frac{25.25}{13}$	1.94
LF	1.25	1.25	1.25	1.25	1.50	0	0.5	0.75	2.50	0.75	1.75	1.75	1	$\frac{15.5}{13}$	1.19
IIB	2.75	3.25	3.50	3.75	3.25	3.25	3	2.25	3.50	2.75	3.25	3	3	$\frac{40.5}{13}$	3.11
IIA	3.5	3.25	3.50	3.50	3	2.25	2.75	2	3	4	3.75	3	3	$\frac{40.5}{13}$	3.11
IC	2.75	3.50	3.50	4	3.5	3.5	2.75	3.50	3.75	3.75	3	3.50	3	$\frac{44}{13}$	3.38
IM	4	2.25	3.75	3.50	2.25	2.75	2.75	2.25	2.75	3	2.75	3.50	3	$\frac{38.5}{13}$	2.96

Interview questions

Firstly: Demographic information

Please respond with the following demographic information about yourself and your experience.

1- Sector

2-Instituation

Education Sector.....

.....

Health Sector.....

Libyan Airlines.....

3- Age

4- Qualifications

20-30

Baccalaureate

31-40.....

Masters.....

41- 50.....

PhD.....

51- 60.....

Professional bodies.....

60 +.....

Others.....

Secondly: Matching research questions with interview questions

Part 1 –First research question:

How do Libyan female leaders in senior leadership roles see their experiences and perspectives about leadership?

Interview questions:

Q1- Where did you grow up? Who brought you up?

Q2- What did your parents do?

Q3- What were their views about girls and education?

Q4- Please tell me about your educational background?

Q5- Did you have any leadership experience at school or in higher education?

Q6- Did you have a leadership role within your family, especially with your siblings?

Q7 – Did you attend a state or a private school? What difference has it made to you as a leader?

Q8 – What in your life gives you the strength to be a leader?

Q9- Which people have influenced your career the most?

Q10- What else can you tell me about your leadership experience prior to your current position?

Q11- What position do you expect to hold in five years' time?

Q12- What do you need to do now to get there?

Q13- What obstacles do you expect to have to face?

Q14- Do you think there will be more female leaders in five years?

Q15- What are the suitable field of Libyan women leaders in Libya?

Q16- Do you think that females cannot take the pressure of being a leader? If yes. Why do you think so?

Q17- Do you think females are less motivated than men in their jobs? Why?

Q18- Are you main breadwinner in your family? If yes, what is the influence of this? If no, what is the influence of this?

Q19- Is there any particular experience in your life that affected your decision to become a leader?

Q20- Has your responsibility in the family had an influence on your career?

Q21- Do you think the assumption that women are too emotional to be affective leaders has had an influence on your career?

Q22- How do you manage the various roles that you play, for instance, as a wife, daughter, female leader?

Q23 –Could you illustrate to me how you as leader stimulate your participants?

Part 2- Second research question

How do Libyan female leaders in senior leadership roles believe they apply a particular style of leadership that can be interpreted in the framework of leadership theories in this thesis?

Interview questions:

- Q1 – Could you describe yourself as a leader? And what are the most important qualities for you as leader?
- Q2 - What is your responsibility in the current position in the organisation? And what function and responsibilities do you oversee in your current position?
- Q3- Have you found from your experience that men and women have similar or different qualities as leaders?
- Q4- Have you found from your experience that your organisation type has an influence on your leadership style? Could give me examples of that? Why? How?
- Q5- How have you developed your leadership skills?
- Q6- What do you think is your strongest point as a leader? Why?
- Q7-What job performance skills do you feel least prepared to handle? Why?
- Q8- What job performance skills do you feel most able to handle? Why?
- Q9- How do you know you understand the wishes and needs of your subordinates?
- Q10- Can you think of a problem that you faced before, and tell me about how you solved it?
- Q11- Have you ever had any problems in dealing with males or females of the subordinates, peers, or superiors in your work place as leader? If yes can you give me an example?
- Q12- Do you think that leaders should set goals and let subordinates determines the way to achieve them? If yes, why? Please give me example. If no, why not? Who is making the decision in both cases?

Q13- Do you encourage others to participate in solving problems? If yes what type of style do you use? Please give me an example.

Q14- How do you balance the organisation goals with the needs of the members' staff as a leader? Please give me an example

Part 3- Third research question:

What are the difficulties that Libyan female leaders in senior leadership roles believe, from their experiences, they are facing, when they seek to occupy leadership positions, and after they become leaders?

Interview questions:

Q1-What struggles have you faced as a leader? How have you dealt with them? Please give me an example.

Q2-What is the greatest challenge in your leadership position?

Q3- Could you explain your perspective regarding the employment women in leadership position?

Q4-Could you illustrate to me your perspective about the subordinate's preference of gender leader?

Part 4- Fourth research question:

What are the factors which Libyan female leaders in senior leadership roles believe, from their experiences, impact on them when they seek to reach positions of leadership, and after they become leaders?

Interview questions:

Q1-How do Islamic instructions affect Libyan women occupying positions of leadership? Could you give examples?

Q2- How do Libyan laws influence Libyan women occupying leadership positions? Could you give some examples?

Q3- Does the culture of Libyan society have an influence on Libyan women occupying positions of leadership? If yes, is it negative or positive?

Q4- Could you explain your perspective toward the influence of family, superiors, and peers on Libyan females as leader?

Q5- Are circumstances of leadership in Libya convenient to the social circumstances of Libyan women? Why? Could some examples?

Q6- What factors do Libyan women depend on for reaching position of leadership? Why?

Date: 5/1/2009 Monday, 10.30 am

Location: Health ministry

(R), the researcher

(H1 Fatema) the interviewer

First of all, the interviewer introduced herself, and explained the reason of the interview, where (H1) asked about the research, topic, (H1) welcomed the researcher, and offered coffee or tea to (R), her secretary was with her in the same office.

Social background questions

R- What is your job title?

H1- Smile, the Office Director of Education and Healthful Culturing.

R- What is your qualification?

H1- Bachelor of pharmacy and master's degree in hospitals management.

R- Could you tell me your category age for example between (20-30; 31-40; etc.....)?

H1- Smile, the category of my age "between" (31-40).

R- Could you tell me your social situation?

H1- I am married and I have three children.

Matching research questions with interview questions

First research question: (What influence has education, experience, and social situations had on the efficiency of female leaders in

Libya?

R- Where did you grow up? Who brought you up?

H1- I born in Tripoli, and grew up in it. My father died when I was 10 years old and my mother who grew me.

R- What did your parents do?

H1- My mother worked as supervisor in girls care home

R- What were their views about girls and education?

H1- My mother spend her effort to educate us, she was see in me her dream especially I am the oldest in her Children.

R - Please tells me about your educational background?

H1- I started in primary until the university where I studied pharmacy, and then I finished master's degree in hospitals management. I chose this department because it will support me in my function.

R- Could you tell me about your personal experience in leadership roles?

H1- Mm, In fact I took my first leadership position in 2001, when I was working temporary in a pharmacy, where I became the manager of that pharmacy. Then in 2004 I became the manager of the one of the medical centres, in 2005 I occupied my present position.

R- Are you attended to public or private school? Did you have any leadership experience at school or in higher education?

H1- In fact, when I was study at the school there was a just state school, and I was the president in my class during my studies in the primary and secondary.

R- What in your life gives you the strength to be a leader?

H1- My mother and my responsibility family next to my mother.

R- Did you have a leadership role within your family, especially with your siblings?

H1- Yes, I was responsible to my siblings when my mother goes to her work and I look after to them in everything until now.

R- Which people have influenced your career the most?

H1- As I said, firstly my mother, then the minister of the popularity committee of health and environment sector, indeed I consider him a patron to woman.

R- What else can you tell me about your leadership experience prior to your current position?

H1- The experience when, I was the manager of the one of the medical centres, I was responsible for 250 person and my responsibility include management and finance. I found the consultation and diplomacy are important manner to led individuals.

R - What position do you expect to hold in five years' time?

H1- Honestly, In spite of my desire for a new promotion, but I found myself in my current position, I like to improve this office and leave my stamp on it, and that will need long period.

R- What do you need to do now to get there?

H1- I must confirm that I am worthy and suitable person in my current position.

R- Which obstacles you expect will face you to reach this position?

H1- The culture of Libyan society and its' view for women leaders, which they should no go more their borders.

R- Have you learnt any lessons from your past leadership experience that will help you reaches your goal as a leader? Please give me an example.

H1- Certainly, the most important lesson is the flexibility in handling issues, respect the others ideas and consult them will help to make right decision.

R- What about the example?

H1 - Oh, when I was manager of the medical centre, I used these manners during dealing with the subordinates and the peers, I sucked their anger, I was give them plenty time to her about their problems and desires, sharing them in decisions making.

R- Do you think there will be more female leaders in five years?

H1 - Surely, a woman has started looking forward to the leadership positions and they became braver, because there are women who started before, and these attracted many women.

R- In what field of society do you think that women could hold more responsibility? Why?

H1- In the Education and health sector, because they already have experience in it, and they confirmed their efficiency in these area.

R- What types of responsibilities can women have in the workplace?

H1- Women can have any responsibilities in the workplaces regardless of the administrative level, where they have a good manner in leading others.

R- Do you think that females cannot take the pressure of being a leader? If yes, why do you think so?

H1 - On the contrary, they can withstand the pressure in leadership position, because they have desire to occupy this position. Also women have nature as patient person, where they gained that from their role as mothers. Over all, it can be said that woman when obtain the leading position, she beforehand able to withstand the pressures that faced her in her path to leadership position.

R- Do you think females are less motivated than men in their leadership position? Why?

H1- Never, because woman who reaches the leading position is no doubt she motivated by her nature, and would not have reached, also she seeks to confirm her ability to be leader.

R - Are you the main breadwinner in your family? If yes, what is the influence of this? If no, what is the influence of this?

H1- No, it has never been the main salary, also now it is the just assistant salary, and has had no impact in me to be leader.

R- Is there any particular experience in your life that affected your decision to become a leader?

H1- Oh, yes, when I was ten years old, my mother started work after my father died; I began practice the leader role with my siblings, then at the university stage I obtained work as pharmacist under the training to help her in life cost , from that time I started says my opinion confidently.

R- So, can we say that your salary was important to your family?

H1- Well, No because I was working in the holiday period, but my mother's salary was the main salary.

R- Has your responsibility in the family had an influence on your career?

H1- Yes, positively, likewise in the past my mother and now my husband encourage me.

***The interview stopped, because her husband enters to her office to take her home.

H1- May I ask how many Questions remain?

R- Just two to finish the first part, could we carry on.

H1- Oh, yes.

***She invites her husband to sit and wait a few minutes

R- Do you think the assumption that women are too emotional to be affective leaders has had an influence on your career?

H1- I do not think the women impacting by emotional in her decision make where she has the responsibility of that, and any act like this will be reflecting on her as a leader. Well she is the responsible in the end.

R- How do you manage the various roles that you play, for instance, ' wife, daughter' as female leader?

H1- As a leader person, I always have a big impact in my family whether I am daughter or wife. Often they take my opinion to be the family decision.

R- Sorry If I let you late, Could I meet you tomorrow?

H1- Sorry, tomorrow I have meeting, actually, also after tomorrow I will be busy?

R- Well, Which day I could meet you to finish the interview?

H1- First let me check my diary. Oh yes I will be available in Thursday.

R- Ok, good, 10 am is that will be ok with you?

H1- Yes

R- Thank you for your time, see you Thursday at ten am.

Part (2) of the interview

Second research question: Do female administrative leaders in the Libyan public sector apply the transformational model of leadership and/or the transactional model of leadership?

R- Good morning

H1- Good morning , come in, have seat.

R- Thank you, after a few minutes shall we start?

H1- Yes off course.

Interview questions:

R - How would you describe yourself as a leader?

H1- Mixture from the leadership and diplomacy, I use the consultation that we need in the work.

R - What function and responsibilities do you oversee in your current position?

H1 - I am the supervisor on the following sections:

- Department of edification and healthful culturing; department of information, department of exhibitions. Furthermore, I am responsible about some tasks, are as follow:

-Chairman of the editing of health magazine which publish monthly by the ministry of health, interesting in the activities of health sector for instance opening a new medical centre, and the science medical topics, remedy, health psychological, also interview with distinct individuals in the health sector

-Member of medical mission such as mission medical of pilgrimage Libyan, vaccination campaign, visit campaign in the schools and restaurants.

-Chairman of campaign medical inside Tripoli city to visit families and providing them by health care that they need, even if they foreign(by the way this work volunteer and it after work time, and it will continue also in other cities in Libya).

R- Have you found from your experience that men and women have similar or different qualities as leaders?

H1 - According to my experience, the majority of men leaders use the authoritarian and applying the dictatorial and they are more governing the subordinates. Whereas, the majority of women leaders applying the democratic and they are more flexible when they deal with the subordinates.

R- Have you found from your experience that your organization type has an influence on your leadership style? Could give me examples of that? Why? How?

H1 - No, although I changed my function and the place, but my manner still as before, the manner drawing from the personality and the behaviour, hence the manner not change because the function.

R - How have you developed your leadership skills?

H1 - From through, reading to obtain more knowledge about the leadership, also reading about leader's personalities in Islam, and women leaders in the world, also I attend to the conferences, colloquiums.

R- What are the most important qualities for you as a leader? Why?

H1 - The flexibility, which improve the work and not obstruct the procedures and make transactions flow; diplomacy, creating the respect among the leader and peers and the subordinates; motivation, which main engine to the subordinates; inspiring, create feeling inside the subordinates of their importance and obtaining a new ideas from them that might be excellent, moreover, put the sign of the leader in the job which a good point in his work history.

R- What do you think is your strongest point as a leader? Why?

H1- The ability to control myself and being patient, especially there is a lot of work pressure

R- What job performance skills do you feel least prepared to handle? Why?

H1- More ability to use the technology, where it will help to obtain more information and save time. Also I can add I need more training for the team who work with me, they are like my hands in the work, then any developing for them will impact on my performance

R- What job performance skills do you feel most able to handle? Why?

H1- Develop the ministry in using the technology, because, it is very important and is not expensive.

R - How do you know you understand the wishes and needs of your subordinates?

H1- By building friendships with them, making dialogue with them and listening to their problems, we practice together to finding solutions for it.

R- Do you think female leaders have different ways of dealing with problems from male leaders? If yes, please give an example of that. If not, why?

H1- Yes, For instance if there is the opinion difference among the peers or with the superior, men leaders do not control their reaction as women leaders, and that led to increase the issues complexity that will negatively influence in the work.

R- Can you think of a problem that you faced before, and tell me about how you solved it?

H1- I will tell you this story, when I was manager of medical centre, I have had problem with the director of administrative affairs which have had experience for twenty years (more than me), she wanted my position, and she believe that she has right more than me in this position. She created many problems and exhorted the subordinates and peers. In the beginning I ignored it, and tried to talk to her to persuade her change her behaviour but she continued, then I complain her to the inspection office in the ministry and they investigate, this issue, which took approximately two months and during this period I was deal with her normal where I transfer the transactions to her office. The investigation committee considered her daring her manager, who is me, and they warned her, and then I drop-of my right, from that time she became one of the best workers. In fact, she helped me by her experience.

R- Do you think that leaders should set goals and let subordinates determines the way to achieve them? If yes, why? Please give me example. If not, why? Who is making the decision in both cases?

H1- Leader must setting the goals by himself, and can sharing the subordinates to identify suitable method to obtain it, About decision making leader can also take others idea but leader must remember this decision will remain the responsibility of leader.

R - What leadership skills would you like to improve most?

H1- As I said I lack of technique skills such as using internet and computer perfectly.

R- What type of training do you think will help females to develop their leadership skills?

H1 - Communications management, time management and Meeting management.

R- Have you ever had any problems in dealing with male/female subordinates/ superiors in your workplace as a leader? If yes, can you give me an example?

H1 - No, except that problem with director of administrative affairs

R- Do you think that leaders should provide their subordinates with specific instruction for each step? If yes, could you give me more details? If no, why not? Give me an example of how you work with your subordinates?

H1 - No, not each step, that will make to the subordinates boring from the work , they will hate the work due to routine also this situation make them rely a lot on the leader . In the other hand for a new topic often the subordinates need to lead the leader.

R- Do you encourage others to participate in solving problems? If yes what type of style do you use? Please give me an example.

H1 - Of course, and I interest in investigate the reasons. For example when there is misunderstanding among the subordinates, I meet them together and discussing it, in the end we solve it and each one satisfies.

R -How do you balance the organization goals with the needs of the members' staff as a leader? Please give me an example.

H1 - Oh, actually this is difficult task but I try to create organizational loyalty inside the subordinates, so I did not face problem to make balance.

Part 3- Third research question: What problems have female leaders in Libya encountered in using the model during their

leadership roles?

Interview questions:

R-What struggles has you faced as a leader? How have you dealt with them? Please give me an example.

H1- The difference between the subordinates and their opinions. I identify the causes of each problem then solve it. For example, as I said beforehand, when there is misunderstanding among the subordinates, I meet them together and discussing it, in the end we solve it and each one satisfies.

R- Have you changed your career since you started work? Why?

H1- Yes, commandment from my superiors.

R-What is the greatest challenge in your leadership position?

H1- The competition with the peers when I started my current career, because I was in another place, they don't know me.

R- Do you have any support from administrators? Please give me an example.

H1- Yes, But it is immaterial support

R- For example

H1 - Mm , such as, thanks orally in meeting, thanks letter

R- Do you think male administrators tend to employ more males to occupy leadership positions? If yes, has this practice influenced your career?

H1- Mm, Not, all of them, because some of them really trust her and others they consider more obedient and not discuss their instructions.

R-In your experience have you seen women who are unable to gain promotion to the boardroom? If yes or no. could you tell me more about it?

H1- No, Women leaders are able to promote to be in the meeting room, they are rare in it.

R- Do the employees in your organisation prefer male leaders to female ones? If yes, why do you think so? Has it had an influence on your career? If no, has it had an influence on your career?

H1- Through my personal experience, there are different views in this issue men see to either simple or understanding further. Whereas, the women see the woman leader as source of strength and can understand her well, or feeling jealousy from her other time.

R- Have ever faced any problems caused by lack of support from your subordinates? If yes, has it had an influence on your leadership position?

H1- No never.

Part 4- Fourth research question: Why are there a limited numbers of Libyan female leaders in leadership positions?

Interview questions:

R- How do Islamic instructions affect Libyan women occupying positions of leadership? Could you explain it?

H1- Islam supports the woman to be leader, because Islam considers women equally to the men and there are many women who were leaders in Islam such as Kaddiga daughter Kowield.

R- How do Libyan laws influence Libyan women occupying leadership positions? Could you give some examples?

H1- The Libyan laws and its regulations influence positively in Libyan women, where they give her right to be leader because they consider the half of society, and these women will grow up the a new generation. For example Law number (7) 1989 on the work, Law number (8) 1989 on the right of women to take leadership position, the green Document of Human Rights, law number (20) 1991 Law number (9) 1994 which give Libyan women the right to positions in the legal profession.

R- Is the culture of Libyan society having an influence on Libyan women occupying positions of leadership? If yes, is it negative or positive?

H1- you put your finger in the pain , in spite of the fact that, Libyan society changed so much compare with the past years, the Libyan culture remain the main obstacle for women leaders.

R- Could you explain more please?

H1 - Alright, often women leader the female subordinates or she is the second person who knows everything but, always the man who is in leadership position.

R- What factors prevent Libyan women from reaching senior leadership positions?

H1 - There are many for instance; the leadership circumstances which conflict with Libyan family circumstances, the Libyan culture which form the Libyan society view to the woman which spend the majority of her time in the work, and the lack of administrative skills especially leadership, where there are no centres of leadership training.

R- What encouragement do you think Libyan women get to become leaders from their family, managers and peers? How does this affect Libyan females occupying leadership positions?

H1 - Mm, often, Libyan women get encouragement from the family (especially the parents) they proud of her, where they may be stand against their sons where some of them not like their sisters be leader. The husband often against the woman leader he does not like strong woman, in case he need her salary he at least create the problems such as, delete her that she is delinquent in her role with the family. The managers they trust her and give her tasks which give her the opportunity to get more experience and that will smooth the way to leadership. The peers a few of them encourage her and cooperate with her in the work.

R- Are circumstances of leadership in Libya convenient to the social circumstances of Libyan women? Why? Could you give some examples?

H1 - The practice of leadership inside the office is convenient for Libyan woman, but outside the office is difficult where she will be far of her family, also this situation not accept in Libyan society.

R- What factors do Libyan women depend on for reaching position of leadership? Why?

H1 - High qualification in her field, also a patron from their superior, the relationship and communications has a good impact to reach leadership position quickly, experience.

R- Could you illustrate it more?

H1 - OK, for example if there are two ladies staff in the same place, and they have equal qualification and they are effective, but one of them has relationship (person from her family or her relatives has power) she will occupy the leadership position instead the other one

R- Thank you for your time and thank you for explaining every answer and your patient during the interview

H1 - Not at all, I really respect your work and it's a good chance for me to share in this study, please keep in touch

R- Yes of course

Appendix (D) A summary of the answers for the first research question (Q1-Q7)

How do Libyan female leaders in senior leadership roles see their experiences and perspectives about leadership?

Sub questions:

Q1- Where did you grow up? Who brought you up?

Q2- What did your parents do?

Q3- What were their views about girls and education?

Q4- Please tell me about your educational background?

Q5- Did you have any leadership experience at school or in higher education?

Q6- Did you have a leadership role within your family, especially with your siblings?

Q7 - Did you attend a state or a private school? What difference has it made to you as a leader?

The Ministry of health and environment

<i>M</i>	<i>Pseudonyms Name</i>	<i>Age</i>	<i>Social Situation</i>	<i>E</i>	<i>Q1 -grow up & brought up</i>	<i>Q2-The parents work</i>	<i>Q3- The parents view about girls education</i>	<i>Q4- educational background</i>	<i>Q5—leadership experience at education stage</i>	<i>Q6- leadership role with your family & siblings</i>	<i>Q7- state /a private school & difference to you as a leader</i>
H 1	Fatema	41	Married & 3children	11	Tripoli-my mother	Employee	Encourage her and support	Pharmacy Bachelor & Master's Degree Hospitals Management	I have leader position in my high school	I was responsible person next to my mother and for my siblings.	State school where there was strong competition
H 2	Naema	43	Signal	12	Tripoli-my parents	Employee	Encourage her and support	Law Degr	Nothing at all	No but they listen to my opinion	State school

H3	Keria	38	Married & 2 children	11	Tripoli-my parents	Doorkeeper	Enthusiastic toward it	Medicine Bachelor & Law Degree	Yes I was in student union	Yes I was responsible person to my spellings	State school where there was strong competition
10	Awatef	35	Single	10	Tripoli-my parents	Employee	Encourage it but mum prefer girl married after graduation	Bachelor Degree in Statistic	I was leader in my class	No but my father he respect my idea	State school where there was strong competition
H5	Maab	42	divorce	20	Tripoli-my parents	Employee	Encourage it to much	Computer Bachelor	Nothing at all	I have no position	State school

The Ministry of education

<i>M</i>	<i>Pseudonyms Name</i>	<i>Age</i>	<i>Social Situation</i>	<i>E</i>	<i>Q1-grow up & brought up</i>	<i>Q2-The parents work</i>	<i>Q3- The parents view about girls education</i>	<i>Q4-personal experience in leadership roles</i>	<i>Q5-leadership experience at education stage</i>	<i>Q6- leadership role with your family & siblings</i>	<i>Q7- state or a private school & difference has it made to you as a leader</i>
E1	Somia	49	Married & 1child	23	Tripoli-my parents	employee	Encourage it very much	Master's Degree in Educational management	Yes I was in student union	Yes my father deal with me as the oldest son	State school where there was strong competition
E 2	Safia	39	Widow & 2 children	16	Tripoli-my parents	employee	Encourage it to much	Law Degree	Nothing at all	No but they listen to my opinion	State school
E3	Nsreen	37	Married & 2 child	18	Tripoli-my parents	employee	Encourage it to much	Computer Bachelor	I was leader in my class	No but I was highlighted person in my family	State school where there was strong competition
E4	Mary	46	Single	21	Tripoli-my parents	Business man	Encourage it to much	Master's Degree in social service	Nothing at all	No but they listen to my opinion	State school

E5	Rania	38	Single		Tripoli- my parents	employee	Encourage it to much	Master's Degree in financial	I was always leader in my class	Yes I was responsible person and my idea was often the decision	State school where there was strong competition
E6	Mayra	48	Single	20	Tripoli- my parents	Business man	Encourage it to much	Master's Degree in Educational management	Nothing at all	Yes my father deal with me as the oldest son	State school
E7	Mlak	45	Single	17	Tripoli- my parents	employee	Encourage it to much	Master's Degree in Educational management	Nothing at all	Yes my father deal with me as the oldest son	State school
E8	Researc her	42	Single	15		Business man	Encourage it to much	Master's Degree in Business Administration	I had many position in most of my stage	My opinion was always admired from my family and they ask me the advice	State school where there was strong competition

Appendix (D) a summary of the answers for the first research question (Q8-Q13)

How do Libyan female leaders in senior leadership roles see their experiences and perspectives about leadership?

Q8 – What in your life gives you the strength to be a leader?

Q9- Which people have influenced your career the most?

Q10- What else can you tell me about your leadership experience prior to your current position?

Q11- What position do you expect to hold in five years' time?

Q12- What do you need to do now to get there?

Q13- What obstacles do you expect to have to face?

The ministry of health and environment

<i>N</i>	<i>Name</i>	<i>Childhood</i>	<i>Q8- Which given the participants strength in the childhood to be a leader</i>	<i>Q9-People who has influence in the participants career</i>	<i>Q10 leadership experience from prior leadership</i>	<i>Q11-Expected position after 5 years</i>	<i>Q12- Needs to get this position</i>	<i>Q13- obstacle to reach this position</i>
H 1	Fatema	Non-traditional childhood with her single mother & 7 siblings	My father died when I was ten years old, and my mother fond herself having to work, so I took my mother position toward my 7 siblings, at the university stage I start work to help my mother in the responsibility next to my family	Firstly the leader Muammer ALGaddafi The minister of popularity committee of health and environment sector	The flexibility in handling the issue and use the diplomacy respect others idea Consultation will help in right decision making	Like my position but in the level of all Libya not just in Tripoli	I need more support and improve my skills	The culture of Libyan society which see women must be stay in her borders
H 2	Naema	Traditional childhood with her parents	The role of the oldest son that put me in it	Firstly the leader Muammer ALGaddafi who created and modify many Libyan Laws in order to support woman. And my previous director of the legal office I consider him as a role model	Building a good relationship with the others and listen and respect them	I will marry soon and my fiancée put condition to give up my work	Develop my ability	The viewpoint of Libyan men which see the right place for woman at home
H3	Keria	Non-traditional childhood with her disable parents	My parents had disabilities; we were 10 children, the severity of my father leader. my crippled for ten years	Firstly the leader Muammer ALGaddafi who advocating of woman. And The minister of popularity committee of the health	Observation of the transactions and review the subordinates to insure its correct	I look forward to be manager of legal office	More support from people who are responsible	Objection some colleagues especially the men
H4	Awatef	Traditional childhood with her parents	The principle which my father created in me	Firstly the leader Muammer ALGaddafi who pave the way of Libyan women to be leader. And the legal counsel of the statistic vital office, who illustrated to me	Respecting the others & cooperation which make them as active factor to my work because there is	The office manager of the information in the level of whole Tripoli	Increase my ability and more knowledge with respect to programs in	Financial support and the care from the senior leaders

				the importance of my work	strong linkage between our works		statistic vital	
H5	Maab	Traditional childhood with her parents	The way that my parents brought up me	Undoubted the leader Muammer AlGaddfi. And my superior who encourage me and trust me	Make sure the decision is right because the leader still the person who is responsible	I wish to be manager of Administration	More support from the responsible individuals	Objection some colleagues especially the men

The Ministry of health and environment

N	Name	Childhood	Q8- Which given the participants strength in the childhood to be a leader	Q9-Patron who has influence in the participants career	Q10 & Q 14 -Leadership experience from prior leadership	Q11-Expected position after 5 years	Q12-Needs to get this position	Q13- obstacle to reach this position
E 1	Somia	Traditional childhood with her parents	The way that my parents brought up me	Certainly the leader Muammer AlGaddfi The general head of Education Municipality in Tripoli who selected me to held leadership position	Tolerate work stress and create the new idea Consultation with individuals who have experience specially the superior and prior leaders	I look forward any high position	More efforts to obtain excellent report which measure for promotion	Objection from my peers because I am woman
E 2	Safia	Traditional childhood with her parents	The principle which my father created in me & Encouragement my family and the illness of my husband	the leader Muammer AlGaddfi who shift the woman position in Libyan society My supervisor in masters degree stage	Understanding the topic to obtain the true and dealing the others by a good method will help to gather information that important to the work	I desire to transfer into the university as a lecture which more suitable to my circumstance	More support from the responsible individuals	Objection from my superior because there is no alternative

E3	Nsreen	Traditional childhood with her parents	The principle which my family created inside me	Off course the leader Muammer AlGaddfi who support woman My managers and some of my friends who have a high position and responsibility	Challenge the difficulties and the ability to toleration, mastery, loyalty, honesty and chose the leadership manner according to the attitude	I look forward to the highest function in the Administration of Employees affairs	More support from the responsible individuals & more training which provide me more qualifications	Objection from my peers because I am woman and My family circumstances
E4	Mary	Traditional childhood with her parents	The way that my parents brought up me	In fact the first patron is the leader Muammer AlGaddfi. My managers who encourage me and trust me.	The needs to have many skills such as building a good relationship with others and be a good listener and consult the individuals who have experience.	I look forward higher position than my position	More training to obtain sufficient skills which the important factor to be leader	Objection from my peers because I am woman
E5	Rania	Traditional childhood with her parents	The way of my father brought me up as human has rights regards my gender	The Libyan leader AlGaddfi who change the state of women. My managers and some friends who have a high position	Challenge the difficulties and be responsible leader And Observation of the transactions and review the subordinates to insure its correct	I look forward to financial consultant	More support from the responsible individuals & More skills and knowledge	Objection from my peers because I am woman
E6	Mayra	Traditional childhood with her parents	The principle which my family created inside me	The Libyan leader AlGaddfi who create the revolution in woman Life and change the state of women. My managers who encourage me and trust me	Understand the subordinates circumstance	I have no desire to obtain other position	More support from the responsible individuals & training	Objection from my peers because I am woman

E7	Traditional childhood with her parents	The principle which my family created inside me	The Libyan leader AlGaddafi highlighted the important of woman role. And some friends who have a high position	Tolerate the hard work	I look forward to obtain manager of Administration	More support from the responsible individuals & more training Especially with respect to leadership	Objection from my peers because I am woman
E8	Non-traditional childhood with her grand mother	The principle which created inside me as person should be have looking forward to be in the high position	The Libyan leader AlGaddafi who support Libyan woman to occupy high position where he was the reason to change many laws in order to support woman. My managers and some friends who have a high position in another organisations	Challenge the difficulties, choose the right leadership style	I look forward to be responsible in the ministry of woman affairs	More support from the responsible individuals	Support from patron

Appendix (D) a summary of the answers for the first research question (Q14-Q18)

How do Libyan female leaders in senior leadership roles see their experiences and perspectives about leadership?

Q14- Do you think there will be more female leaders in five years?

Q15- What are the suitable field of Libyan women leaders in Libya?

Q16- Do you think that females cannot take the pressure of being a leader? If yes. Why do you think so?

Q17- Do you think females are less motivated than men in their jobs? Why?

Q18- Are you main breadwinner in your family? If yes, what is the influence of this? If no, what is the influence of this?

Name N	Q14- Expectation of Libyan women position in 5 the future	Q15- Suitable field for Libyan women leaders	Q16-Women ability of tolerate leadership pressure	Q17- females are less motivated than men in their jobs	Q18-The impact of the role of main bread winner on Libyan women leaders
Fate ma H 1	They became more brave for looking forward leadership position	Health and Education	Women's mothers role provide her the ability to tolerate leadership pressure	There is no doubt that women motivated by her nature if no how they obtained their current positions.	No I am assistant salary, it has no impact on me to be leader
Naem s H2	<i>Despite of new generation more brave they lack of principle such as honesty, mastery</i>	Health, Education, & Social serves	<i>Libyan women leaders already faced strong pressures and overcame it where they became leaders</i>	Both of them motivated but women seeking to confirm her ability as leader	I am just assistant salary, it has no impact on me to be leader
Keria H3	Due to more encouragement they will occupy more high position in many fields , but I wonder if they will continue	Health	Both of them motivated but women seeking to confirm her ability as leader.	Both of them motivated but women seeking to confirm her ability as leader.	Yes, But my position do not have impact on my salary where the salary of leader do not impact
Awate f H4	They will be in all works but it will be difficult to be in the senior position and even they obtain it it will be difficult to continue	Social serves	Both of them motivated but women seeking to confirm her ability as leader.	Both of them motivated but women seeking to confirm her ability as leader.	It's just assistant salary
Maab H5	They have efficiency in many areas which will help them to occupy more position than now	Education	Both of them motivated but women seeking to confirm her ability as leader.	Both of them motivated but women seeking to confirm her ability as leader.	It's just assistant salary

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Name N	Q14- Expectation of Libyan women position in 5 the future	Q15-Suitable field for Libyan women leaders	Q16-Women ability of tolerate leadership pressure	Q17-females are less motivated than men in their jobs	Q18-The impact of the role of main bread winner on Libyan women leaders
Somia E1	Libyan women aspire to more the majority of them simulate the current women leaders	Education	Women's mothers role provide her the ability to tolerate leadership pressure	Women more motivated than men and they are often created a new opinion.	It was main salary before my marriage, and assistant salary after it However, it has no impact on me to be leader
Safia E2	Increasing the qualification of women because increase their educated , this will support them in reach leadership position	Education	A few women have ability to tolerate the pressure yet it has an impact in their social life	A few women more motivated because their family responsibilities.	Yes I am bread winner, but there is no financial advantages for me as leader
Nsreen E3	Despite of the modification for many Libyan laws which support Libyan women but many responsible people will be obstacles which put women in the managerial position	Health ,Education, & Social serves	The ability of Libyan women to tolerate the pressure influence on their responsibility toward their family and their social life	Women more motivated than men they are often created a new opinions and inspire the others.	It's just assistant salary
Mary E4	Increasing Libyan women qualification because the increasing of their educated which support them in reach leadership position	Education	Woman personalities enable her to deal in good way with the to tolerate the pressure	Women more motivated than men they are often created a new opinions and inspire the others.	It's just assistant salary
Rania E5	Increasing the ratio of women because educated will help them in obtain leadership position	Education	Woman personalities enable her to deal in good way with the to tolerate the pressure	Women more motivated than men where they seek to confirm their ability as leader	It's just assistant salary
Mayra E6	Even though number of women increased in the workforce and many of them obtain leadership	Education	Some women have the ability to tolerate leadership pressure, whereas others give up quickly	Women more motivated than men and they are often	It's just assistant salary

	position I am not sure they will obtain the top leadership position. Libyan culture will set them in the second row of leadership			created a new opinion.	
Mlak E7	Despite of difficult circumstances of Libyan woman leader there are many advantages and this encourage many women to look forward leadership position	Education	Some women have the ability to tolerate leadership pressure, whereas others give up quickly	Women more motivated than men and they are often created a new opinion.	It's just assistant salary
Researc her E8	More women will occupy leadership position yet not the top of it. Even they obtain it the difficult is in the continues	Education	Woman ability to tolerate leadership pressure often on account of her personal life and her health where many woman victim of their leadership successful	Women more motivated than men, in order to ensure their abilities as leader.	It's just assistant salary

Appendix (D) a summary of the answers for the first research question (Q19-Q23)

How do Libyan female leaders in senior leadership roles see their experiences and perspectives about leadership?

- Q19- Is there any particular experience in your life that affected your decision to become a leader?
- Q20- Has your responsibility in the family had an influence on your career?
- Q21- Do you think the assumption that women are too emotional to be affective leaders has had an influence on your career?
- Q22- How do you manage the various roles that you play, for instance, as a wife, daughter, female leader?
- Q23 –Could you illustrate to me how you as leader stimulate your participants?

Name	Q19- particular experience to became leader	Q20 - the family responsibility on participant career	Q21 - Impact emotional	Q22- Manage several role (many tasks)	Q23- Stimulation of participants leaders for their subordinates
Fatema H 1	Death of my father which forced my mother and me to work	Always I do my role good and I have a big impact in my family and often they take my opinion as decision.	No because she is the person who has responsibility and impact her emotion will impact in her position	I always have influence on my family, my ability to do many tasks because I based on team work and cooperation, and the support of people who around me	Despite they are prefer financial rewards but it is difficult to give them it however I try my all efforts to stimulate them by what they ,impact and like
Naema H 2	No just my desire to be leader	I do my roles very well as daughter and leader, but I am not sure about the future with my husband.	It will be very difficult to let her emotions impact on her practice as a leader	So far no difficulties but I am sure the future I will face many problems	I face many difficulties to guarantee financial rewards even I obtain it always less than what I had suggest to the superior
Keria H3	My father disability and the inhumanity of his headmaster . also my disability to walk for 10 years due to doctors mistake	Before my marriage was good, but after it I met many problems from my husband where he think I practice leadership role at home and he does not like it.	She could not be emotional person because it will impact her emotion will impact in her position negatively	I was several roles effectively but after the marriage I face many problems from my husband I think my family life is at risk	Despite they are prefer financial rewards but sometimes I suggest some rewards but I could not obtain it.
Awatef H4	No just my desire to be leader	At home I am just daughter and the leadership is the right of my brothers.	Her emotional will impact in her position positively such as she is good listener	I could not use my leader personality as leader where my brothers have the authority more than me	I give part of my rewards such as phone card, petrol card
Maab H5	No just my desire to be leader	My personal as leader was one of the reasons of my divorce	Her emotional will impact in her position positively	It was very difficult before after the divorce I became able to manage it but I suffer from the viewpoints toward me after it	I use the moral rewards which I can give to the subordinates , thanks letter

Name	Q19- particular experience to became leader	Q20 the family responsibility on participant career	Q21 - Impact emotional	Q22- Manage several role	Q23- Stimulation of participants leaders for their subordinates
Somia E 1	No just my desire to be leader	Before there was no problem, after marriage my husband does not like me as leader, thereby I inspire him the idea and I push him to make decision which I want. it can be said I am indirect leader at home in order to avoid the problems.	It is difficult to be emotional person because it will impact her emotion will impact in her position negatively	I could practice leadership with my husband , but with my parents family I use my leadership personality	I try guarantee the financial rewards for the subordinates before they start any extra work
Safia E 2	The illness of my husband before he died	With my parents there was no problem but with my husband there was problems due to the intervention from his family and individuals who around us, they created many problems	She could not be emotional person because it will impact her emotion will impact in her position negatively	Before my marriage I did my roles very well after it I met many problems. Then after my husband died I became the leader at work and home as well.	I use the moral rewards which I can give to the subordinates , thanks letter
Nsreen E3	Some attitudes in my life	With my husband there is many problems	The emotional will make her more faire and thinking about others	In my work I use team work where each individual believe he or she is important person , but with my husband I practice leadership indirectly	I use the moral rewards which I can give to the subordinates , thanks letter
Mary E4	My fathers died	I do my roles very well where my father was important support but now I spent more effort to manage my responsibility toward my family in fact it is in account of my health.	I know the range of my responsibility which limit the impact of my emotions	I do not have any problems my parents support me	I use the moral rewards which I can give to the subordinates , thanks letter
Rania	No just my desire to	I do my roles very well and	She could not impact by her	I do not have any problems	I use the moral rewards which I

E5	be leader	my parents encourage me, but when I was in the bank I take my brother sometimes with me when I have extra work in the evening .	emotion because that will impact in her position negatively	my parents support me	can give to the subordinates, thanks letter
Mayra E6	No just my desire to be leader	I do my roles very well and my family encourage	The emotional will provide her the patience and respect the others.	I do not have any problems my parents support me. However I did not overstep my parent's authority.	I use the moral rewards which I can give to the subordinates, thanks letter
Mlak E7	No just my desire to be leader	I do my roles very well and my family encourage	The emotional will provide her the patience and respect the others	I do not have any problems my parents support me	I use the moral rewards which I can give to the subordinates, thanks letter
Researcher E8	No just my desire to be leader	I do my roles very well and my family encourages me in fact they are the help factor for me.	Women emotion can be impact negatively in her position negatively Also it can be impact positively as a good leader	I do not have any problems my parents support me	I face many difficulties to guarantee financial rewards even I obtain it always less than what I had suggest to the superior. But with respect to my private work I use both,

Appendix D summary of the answers for the second research question (Q1-5)

How do Libyan female leaders in senior leadership roles believe they apply a particular style of leadership?

How can this be interpreted in the framework of leadership theories in this thesis?

Q1 – Could you describe yourself as a leader? And what are the most important qualities for you as leader?

Q2 - What is your responsibility in the current position in the organisation? And what function and responsibilities do you oversee in your current position?

Q3- Have you found from your experience that men and women have similar or different qualities as leaders?

Q4- Have you found from your experience that your organisation type has an influence on your leadership style? Could give me examples of that? Why? How?

Q5- How have you developed your leadership skills?

The Ministry of health and environment

<i>M</i>	<i>Pseudonyms Name</i>	Q1- Describe yourself as a leader	Q2- Describe yourself as a leader	Q3- men and women have similar or different qualities as leaders	Q4-Organisation type has an influence on your leadership style	Q5- How have you developed your leadership skills?
H 1	Fatema	Mixture of diplomacy and consultation	Beside my regular tasks I am chair man of monthly magazine. Member in some mission	Men more dictatorial where as women democratic	No I use same style because it drawing from my personality	Reading can help me to obtain knowledge especially about leadership in Islam and world and attending conferences
H 2	Naema	Flexibility and Strength, and give sufficient attention to details such as take care for mail post	Beside my regular tasks I am lecture in the training programs in law	There is a misconception where using dictatorial leadership does not mean the strength	It has significant impact, according to the people who I deal with I will choose my style	Reading about law which provide me with the update in law and legislation
H 3		Flexibility and being fair in using authority, ability to tell the truth	It consist inside my work inside the office in every day work such as answer the post, meeting	Women using democratic style is stronger point which distinguishes them from masculine style	There are many elements in the organisation such as the work nature, the level of the peers and subordinates	Reading can help me to obtain knowledge especially about leadership in Islam and world and attending conferences
H 3	S- bokress Awatef	Democracy which involved flexibility. And give sufficient attention to the details	It consist inside my work inside the office in every day work such as answer the post, meeting	The individuals prefer democracy which denotes respect for individuals' consideration. It will impact on others more than using the authority	The nature of the work and the size of the organisation have an important impact on the selection of the leadership	Reading, internet access, and training programs
H 5	Maab	The respect to get the respect from others	It consist inside my work inside the office in every day work such as answer the post, meeting	Using democracy is the main key of the women leadership	Yes it has impact and the individuals who I deal with	Reading is depends on ourselves as leaders and attending conferences

The Ministry of education

<i>M</i>	<i>Pseudo noms Name</i>	Q1- Describe yourself as a leader	Q2- The current position in the ministry	Q3- men and women have similar or different qualities as leaders	Q4-Organization type has an influence on your leadership style & example	Q5- How have you developed your leadership skills?
E 1	Somia	Democratic which ensure humility and respect which can overcome the obstacles	Beside my regular tasks I am member of training committees in the education sector	I do not see any difference between them and their style will depend on the attitudes	Even though I worked in more than one work I always used same leadership style	The training programs
E 2	Safia H-	I prefer democracy but I have to make decision alone	Beside my regular tasks I am member of many committees in the education sector	Men leader use authoritarian, where women leaders use democratic they are flexible	The nature of the work and the size of the organisation have an important impact on the selection of the leadership	Reading can help me to obtain knowledge especially about leadership in Islam and world and attending conferences
E 3	Nsreen	Mixture of flexibility and consultation and encouragement	It consist inside my work inside the office in every day work such as answer the post	I found many women and men who are dictators and also the opposite true	Yes it has impact and the individuals who I deal with	The training programs
E 4	Mary	I use many style according to the circumstances such as the abilities of the subordinates	It consist inside my work inside the office in every day work such as answer the post	There are many factors which impact on the leader and does not matter whether women or men	I work in the same place and with same individuals	Reading can enable me to have good ideas about the new development in my field and attending conferences, listening to other stories of other leaders especially female
E 5	Rania	Mixture of flexibility and consultation and encouragement	I had many tasks which requires visit the other branches	Women more wisdom where they respect others more than using authority	When I was working in the bank I give instructions where any delay in work can create many problems. When I work in the university I was more flexible because the individuals have more qualifications	Reading can help me to obtain knowledge especially about leadership in Islam and world and attending conferences

E 6	Mayra	Good relationship with others through democracy help to overcome obstacles	It consist inside my work inside the office in every day work such as answer the post, meeting	I would say that democracy is the request of many individuals in all issues	I use the same style in different organisation because I am a leader in the same level	Reading can help me to obtain knowledge especially about leadership in Islam and world and even though I have desire to attending conferences it is not available especially if it is abroad due to the cost and family circumstance
E 7	Mlak	Democracy which based on the consultation	It consist inside my work inside the office in every day work such as answer the post, meeting	There are many factors which impact on the leader and does not matter whether women or men	The nature of the work and the size of the organisation have an important impact on the selection of the leadership	The training programs
E 8	Resear cher	Mixture of democracy and autocratic leadership	I had many tasks which requires visit the other cities	The nature of woman has an influence on her style, she is more democratic than man who uses authority I thinks this point which distinguishes her style	It has strong impact in the university and Libyan airways I was more democratic in my private school I used dictatorial.	Attendance at conference, reading, watching documentary programs, training programs and discussion

Appendix D summary of the answers for the second research question (Q6-11)

How do Libyan female leaders in senior leadership roles believe they apply a particular style of leadership?

How can this be interpreted in the framework of leadership theories in this thesis?

Interview questions:

Q6- What do you think is your strongest point as a leader? Why?

Q7- What job performance skills do you feel least prepared to handle? Why?

Q8- What job performance skills do you feel most able to handle? Why?

Q9- How do you know you understand the wishes and needs of your subordinates?

Q10- Can you think of a problem that you faced before, and tell me about how you solved it?

Q11- Have you ever had any problems in dealing with males or females of the subordinates, peers, or superiors in your work place as leader? If yes can you give me an example?

The Ministry of health and environment

<i>M</i>	<i>Pseudonyms Name</i>	Q6- the think of your strongest point as a leader? Why?	Q7- job performance skills which least prepared to handle	Q8- What job performance skills do you feel most able to handle? Why?	Q9- the way to know of understand the whishes and needs of the subordinates	Example of Q10- problem and its solved? Q11- any problems in dealing with males or females of the subordinates, peers, or superiors?
H 1	Fatima	The ability to control myself and be patient in difficult times	Using the technology perfectly which can help us to save time and effort	Lack of technique which can ensure a good communications	Through the relationship and exchange dialogue during work hours. It help to know problems and we resolve it	When I was manager of the medical center I faced problem with director of administration affairs. she wanted my position I complained her to the inspection office however latter she became one of the best workers
H 2	- Naema	The ability to explain and correct mistakes to others without putting them in embarrassing situations	Lack of a good team, with a good team will make the performance e more easily	Lack of communications which obstacle to obtain the information quickly inside and outside the work	Good relationship make us close and we share feeling and they tell me their problems and need	When I was manager of the employees affairs administration I found the staff had neither respect nor obligations for work time. Most of them change just one she refused it because she has strong relationship (Wasta) with some superior where some of them advise me to avoid to confront her I insisted then she change short period her behaviour then based on her relationship she moved
H 3	Keria	The ability to tolerate the pressure of work which stimulate subordinates and	Lack of a good team where successful training will develop them	Lack of communications which create Lack of information and	If I note anything in their behaviour I ask them, I make a meeting to listen to them to know and	When I was a head of the committee of pharmacies surveillance, I discover many infractions in one of the pharmacies I closed surprisingly I stopped from the work

		help them and they consider the leader as a role model	Lack of English language which important in sign contracts	make the work slowly	understand their problems and try to help them to reach their desire	because the owner of the pharmacy has high position and has (Wasta) after some months they return me to the work in other department
10	Awate f	The confidence which can enable to challenge and created the new idea which enables to overcome the obstacles	Lack of English language important for international reports	Lack of communications which big problem for preparing reports	I use formal meeting to listen to them as group or individually	I asked the subordinates to enter report information from other manager. I based on them and I did not review their work. I found a serious mistake I blamed the manager he confirm there is no mistake in his report then I found the mistake was from one of the subordinates I sent a letter to the manager to apology and I wandered the staff
H 5	Maab	The ability in deal with my superior because they give oral instructions which against the law	The successful still needs support by a good team	We need a good network to help in the process of decision making	Informal meeting, exchange conversation	In the meeting with the minister he asked about information and the other leaders had no idea when I told him what he had asked, he thanked me, whereas my peers of men did not like it, and commented (that's what women do when they are looking for more promotion

The Ministry of education

M	Pseudonyms Name	Q6- What do you think is your strongest point as a leader? Why?	Q7-What job performance skills do you feel least prepared to handle? Why?	Q8- What job performance skills do you feel most able to handle? Why?	Q9- How do you know you understand the wishes and needs of your subordinates?	Q10- Do you think female leaders have different ways of dealing with problems from male leaders? If yes, please give an example of that. If no, why not?
E 1	Somia	The ability to deal with others, leading the others to accomplish the goals	Lack of English language	Need of training programs of leadership	I deal with them in a friendly way where using democratic style help to gain them	When I was manager of the girls college some of local people who are responsible offered me project which take some of its garden for building shops when I refused they complained that I stealing the income of the collage in the investigation they did not found anything against me

E 2	Safia	The ability in deal with my superior because they give oral instructions which against the law	Writing of the defense a managerial judiciary	Need of training programs of writing of defense in managerial judiciary	Discussion and our relationship it's a good way to understand them	Group of cleaners complained to me because they did not obtain their salary for 6 months. I tried all the ways until they took their salaries
E 3	Nsreen	The ability to choose the suitable leadership style	Lack of English language	We need a good network to help in the process of decision making	Discussion and our relationship it's a good way to understand them	When I started my current position one of staff did not like it. where he was neglected my instruction and used my office and always comment that he has right to occupy this position. I was deal with him normally then he change his behavior
E 4	Mary	The relationship has a strong impact on the work and the strong point is say no to them when they ask to do procedure against the law	Lack of a good team	Need for more facilities such as modern	Discussion and our relationship it's a good way to understand them	When my superior promoted me the other colleagues objected because I am woman and I was new compared to them. I was did the work in order to avoid any delays , but when I found that not help I change my leadership style where I give strict instruction to organize the work
5	Rania	The relationship has a strong impact on the work and the strong point is say no to them when they ask to do procedure against the law	Using human resource management	Need for more facilities which help to solve transpiration problems	Discussion and our relationship it's a good way to understand them	When I was manager in bank one of my responsibilities was some procedures with Central Libyan Bank. One of the staff did not finish the work on time, which create problem to the bank I went to the C L B and I discussed with them until I solved the .problem Other problem was about the bank insignnia, where it was very complicated I suggest idea to change it, but some peers who were men refused it but I changed it because I give logical reason for my idea
E 6	Mayra	The relationship has a strong impact on the work and the strong point is say no	Lack of a good team	Need for more facilities such as modern internet	Discussion and our relationship it's a good way to understand them	When my manager give me any task which allow me to obtain any rewards I faced many complaints from male peers, although they were not working as much as me

E 7	Mlak	to them when they ask to do procedure against the law The relationship has a strong impact on the work and the strong point is say no to them when they ask to do procedure against the law	Lack of a good team	Need for more facilities which are more modern	Discussion and our relationship it's a good way to understand them	The important problem is men leaders in the boardroom for example if the meeting was nearing to the end and woman leader was talking they would not hesitate too look at the time
E 8	Resear cher	The ability to work hard and being more hours and be more accurate in reports	Using all the management resource such as human time	Modern technical such as internet which help to obtain the information	Discussion and our relationship it's a good way to understand them	When I was a head department at university during I surveyed the lectures files I found there is no document such as the certificate I called all to meeting and I discuss with them many issues including the documents. two of male lecture did not come to the meeting and they are same lecture who have no certificate in their functional file I tried to meet them and contact them but they did not care, I discuss it with other lecture where I discovered this two lecture do not have the right qualification I submit report to the dean who made decision to fired these two lectures

Appendix D a summary of the answers for the the second research question (Q12-14)

How do Libyan female leaders in senior leadership roles believe they apply a particular style of leadership?

How can this be interpreted in the framework of leadership theories in this thesis?

Interview questions:

Q12- Do you think that leaders should set goals and let subordinates determines the way to achieve them? If yes, why? Please give me example. If no, why not? Who is making the decision in both cases?

Q13- Do you encourage others to participate in solving problems? If yes what type of style do you use? Please give me an example.

Q14- How do you balance the organisation goals with the needs of the members' staff as a leader? Please give me an example.

The Ministry of health and environment

<i>M</i>	<i>Pseudonym Name</i>	Q12- Do you think that leaders should set goals and let subordinates determines the way to achieve them?	Q13- Do you encourage others to participate in solving problems? Please give me an example?	Q14- How do you balance the organisation goals with the needs of the members' staff?
H 1	Fatema	I prefer share with the subordinates the determine the work method where they be more enthusiastic but I keep an eye on them in the work to correct any mistake in the right time	I arrange meeting and discuss with them and we try together to find the solution	During the conversation in work time I creating the loyalty inside the subordinates and strong connection between their needs and the organisation goals, such as they work hard they will obtain rewards and promotion
H 2	Naema	Leader should determine the work methods because often they have lack of ability, using unsuitable method could lead to failure.	I explain the difficulties in a simply way and encourage them to be confident and do tasks	Based on the law to create the balance
H 3	Keria	Leader should illustrate the work methods and following up the subordinates to solve any problems they might appear in the correct time	Even though I try to encourage the subordinates I am the person who finds the solution	During the conversation in work time I creating the loyalty inside the subordinates and strong connection between their needs

					and the organisation goals, such as they work hard they will obtain rewards and promotion
10	Awatef	It is important to the subordinates the opportunity to say their idea, yet the leader follow up them especially whith the new issues	I give the subordinates the opportunity to share decision making which I consider as type of training		During the conversation in work time I creating the loyalty inside the subordinates and strong connection between their needs and the organisation goals, such as they work hard they will obtain rewards and promotion
H 5	Maab	Duet to most of the subordinates have insufficient ability which can make leader really rely on them, thereby the leader should follow up the steps of the work	Giving the opportunity to the subordinates to saying their opinion and taking it into the account in the process of decision making will create inside them the feel of the importance		During the conversation in work time I creating the loyalty inside the subordinates and strong connection between their needs and the organisation goals, such as they work hard they will obtain rewards and promotion

The Ministry of education

<i>Pseudonym Name</i>	Q12- Do you think that leaders should set goals and let subordinates determines the way to achieve them?	Q13- Do you encourage others to participate in solving problems? Please give me an example?	Q14- How do you balance the organisation goals with the needs of the members' staff?
Somia	The leader should help the subordinates to identify work method and keep an eye on them to be ready to intervene to correct the mistakes in the right time	I meet the subordinates in formal and informal meeting to discuss and find solution for any problems together	During the conversation in work time I creating the loyalty inside the subordinates and strong connection between their needs and the organisation goals, such as they work hard they will obtain rewards and promotion
Safia	Leader should follow up the subordinates during their implement to the work and evaluate the procedures and correct any mistakes in the suitable time	I encourage them trough writing the reports and letters to ensure I trust them as well as I try my best to obtain rewards	Based on the law to create the balance
Nsreen	The delegation depends on the ability of the individuals but I	When the subordinates do particular job of work I motivate them as much as I can	During the conversation in work time I creating the loyalty inside the subordinates

				and strong connection between their needs and the organisation goals, such as they work hard they will obtain rewards and promotion
Mary	to the work and evaluate the procedures and correct any mistakes in the suitable time	Considering the subordinates as partner in discussion to solve problems as a good practice to create feeling of their importance in the work		During the conversation in work time I creating the loyalty inside the subordinates and strong connection between their needs and the organisation goals, such as they work hard they will obtain rewards and promotion
Rania	It should done by leader where any mistakes will negatively impact on the leader position especially women leader	When the subordinates suggest any idea which help to solve problems I use the financial rewards which have more impact on the majority of them		During the conversation in work time I creating the loyalty inside the subordinates and strong connection between their needs and the organisation goals, such as they work hard they will obtain rewards and promotion
Mayra	The leader should motivate the subordinates by give them the opportunity to share the responsibility	I take some subordinates with me on school visits and I give them the opportunity to solve any problem in the same time I keep an eye if they make any mistake I discuss it individually		During the conversation in work time I creating the loyalty inside the subordinates and strong connection between their needs and the organisation goals, such as they work hard they will obtain rewards and promotion
Mlak	Leader should share this process with the subordinates, it will make the latter more enthusiastic to do it	The meeting is a good way to obtain other opinion and I encourage those who have lack of confidence		During the conversation in work time I creating the loyalty inside the subordinates and strong connection between their needs and the organisation goals, such as they work hard they will obtain rewards and promotion
Researcher	Leader should delegate some tasks to the subordinates which help to prepare the individuals to advance in the managerial ladder, leader can keep an eye on them to intervene to correct any mistakes	I studies the subordinates to know the important things which have an impact on them then I use it to encourage them		During the conversation in work time I creating the loyalty inside the subordinates and strong connection between their needs and the organisation goals, such as they work hard they will obtain rewards and promotion

Appendix (D) a summary of the answers for the third research questions

What are the difficulties that Libyan female leaders in senior leadership roles believe, from their experiences, they are facing, when they seek to occupy leadership positions, and after they become leaders?

Q1-What struggles have you faced as a leader? How have you dealt with them? Please give me an example.

Q2-What is the greatest challenge in your leadership position?

Q3- Could you explain your perspective regarding the employment women in leadership position?

Q4-Could you illustrate to me your perspective about the subordinate's preference of gender leader?

The education ministry

N	Pseudonyms	Q1- What struggles has you faced as a leader? How have you dealt with them? Please give me an example.	Q2- greatest challenge in your leadership position	Q3-Could you explain your perspective regarding the employment women in leadership position?	Q4-Could you illustrate to me your perspective about the subordinate's preference of gender leader?
H1	Fatema	The family circumstances where Libyan woman have many duties in the family and society	The existence in leadership position and retaining it is the greatest challenge due to Libyan culture	The male administrators do not want a woman to have any role in their playing field, most of them are doubted woman ability as leader. even though there are some who trust her as leader they are not trusting her continuation when she marry	The majority of male and some subordinates refuse to work under women leader. There are other who believe that woman a good leader more listener and understanding , also there are a few men who see woman leader as easy leader working under her has more freedom Women subordinates some appreciate and see woman leader as source of strength whereas other are jealous
	-	Wasta especially with the responsible people who protect	The existence in leadership	Although men administrators prefer to appoint women more	There no preference for men and women where many women occupied many legal leadership position. However the

H 2	Naema	the individuals even when they do act against the law	position and retaining it without based on the relationship is the greatest challenge due to	than men I think they might be right where Libyan women have difficult circumstances to continue in her career after marriage	subordinates prefer the leader to be from the same organization
H 3	Keria	The family circumstances where often woman leader meet many problems with the husband and it impact negatively in the woman leader and her health. Difficult communications with male leaders	The existence in leadership position and retaining it is the greatest challenge, also reach the quality of the work	Majority of men administrators believe women less than position to be leader	The majority of male and some subordinates refuse to work under women leader. There are other who believe that woman a good leader more listener and understanding , also there are a few men who see woman leader as easy leader working under her has more freedom Women subordinates some appreciate and see woman leader as source of strength whereas other are jealous
H 4	Awatef	The family circumstances where often brothers not like woman leader. Difficult communications with male leaders where most of them does not like to cooperate	The existence in leadership position and retaining it is the greatest challenge. And the favouritism and refuse the Wasta	The man is the basic and the woman is the expectation.	
H	Maab	Wasta which come common inside the work environment.	The existence in leadership	there is basic the leader is often man and the new motto should	

5	And the oral instructions	position and retaining it is the greatest challenge due to Libyan culture	be a doctor	
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N	Pseudonyms	Q1- What struggles has you faced as a leader? How have you dealt with them? Please give me an example.	Q2- greatest challenge in your leadership position	Q3-Could you explain your perspective regarding the employment women in leadership position?	Q4-Could you illustrate to me your perspective about the subordinate's preference of gender leader?
E 1	Somi The family circumstances where often Libyan husband does not like woman leader. Neglect of mail from other administrations which dalled the work	The existence in leadership position and retaining it is the greatest challenge due to Libyan culture	There is type of discrimination because the gender	The majority of male and some subordinates refuse to work under women leader. There are other who believe that woman a good leader more listener and understanding , also there are a few men who see woman leader as easy leader working under her has more freedom Women subordinates some appreciate and see woman leader as source of strength whereas other are jealous	

E 2	Safia	Wasta which connect with family and friends links has negative impact on the daily work. And the oral instructions	The existence in leadership position and retaining it is the greatest challenge due to	Men administrator clearly articulate their resentment to employ a women in leadership position even there is no man for the position they give woman leader position which has many problems	There no preference for men and women where many women occupied many legal leadership position. However the subordinates prefer the leader to be from the same organisation
E 3	Nsreen	Wasta impact on the others where others they mimic the action of those who act against the law and has relationship which protect them. And the oral instructions	The existence in leadership position and retaining it is the greatest challenge due to Libyan culture	The gender discrimination which created particular functions and positions for women and it has created by the culture	some subordinates refuse to work under women leader. There are other who believe that woman a good leader more listener and understanding , also there are a few men who see woman leader as easy leader working under her has more freedom Women subordinates some appreciate and see woman leader as source of strength whereas other are jealous
E 4	Mary	The oral instructions from the superior. Requisition of statistic Where the time not enough to prepare it and the staff does not like extra work without rewards.	The existence in leadership position and retaining it is the greatest challenge due to	There is strong gender discrimination which is the main rarity of woman in senior position and it has created by the culture	
E 5	Rania	Wasta create many problems among the subordinates where they complain about injustice. And the oral instructions.	The existence in leadership position and retaining it is the greatest challenge due to Libyan culture	Men dominated most of the top position and they prefer men more than woman to occupy leadership position	Both subordinates male and female prefer men
E 6	Mayra	Wasta which connect with family and friends links where most of them ask help in procedure which against the instructions and the law.	The existence in leadership position and retaining it without based on the relationship is the greatest challenge due to	The gender discrimination which created particular functions and positions for women and it has created by the culture	The majority of male and some subordinates refuse to work under women leader. There are other who believe that woman a good leader more listener and

E 7	Mlak	Wasta because the relationship with responsible people inside the work, and family friends links.	Libyan culture	The existence in leadership position and retaining it without based on the relationship is the greatest challenge due to	There is strong gender discrimination which is the main rarity of woman in senior position and it has created by the culture	understanding , also there are a few men who see woman leader as easy leader working under her has more freedom Women subordinates some appreciate and see woman leader as source of strength whereas other are jealous
E 8	Resear cher	The oral instructions from the superior, because they do not give any formal instructions, then they protect them self and the leader became responsible front the law. Requisition of statistic	Libyan culture	The existence in leadership position and retaining it without based on the relationship is the greatest challenge due to	The gender discrimination which created particular functions and positions for women and it has created by the culture	

Appendix D summary of the answers for the fourth research question (Q1- 3)

What are the factors which Libyan female leaders in senior leadership roles believe, from their experiences, impact on them when they seek to reach positions of leadership, and after they become leaders

- 1-How do Islamic instructions affect Libyan women occupying positions of leadership? Could you give examples?
- 2- How do Libyan laws influence Libyan women occupying leadership positions? Could you give some examples?
- 3- Does the culture of Libyan society have an influence on Libyan women occupying positions of leadership? If yes, is it negative or positive?

Health and environment ministry

N	Q1	Q2	Q3
H1 Fatema	Islam considers women and men equally, in the Quran there is a lot of evidence which clarifies those women and men have the same rights	The law and regulations in Libya support woman to occupy leadership positions.	Libyan culture has strong impact on women leaders where women often became leader for female staff.
H2 Naema	Islam support women to be leader, through a simple survey of the Quran any one can find a lot of proof which indicates the equal rights of men and women.	Many laws confirm the equality between woman and men.	Even though there are some individuals who support women leaders, they are rare because Libyan culture is the main obstacle for women leaders; it associated the leadership with men.
H3 Keria	Before Islam Arabic women were considered as goods which could be bought and sold.	The Great Green Document specific the rights of women.	Due to Libyan culture, women are often in the second row of leadership. She command knows everything, but the men are in the top leadership positions.
H4 Awatef	Islam gives women the right to work as long as the work is not contrary to her nature.	Libyan women gained more rights after the 1969 revolution.	Libyan culture is belonging to eastern culture, which considers the man as the hero.
H5 Maab	I believe work as leader is not contrary to female nature.	Many Libyan laws and regulations were changed to be fairer to females.	If a Libyan woman outdistances the limitation which is created by Libyan culture, she becomes the victim of this act.

Education ministry

Pseudonym	Q1	Q2	Q3
E1 Somia	In Islamic history there are many stories which describe how much the prophet Mohammed respected woman and accepted her suggestions.	The green book which was written by Muammer Al-Gaddafi, Illustrates women's rights, also Al-Gaddafi, was main reason of changing many laws to support women.	Libyan culture believes the leadership field is a masculine kingdom.
E2 Safia	There were many women leaders such as, Kadiga, Aisha and Nasibba the daughter of Kab	Libyan law gave woman many rights, for example to be a judge, which is not common in some countries.	Libyan culture as a big stone in the way of a woman trying to be a leader.
E3 Nsreen	Islam gives women right to work as long as the work is not contrary to her nature	Libyan Law relies on the Quran hence it also supports women.	Libyan culture puts a limitation on a woman which she must not outdistance.
E4 Mary	Islam support women to work and her work as leader work is not contrary to female nature.	After the 1969 revolution women underwent a significant change which changed many laws and brought up to them many rights included occupying leadership positions.	Libyan women have to deal with Libyan culture carefully to obtain respect from society.
E5 Rania	Most of men interoperate Islamic instructions in way which will keep woman away from leadership.	After the 1969 revolution women underwent a significant change which changed many laws and brought up to them many rights included occupy leadership positions.	Libyan culture has changed where in the past was no respect for women who were working in place which crowded by men, now women work in many fields and occupy many positions.
E6	Islam supports women to work and her work as leader is not	After the 1969 revolution women underwent a significant change which changed many laws and	It is difficult to be a leader in Libyan society, however Libyan society might accept

Mayra	contrary to female nature.	brought up to them many rights included occupying leadership positions	woman as leader in some fields such as education.
E7 Mlak	Islam support women to work and her work as leader work is not contrary to female nature.	After the 1969 revolution women underwent a significant change which changed many laws and brought up to them many rights included occupying leadership positions.	Many women are victim of Libyan culture for instance staying single or through divorce.
E8 Researcher	Islam support women to work and her work as leader work is not contrary to female nature but most of Libyan male interpret the Islam as their perspective which is against women leaders.	The leader Al-Gaddafi has had a significant impact on the role of Libyan woman.	Despite a shift in Libyan culture it remains as the main obstacle for women leaders.

Appendix (D) a summary of the answers for the fourth research question (4-6)

What are the factors which Libyan female leaders in senior leadership roles believe, from their experiences, impact on them when they seek to reach positions of leadership, and after they become leaders?

Q4- Could you explain your perspective toward the influence of family, superiors, and peers on Libyan females as leader?

Q5- Are circumstances of leadership in Libya convenient to the social circumstances of Libyan women? Why? Could some examples?

Q6- What factors do Libyan women depend on for reaching position of leadership? Why?

Name	4- Explanation the perspective toward the influence of family, superiors, and peers on Libyan females as leader	5- The range of the convenience of leadership circumstances and the social circumstances of Libyan women	6- The factors which Libyan women leaders rely on to occupy leadership positions
E1	<p>Parents support their daughters to be leader especially if they give them the oldest brother role. Personally I got much support from my husband, but I know many women who facing many problems with their husbands due the leadership. Superiors encouragement in immaterial way, they trust woman and give them tasks which can help to obtain good experience.</p> <p>A few of peers support and support women leaders.</p>	<p>There is no convenience of leadership circumstances and the social circumstances of Libyan women. Despite of Libyan women has ability to occupy leadership position leadership outside the office is more difficult because she will be far from her family and this situation is not accept in Libyan society. In addition there is a lack of facilities in the work such as transpiration , also in case Libyan woman leader have work in other place or city she has to take one of her family for instance husband or brother</p>	<p>The power of relationship</p> <p>The patron which provide the women leader the support which they need to face those who are against women leaders</p> <p>The qualifications which can pave the way for those who want to support the women to be leader.</p> <p>If there is two female have same qualification the one who has relationship she is more likely to occupy the leadership position</p>
E2	<p>The family provide strong support to their daughters. Libyan husbands do not support women leader they believe her position is just at home. Even superiors encourage women and help them to occupy leadership position they do not trust their continuing. Peers consider women leaders as strong</p>		<p>The power of relationship</p> <p>The patron which provide the women leader the support which they need to face those who are against women leaders</p> <p>The qualifications which can pave the way for those who want to support the women to be leader.</p>

	rival.		<p>The existence of the patron will make others who are against women leaders think for a long much time before doing any act where they know the patron will face them</p>
E3	<p>The family provide strong support to their daughters. Husbands always against woman leader where they do not like strong women. Superior see women leader as a voiceless who not discusses. Men peers often criticise women leaders and they wait for any mistake from them to highlight, they do not hesitate to comment</p>		<p>The power of relationship</p> <p>The patron which provide the women leader the support which they need to face those who are against women leaders</p> <p>The qualifications which can pave the way for those who want to support the women to be leader.</p>
E4	<p>My father supports me than my mother who preferred me to marry and have a family. Most of Libyan husbands do not support women leaders. Superiors support women because they believe they are obedient. Peers consider women leaders as strong competition, most of them tend to hiding the information where by this act they believe they will more strong and</p>	<p>There is no convenience of leadership circumstances and the social circumstances of Libyan women.</p> <p>Despite of Libyan women has ability to occupy leadership position outside the office is more difficult because she will be far from her family and this situation is not accept in Libyan society. In addition there is a lack of facilities in the work such as transpiration, also in case</p>	

	control the work	Libyan woman leader have work in other place or city she has to take one of her family for instance husband or brother.	
E5	The family provides strong support to their daughters. Few Libyan husbands who support their wives as leader even they need their wives income he at least creates problems. Superiors motivate in immaterial way, they trust woman and give them tasks which can help to obtain good experience. Peers consider women leaders as strong rival		

Education ministry

N	Q4- What factors prevent Libyan women from reaching senior leadership positions?	5- The range of the convenience of leadership circumstances and the social circumstances of Libyan women	6- The factors which Libyan women leaders rely on to occupy leadership positions
E1	The family provide strong support to their daughters.	There is no convenience of leadership circumstances and the social circumstances of Libyan women. Despite	The power of relationship The patron which provide the

	<p>It is difficult for Libyan husbands to accept their wives as leaders due to Libyan culture. Superiors motivate in immaterial way, they trust woman and give them tasks which can help to obtain good experience. Men peers resentment to deal with woman, they hid information which impact on woman leaders because they have lack of information.</p>	<p>of Libyan women has ability to occupy leadership position leadership outside the office is more difficult because she will be far from her family and this situation is not accept in Libyan society. In addition there is a lack of facilities in the work such as transpiration , also in case Libyan woman leader have work in other place or city she has to take one of her family for instance husband or brother .</p>	<p>women leader the support which they need to face those who are against women leaders</p> <p>The qualifications which can pave the way for those who want to support the women to be leader.</p>
E2	<p>Parents always support their daughter to be leader, but the brothers supports depend on their need for her income. If the husband not against woman leader his family and friends impact on him which create problems. Superiors support women because they see them does not look forward to occupy their positions. Men peers resentment to deal with woman, they put women in embarrassing due to hid the information.</p>	<p>There is no convenience of leadership circumstances and the social circumstances of Libyan women. Despite of Libyan women has ability to occupy leadership position leadership outside the office is more difficult because she will be far from her family and this situation is not accept in Libyan society. In addition there is a lack of facilities in the work such as transpiration , also in case Libyan woman leader have work in other place or city she has to take one of her family for instance husband or brother</p>	<p>The power of relationship</p> <p>The patron which provide the women leader the support which they need to face those who are against women leaders</p> <p>The qualifications which can pave the way for those who want to support the women to be leader.</p>
E3	<p>The family provide strong support to their daughters. If the husband needs his wife income he at least creates problems. Superiors support women because they believe they are obedient. Most of men peers resentment to deal with woman where they impact by Libyan culture</p>		
E4	<p>Parents support their daughters to be</p>		

	<p>leader even they sometimes stand beside them against their sons who often do not like their sister to be leader. Rarely Libyan husbands support their wives as leaders. Superiors support women because they see them does not look forward to occupy their positions. Most of men peers resentment to deal with woman where they impact by Libyan culture</p>		
E5	<p>The family provide strong support to their daughters especially the father. If the husband needs his wife income he at least creates problems. Superiors motivate in immaterial way, they trust woman and give them tasks which can help to obtain good experience . Most of men peers resentment to deal with woman where they impact by Libyan culture, also they consider women leaders as strong rival</p>		
E6	<p>The family provide strong support to their daughters. Husband often complains about woman leader and her neglects her responsibility toward family. Superior see women leader as a voiceless who not discusses</p>		

E8	<p>The family provide strong support to their daughters. Most of Libyan husbands do not support women leaders. Superiors support women because they see them does not look forward to occupy their positions. Peers consider women leaders as strong rival.</p>	
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Appendix (E) number (1)

The profile of the participants in Health and environment ministry

N	Participant	Age	S C	Childre n	E	Qualification
H1	Fatima	41	Married	3	11	Master's in Hospitalise management & Bachelor Pharmacy
H2	Naema	43	Single	-	12	Law Degree
H3	Keria	38	Married	2	11	Bachelor Medical & Law Degree
H4	Awatef	35	Single	-	10	Bachelor Statistic
H5	Maab	42	Divorce	-	20	Bachelor Pharmacy

Appendix (E) number (2)

The profile of the participants in Education ministry

N	Participant	Age	S C	C	E	Qualification
E1	Somia	49	Married	1	23	Master's Educational Management
E2	Safia	39	Widow	2	16	Law Degree
E3	Nsreen	37	Married	2	18	Bachelor Computer
E4	Mary	46	Single	-	21	Master's Social Service
E5	Mayra	48	Divorce	-	21	Master's in educational Management
E6	Mlak	45	Single	-	17	Master's Educational Management

1	Rania	38	Single	-	16	Master's Business Management
2	Researcher	42	Single	-	17	Master's in Business Management